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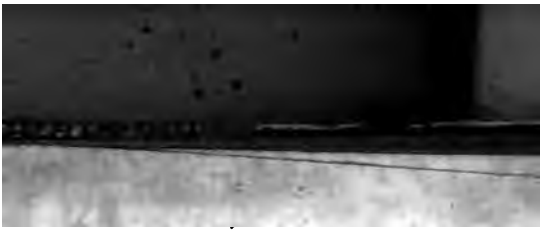
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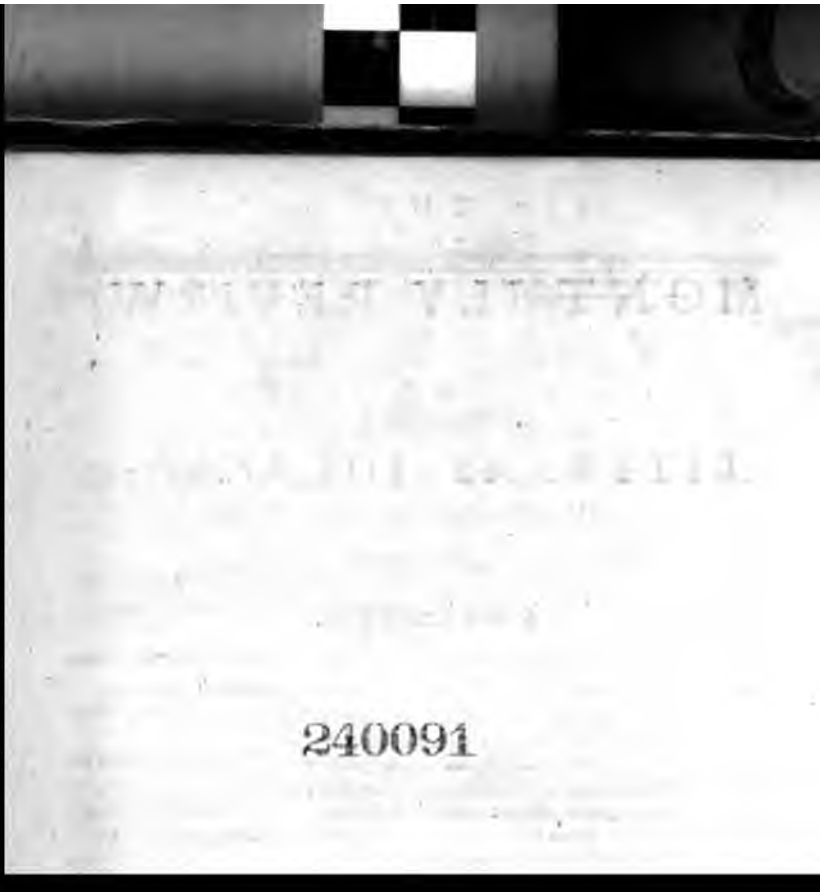
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M, DCC, LXXXVIII.

"But you who ſeek to give and merit Fame,
"And juſtly bear a Critic's noble name—
— — — — — — — —
"Be niggards of advice on no pretence,
"For the worſt avarice is that of Senſe.
"With mean complacence ne'er betray your truſt,
"Nor be ſo civil as to prove unjuſt.
"Fear not the anger of the Wiſe to raiſe;
"Thoſe beſt can bear reproof, who merit praiſe." POPE.

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A

GENERAL INDEX

TO THE

MONTHLY REVIEW,

From its Commencement, to the End of the Seventieth Volume.

By the Rev. S. AYSCOUGH,

COMPILER OF THE CATALOGUE OF UNDESCRIBED MANUSCRIPTS IN THE BRITISH MUSEUM.

Containing a Catalogue of the Books and Pamphlets characterized, with the Size and Price of each Article, and References to the Reviews wherein the Account of them, with the Booksellers' Names, are inserted. Also an Index to the principal Extracts, Observations, and remarkable Passages.

Sold by T. BECKET, Pall Mall.

'AT length this Compilement, so long and so frequently called for by our Readers, hath made its appearance; and we hope it will answer the expectations of those who have been so desirous of such a Publication.—Of the manner in which the Work hath been executed, some idea may be formed, by attending to the following extract from the Compiler's Preface.

"The FIRST Volume contains an Index to the *Titles*, AUTHORS' NAMES, *Sizes* and *Prices*, of all the Books and Pamphlets (digested under their respective classes) which are characterized in the Reviews, from the beginning of the Work, in 1749, to the end of the SEVENTIETH Volume, which was finished in the year 1784.

"In respect to the Prices of Books and Pamphlets, they are given as they stand in the Reviews. The names of the Booksellers and Publishers will be found in the Reviews themselves; to which the reader is constantly directed, by the First Volume, or *Catalogue part*, as we may term it, of this Work.

"For the accommodation of those who may wish to know what hath been *written by* or *concerning* any particular Author, during the period of the Reviews, an INDEX to ALL the *Names* is added to the TABLE of CONTENTS, of which the First Volume consists.

"In the SECOND VOLUME is given an INDEX to the principal Extracts, Observations, and remarkable Passages. As these materials could not be so properly arranged in Classes as those of the First Volume, they are wholly comprehended under one General Alphabet; and the particulars are literally copied from the original Indexes, subjoined to the different Volumes of the Review."

'To what Mr. A. hath observed, we need only to add one remark, *viz.* That even to readers who are not possessed of sets of the Review, these volumes will be of great use, as they may, with strict truth, be affirmed to comprehend the most general, and most complete *priced* Catalogue that ever was offered to the Public.

'It may be further observed, with respect to those whose sets of the Review are *incomplete*, that to such persons, this publication will be found peculiarly useful, as it will, in some measure, supply the want of those volumes of Review in which their sets are deficient, and which, perhaps, are no where to be procured.'

REV. March, 1786.

THE MONTHLY REVIEW,

For JULY, 1788.

ART. I. *Poems upon ſeveral Occaſions*, Engliſh, Italian, and Latin, with Tranſlations, by John Milton: *viz.* Lycidas, l'Allegro, il Penſeroſo, Arcades, Comus, Odes, Sonnets, Miſcellanies, Engliſh Pſalms, Elegiarum Liber, Epigrammatum Liber, Sylvarum Liber. With Notes critical and explanatory, and other Illuſtrations, by Thomas Warton, Fellow of Trinity College, and late Profeſſor of Poetry at Oxford. 8vo. 8s. Boards. Dodſley. 1785.

WE ſhould deem it neceſſary to begin this article with offering ſome apology to the Public for having ſo long poſtponed the account of the work now before us, were we not perſuaded that all our Readers muſt do us the juſtice to recollect, that our labours, like thoſe of other men, will ſometimes meet with unavoidable interruptions. Of this, indeed, the late appearance of Mr. Warton's edition of the ſmaller poems of Milton, in our monthly Journal, may be adduced as an inſtance: for this is not a work which we could have *overlooked*, but the conſideration of which has been hitherto protracted, from circumſtances painful to our recollection.

That theſe *Juvenile Poems* ſhould have attracted Mr. Warton's attention, we may mention as a proof of an elegant taſte, while the many notes with which he has enriched them entitle him to conſiderable, though not to unalloyed, praiſe.

Milton is undoubtedly the moſt learned of all our Engliſh poets; and he has ſo interwoven his learning with his poetry, that his readers will gladly accept the aſſiſtance of an able annotator. For this office his preſent Editor is peculiarly qualified, being not only converſant with the elegant remains of Grecian and Roman learning, but intimately acquainted likewiſe, as his valuable *Hiſtory of Engliſh Poetry* ſufficiently teſtifies, with thoſe treaſures of Gothic and old Engliſh literature with which Milton, in his younger years, appears to have been ſingularly delighted, and to which frequent alluſions are made even in the *Paradiſe Loſt*.

Conſiderable pleaſure have we received from this learned attempt to illuſtrate the obſcurities, and to diſplay, and give additional effect to, the beauties of our great poet; who, little dejected by the neglect of his contemporaries, looked forward with the calmneſs and confidence of conſcious merit, to the impartiality of a future generation;—perſuaded that a *cordatior ætas* was not far diſtant, when a juſt tribute would be paid to his poetical abilities.

Tum (ſays he in his Ode to Rouſe) *livore ſepulto,*
Si quid huremur ſana poſteritas ſciet.

To behold the fulfilment of ſuch predictions always affords pleaſure;—in the caſe of Milton we contemplate it with ſingular ſatisfaction. Thoſe violent party-prejudices which are well known to have been induſtriouſly propagated after the Reſtoration, both againſt the political and religious principles he eſpouſed (and which, ſo far from being extinct, have excited the acrimony of his lateſt *Critic* and *Biographer*), contributed to render thoſe of his own and the following age inſenſible to the exquiſite charms of his Muſe.

The poems, we find, which are here preſented to the Public, accompanied with the annotations and illuſtrations of Mr. W. were publiſhed almoſt thirty years before the appearance of the *Paradiſe Loſt:* during which interval they were ſo totally diſregarded, at leaſt by the general reader, as ſcarcely to confer on their author the reputation of a writer of verſes, much leſs the diſtinction and character of a true poet; and even after the publication of that immortal work, they long continued to remain in their original ſtate of neglect and obſcurity. How little he was eſteemed as a poet, or at leaſt how extremely averſe the writers of that period were to contribute to his poetic fame, may be inferred from a circumſtance or two that are mentioned by Mr. Warton in his ingenious Preface:

'In an old Miſcellany, quaintly called NAPS ON PARNASSUS, and printed in 1658, there is a recital of the moſt excellent Engliſh poets, who, according to this Author's enumeration, are Chaucer, Lydgate, Hardyng, Spencer, Drayton, Shakeſpeare, Jonſon, Donne, Beaumont and Fletcher, Sandys, Cowley, and Cleveland, with ſome others then living, and perhaps in faſhion, but now forgotten. But there is not a ſyllable of the writer of L'ALLEGRO, IL PENSEROSO, and COMUS. Nor is there the quantity of an hemiſtich quoted from any of theſe poems in the collections of thoſe who have digeſted the beauties or phraſes of the Engliſh Poets, from 1655 to 1738 incluſively;—though the author of one of theſe collections promiſes to "give the reader the *great* images that are found in our poets who are *truly great*, as well as their topics and moral reflections;" and the compiler of another profeſſes chiefly to conſider "neglected and expiring merit, and to *revive* and preſerve the excellencies which time and *oblivion* were upon the point of cancelling, rather than to *repeat* what

what others had extracted before *."—The firſt printed encomium which this volume ſeems to have received was from the pen of Addiſon.' (Spect. N° 249.)

While thus contemplating the ſhameful neglect which the Poet experienced, it is impoſſible to expreſs any ſurpriſe at our having ſo few of his *early bloſſoms*. This, combined with the anarchy of the times, involving him in political and religious controverſy, cauſed him, in a great meaſure, at a period of life when the imagination is moſt warm and vigorous, to relinquiſh the elegant exerciſes of his Muſe. Not that his delight in, or reliſh for, theſe, was impaired (as Mr. W. would inſinuate) by his *zeal for innovation*, and, what he calls, *the deplorable polemics of Puritaniſm*; but the real fact ſeems to be, that, ſtimulated by his patriotic attachment, by a claſſic love of liberty, and by that enthuſiaſm natural to a great poet, he was led to take an active part in the public commotions, and the more effectually to ſerve the cauſe he eſpouſed, embarked on a ſea of noiſe and hoarſe diſpute, where he had no leiſure for cheriſhing thoſe *thoughts that move harmonious numbers*, and *for building the lofty rhime*. It was merely the critical ſituation of his country, that kept him from the Heliconian Spring. In proof of this, it is ſufficient to obſerve, that when civil commotions ceaſed, he returned to his much-loved occupation, and produced, in ſpite of Puritaniſm, republicaniſm, and blindneſs, that glorious work the *Paradiſe Loſt*. When feaſting on his poetry, we are ready to wiſh that, inſtead of his *Apology for Smectymnuus* †, his Tetrachordon, and ſome other of his proſe pieces, he had given us immortal verſe; for though we would not be ſuppoſed to deſpiſe or undervalue his proſe-writings, we cannot but think with Mr. W. that on the topics agitated in ſome of theſe, 'minds leſs refined and faculties leſs elegantly cultivated might have been as well employed:

—— coarſe complections
And cheeks of ſorry grain, will ſerve to ply

* See a good Preface by Oldys (Pref. p. 20.) to a copious and judicious compilation, called the BRITISH MUSE, in three volumes, by Thomas Hayward. We are ſurpriſed to find Dennis, in his Letters, publiſhed in 1721, quoting a few verſes from Milton's Latin Poems, relating to his Travels. See p. 78, 79. But Dennis had them from Toland's Life of Milton.

† Mr. Warton is miſtaken in ſaying Milton *wrote Smectymnuus*. The writers of this book were five; viz. Stephen Marſhall, Edmund Calamy, Thomas Young (the *Junius* to whom Milton's 4th Latin elegy is addreſſed), Matthew Newcomen, and William Spurſtow; the firſt letters of whoſe Chriſtian and Surnames compoſe the word *Smectymnuus*. See Birch's Life of Milton prefixed to his proſe works, 2 vols. quarto, p. 24. Of this book, Milton wrote a defence, called, *An Apology for Smectymnuus*.

The ſampler, and to teaſe the huſwife's wool:
What need a vermeil-tinctur'd lip for that,
Love-darting eyes, and treſſes like the morn?'
COMUS, v. 750.

But after all, *love-darting eyes* muſt often be fixed on homely objects, and the moſt ſublime geniuſes be ſometimes employed in diſcuſſing ſubjects which lie level to ordinary abilities. Inſtead, therefore, of waſting our time in abſurdly wondering and fruitleſsly regretting that Milton has not written more poetry, we muſt expreſs our obligations to him for thoſe few juvenile poems which he found leiſure or inclination to preſent to poſterity, and proceed to conſider what his preſent Editor has done to illuſtrate them.

As to Mr. Warton's deſign and conduct in this edition, it will be beſt ſet forth in his own words:

'My volume exhibits thoſe poems of Milton, of which a ſecond edition, with ſome ſlender additions, appeared in 1673, while the Author was yet living, under the title "Poems upon ſeveral Occaſions, by Mr. John Milton. Both Engliſh and Latin, &c. Compoſed at ſeveral Times." In this collection our Author did not include his PARADISE REGAINED, and SAMSON AGONISTES, as ſome later editors have, perhaps improperly *, done. Thoſe two pieces, forming a ſingle volume by themſelves, had juſt before been printed together in 1671. Milton here intended only an edition of his juvenile poems; and to this plan the preſent edition is confined, except only

care to exhibit the text of his author with all poſſible purity and correctneſs. This of itſelf will often preclude the labour of annotation, being all that is requiſite to render many paſſages perfectly intelligible. How many of the obſcurities of our divine Shakeſpeare have been removed by the judicious uſe of commas, ſemicolons, &c.! And by availing himſelf of the aſſiſtance of theſe *humble auxiliaries of criticiſm*, we find Mr. Warton improving, and in ſome places elucidating, the text of Milton. However, therefore, the Poet may be diſpoſed (ſhould they hereafter meet in the ſhades) to frown, and *look with eyes aſkance* on his preſent Editor, for the very degrading mention he makes of his puritanical and republican principles, he would ſtill be ready to acknowlege himſelf (for John Milton's ghoſt cannot be a deſpicable ghoſt) under ſome obligations to him for this part of his labour; as there is reaſon to believe that theſe his Juvenile Poems are here offered to the Public more *minutely accurate* than they came even from his own pen.

But Mr. Warton would have juſt ground for complaint, were we to give him no other commendation than that which he merits for the care and accuracy he has diſplayed in the department of an Editor. To a corrected text, he has ſubjoined a body of explanatory notes, and critical illuſtrations:—*Notes and Illuſtrations* which are manifeſtly the fruit of diligent reading and patient reſearch, ſerving to unfold the treaſures whence Milton drew moſt of his beautiful imagery;—to explain his Gothic and claſſical alluſions;—to point out the ſource of many of his conceptions, and at the ſame time to demonſtrate and diſplay the ſtrength and ſublimity of his genius. Thoſe *notes* which may be called *hiſtorical*, and thoſe at the end of the larger poems in this volume, containing a kind of general critique on them, abound with valuable information, are drawn up with much judgment and taſte, and will be peruſed with peculiar pleaſure. The notes in LYCIDAS on *the viſion of the guarded mount*, and *the fable of Bellerus*, are happy explanations of a difficult paſſage, and do great credit to Mr. Warton as a commentator on Milton. We ſhall tranſcribe the whole paſſage from the poem, and then give, entire, the notes referred to, for the gratification of our poetical Readers.

L. 154. Ay me! whilſt thee the ſhores and ſounding ſeas
Waſh far away, where'er thy bones are hurl'd,
Whether beyond the ſtormy Hebrides,
Where thou, perhaps, under the whelming tide,
Viſit'ſt the bottom of the monſtrous world;
Or whether thou, to our moiſt vows denied,
Sleep'ſt by the fable of Bellerus old,
Where the great viſion of the guarded mount
Looks towards Namancos and Bayona's hold;
Look homeward, Angel, now, and melt with ruth.

'The whole of this paſſage (*i. e.* that in Italics) has never yet been explained or underſtood. That part of the coaſt of Cornwall called the LAND'S END, with its neighbourhood, is here intended, in which is the promontory of BELLERIUM ſo named from Bellerus a Corniſh giant. And we are told by Camden, that this is the only part of our iſland that looks directly towards Spain. So alſo Drayton, POLYOLB. S. xxiii. vol. iii. p. 1107.

Then Cornwall creepeth out into the weſterne maine,
As, lying in her eye, ſhe pointed ſtill at Spaine.

And Oroſius, "The ſecond angle or point of Spain forms a cape, "where Brigantia, a city of Galicia, rears a moſt lofty watch-tower, "of admirable conſtruction, in full view of Britain." HIST. L. i. c. ii. fol. 5. a. edit Pariſ. 1524 fol. But what is the meaning of "The Great Viſion of the Guarded Mount?" And of the line immediately following, "Look homeward Angel now, and melt with ruth?" I flatter myſelf I have diſcovered Milton's original and leading idea.

'Juſt by the Land's End in Cornwall, is a moſt romantic projection of rock, called SAINT MICHAEL'S MOUNT, into a harbour called MOUNT'S-BAY. It gradually riſes from a broad baſis into a very ſteep and narrow, but craggy elevation. Towards the ſea the declivity is almoſt perpendicular. At low water it is acceſſible by land: and not many years ago, it was entirely joined with the preſent ſhore, between which and the MOUNT, there is a rock called CHAPEL-ROCK. Tradition, or rather ſuperſtition, reports, that it was anciently connected by a large tract of land, full of churches, with the iſles of Scilly. On the ſummit of Saint Michael's Mount

tion of the monaſtery dedicated to Saint Michael. And hence this place was long renowned for its ſanctity, and the object of frequent pilgrimages. Carew quotes ſome old rhymes much to our purpoſe, p. 154. ut ſupr.

Who knows not Mighel's Mount and Chaire,
The pilgrim's holy vaunt?

Nor ſhould it be forgot, that this monaſtery was a cell to another on a Saint Michael's Mount in Normandy, where was alſo a Viſion of Saint Michael.

'But to apply what has been ſaid to Milton. This GREAT VISION is the famous Apparition of Saint Michael, whom he with much ſublimity of imagination ſuppoſes to be ſtill throned on this lofty crag of SAINT MICHAEL'S MOUNT in Cornwall looking towards the Spaniſh coaſt. The GUARDED MOUNT on which this Great Viſion appeared, is ſimply the *fortified* Mount, implying the fortreſs above mentioned. And let us obſerve, that *Mount* is now the peculiar appropriated appellation of this promontory. With the ſenſe and meaning of the line in queſtion, is immediately connected that of the third line next following, which here I now for the firſt time exhibit properly pointed,

Look homeward, Angel, now, and melt with ruth.

Here is an apoſtrophe to the Angel Michael, whom we have juſt ſeen ſeated on the Guarded Mount. "O Angel, look no longer ſeaward to Namanco's and Bayona's hold: rather turn your eyes backward from the view of this calamitous ſhipwreck, which the ſea, over which you look, preſents. Look landward, Look *homeward* now, and melt with pity at the melancholy ſpectacle to which you have been a witneſs." But I will exhibit the three lines together which form the context. Lycidas was loſt on the ſeas near the coaſt,

Where the great viſion of the guarded mount
Looks towards Namanco's and Bayona's hold;
Look homeward, Angel, now, and melt with ruth.

The Great Viſion and the Angel are the ſame thing: and the verb *look* in both the two laſt verſes has the ſame reference. I had almoſt omitted what Carew ſays of this ſituation, "Saint Michael's Mount looketh ſo aloft, as it brooketh no concurrent." p. 154. ubi ſupr.

'Thyer ſeems to ſuppoſe, that the meaning of the laſt line is, "You, O Lycidas, now an angel, look down from heaven, &c." But how can this be ſaid to *look homeward?* And why is the ſhipwrecked perſon to *melt with ruth?* That meaning is certainly much helped by placing a full point after *furmiſe*, v. 153. But a ſemicolon there, as we have ſeen, is the point of the firſt edition: and to ſhew how greatly ſuch a punctuation aſcertains or illuſtrates our preſent interpretation, I will take the paragraph a few lines higher, with a ſhort analyſis. "Let every flower be ſtrewed on the hearſe where Lycidas lies, ſo to flatter ourſelves for a moment with the notion that his corpſe is preſent; and this, (Ah me!) while the ſeas have waſhed it far away, whether beyond the Hebrides, or near the ſhores of Cornwall, &c."

Slept'ſt by the fable of Bellerus old.] 'No ſuch name occurs among the Corniſh giants. But the poet coined it from Bellerium above-

mentioned. Bellerus appears in the edition 1638. But at firſt he had written Corineus, a giant who came into Britain with Brute, and was made Lord of Cornwall. Hence Ptolemy, I ſuppoſe, calls a promontory near the Land's End, perhaps Saint Michael's Mount, OCRINIUM. From whom alſo came our Author's "CORINÆIDA LOXO," MANS. v. 46. And he is mentioned in Spenſer's M. M. OF THESTYLIS:

Vp from his tombe
The mightie Corineus roſe, &c.

See Geoffr. Monm. L. xii. c. i. Milton, who took the pains to trace the old fabulous ſtory of Brute, relates, that to Corineus Cornwall fell by lot, "the rather by him liked, for that the huge giants in rocks and caves were ſaid to lurk there ſtill; which kind of monſters to deal with was his old exerciſe." HIST. ENGL. ubi ſupra, i. 6. On the ſouth-weſtern ſhores of Cornwall, I ſaw a moſt ſtupendous pile of rock-work, ſtretching with immenſe ragged cliffs and ſhapeleſs precipices far into the ſea: one of the topmoſt of theſe cliffs, hanging over the reſt, the people informed me was called the GIANT'S CHAIR. Near it is a cavern called in Corniſh the CAVE WITH THE VOICE.'

Ranking ourſelves among the admirers of Milton's Lycidas, we embrace with pleaſure the opportunity which our examination of this volume affords us of combating Dr. Johnſon's criticiſms on it with the more judicious ones of the Laureat.

'Dr. Johnſon obſerves, that "LYCIDAS *is filled with the heathen deities; and a long train of mythological imagery, ſuch as a College eaſily ſupplies.*" But it is ſuch alſo, as even the Court itſelf could now have eaſily ſupplied. The public diverſions, and books of all ſorts and from all ſorts of writers, more eſpecially compoſitions in poetry, were at this time over-run with claſſical pedantries. But what writer, of the ſame period, has made theſe obſolete fictions the vehicle of ſo much fancy and poetical deſcription? How beautifully has he applied this ſort of alluſion to the Druidical rocks of Denbighſhire, to Mona, and the fabulous banks of Deva! It is objected, that *its paſtoral form is diſguſting*. But this was the age of paſtoral *; and

* Dr. Newton aſſigns another reaſon for its paſtoral form, viz. *that Mr. King* (Lycidas) *and Milton had been deſigned for holy orders and the paſtoral care*; which reaſon ought not to have been omitted, as it accounts for the introduction of ſeveral paſſages into it which have been thought improper in a paſtoral. As far as it relates to himſelf at leaſt, Milton confirms this fact, and moreover explains what it was that kept him from entering into holy orders: "For this (the church) by the intentions of my parents and friends I was deſigned of a child, and in mine own reſolution, till coming to ſome maturity of years, and perceiving what tyranny had invaded the church; that he who would take orders muſt ſubſcribe ſlave, and take an oath withal, which unleſs he took with a conſcience that could retch, he muſt ſtrait perjure or ſplit his faith, I thought it better to prefer a blameleſs ſilence before the office of ſpeaking bought and begun with ſervitude and forſwearing." *Reaſon of Church Government*, Part ii.

yet

yet LYCIDAS has but little of the bucolic cant, now ſo faſhionable *. The Satyrs and Fauns are but juſt mentioned. If any trite rural topics occur, how are they heightened!

Together both, ere the high lawns appear'd
Under the opening eye-lids of the morn,
We drove afield, and both together heard
What time the gray-fly winds her ſultry horn,
Batt'ning our flocks with the freſh dews of night.

Here the day-break is deſcribed by the faint appearance of the upland lawns under the firſt gleams of light: the ſunſet, by the buzzing of the chaffer: and the night ſheds her *freſh dews* on their flocks. We cannot blame paſtoral imagery, and paſtoral allegory, which carry with them ſo much natural painting. In this piece there is perhaps more poetry than ſorrow. But let us read it for its poetry. It is true, *that paſſion plucks no berries from the myrtle and ivy, nor calls upon Arethuſe and Mincius, nor tells of rough Satyrs with cloven heel.* But poetry does this; and in the hands of Milton, does it with a peculiar and irreſiſtible charm. Subordinate poets exerciſe no invention, when they tell how a ſhepherd has loſt his companion, and muſt feed his flocks alone without any judge of his ſkill in piping: but Milton dignifies and adorns theſe common artificial incidents with unexpected touches of pictureſque beauty, with the graces of ſentiment, and with the novelties of original genius. It is ſaid "here is no art, for there is nothing new." But this objection will vaniſh, if we conſider the imagery which Milton has raiſed from local circumſtances. Not to repeat the uſe he has made of the mountains of Wales, the Iſle of Man, and the river Dee, near which Lycidas was ſhipwrecked; let us recollect the introduction of the romantic ſuperſtition of Saint Michael's Mount in Cornwall, which overlooks the Iriſh ſeas, the fatal ſcene of his friend's diſaſter.

'But the poetry is not always unconnected with paſſion. The Poet laviſhly deſcribes an ancient ſepulchral rite, but it is made preparatory to a ſtroke of tenderneſs. He calls for a variety of flowers to decorate his friend's hearſe, ſuppoſing that his body was preſent, and forgetting for a while that it was floating far off in the ocean. If he was drowned, it was ſome conſolation that he was to receive the decencies of burial. This is a pleaſing deception: it is natural and pathetic. But the real cataſtrophe recurs. And this circumſtance again opens a new vein of imagination.

'Our Author has been cenſured for mixing religious diſputes with Pagan and paſtoral ideas. But he had the authority of Mantuan and Spenſer, now conſidered as models in this way of writing. Let me add, that our poetry was not yet purged from its Gothic combinations; nor had legitimate notions of diſcrimination and propriety ſo far prevailed, as ſufficiently to influence the growing improvements

* What Mr. Warton obſerves of EPITAPHIUM DAMONIS is equally applicable to Lycidas. 'It contains ſome paſſages which wander far beyond the bounds of bucolic ſong, and are in his own original ſtyle of the more ſublime poetry. Milton cannot be a ſhepherd long. His own native powers often break forth, and cannot bear the aſſumed diſguiſe.'

of

of Engliſh compoſition. Theſe irregularities and incongruities muſt not be tried by modern criticiſm.'

In addition to theſe remarks, we may obſerve that the very faults pointed out in this poem are the ſource of ſo many beauties, that we can ſcarcely wiſh them away. How ſtrikingly does it exemplify what Pope ſays in his Eſſay on Criticiſm, l. 159.

Great Wits ſometimes may glorioufly offend,
And riſe to faults true Critics dare not mend.

From the many notes ſubjoined to the other poems, various inſtances of the Editor's labour, erudition, and judgment, might be eaſily produced; but for theſe we muſt refer to the work itſelf, finding it impoſſible within our narrow limits to make room for thoſe we had particularly marked for inſertion. We cannot, however, reſiſt the temptation of tranſcribing the note affixed to the following couplet in *Il Penſeroſo:*

' Add to theſe retired Leiſure,
That in trim gardens takes his pleaſure.

' Affectation and falſe elegance were now carried to the moſt elaborate and abſurd exceſs in gardening. Lauremburgius, a phyſician of Roſtoch in Germany, has deſcribed ſome monuments, as they may be called, of this extravagance. He ſays, that at Chartres in France there was a garden, where the Seven Wiſe men of Greece, the Twelve Labours of Hercules, with clipped explanatory verſes to each Labour, the Three Graces, the Feaſt of the Gods, and the *Accubitus Romanorum*, were all flouriſhing in immortal box. He adds, that the gardens of Italy abounded in a wonderful variety of theſe verdant ſculptures. He then comes to the gardens of England. "Eodem artificio commendabiles ſunt multi Angliæ horti: interque illos, is qui eſt Hamptenkurti, in quo e liguſtro effigiata ſunt animalia varia, inſignia Regum Angliæ, plurimaque alia." —That is, "Many gardens of England are to be praiſed for the ſame curious devices: and among others, the Garden at Hampton Court, where in privet are figured various animals, the royal arms of England, and many other things." HORTICULTURA, Lib. i. cap. 29. § iii. p. 125. Francof. ad Mœn. 1631. 4to. The pedantry of vegetation has not yet expired in ſome of our remote counties.

' Milton, I fear alludes to the TRIM Garden in ARCADES, v. 46. Where the Genius ſays, that it was one of his employments,

——To curl the grove
In ringlets quaint, and wanton windings wove.

This was ſurely to derogate from the dignity of the high office and character of his Genius, who is degraded to a friſſeur. And in COMUS, in his deſcription of the Heſperian gardens, I ſuſpect we have ſomething of *L'Architecture du Jardinage*, in the *ſpruce ſpring*, the *cedarn alleys*, the *criſped ſhades and bowers*, v. 984. 985. 990. But he had changed his ideas of a garden * when he wrote the PARADISE LOST, where the brooks, but not the *ſhades*, are criſped. B. iv. 237.

' I have

* There is nothing in this poem nor in any other part of Milton's works which proves his having ever approved of the ſtyle of gardening deſcribed

'I have a ſcarce black-lettered quarto, printed in the reign of Queen Elizabeth called the GARDENER'S LABYRINTH, &c. It has numerous wood-cuts, exhibiting great choice of meanders both for flowers and trees, but too intricate for modern ſagacity, with plans and patterns of various inventions for putting both nature and art upon the rack in the formation of a faſhionable garden. But I forbear, eſpecially in the narrowneſs of a note, to ſay more on a ſubject, which has been recently diſcuſſed with ſo much judgment and elegance by Mr. Walpole and Mr. Maſon.'

One of the profeſſed objects of Mr. Warton in this work is to explain Milton's obſolete words and phraſes. Of his abilities in this department of criticiſm, we ſhall adduce, as no unfavourable ſpecimen, his note on the following line in *Comus:*

'313. *And every boſky bourn from ſide to ſide.*] A BOURN, the ſenſe of which in this paſſage has never been explained with preciſion, properly ſignifies here, a winding, deep, and narrow valley, with a rivulet at the bottom. In the preſent inſtance, the declivities are interſperſed with trees or buſhes. This ſort of valley Comus knew from *ſide to ſide.* He knew *both* the *oppoſite ſides* or ridges, and had conſequently traverſed the intermediate ſpace. Such ſituations have no other name in the weſt of England at this day. In the waſte and open countries, BOURNS are the grand ſeparations or diviſions of one part of the country from another, and are natural limits of diſtricts and pariſhes. For BOURN is ſimply nothing more than a Boundary. As in the TEMPEST, A. ii. S. i. "BOURN, bound of land, tilth, &c." And in ANTONY AND CLEOPATRA, "I'll ſet a BOURN how far to be belov'd." A. i. S. i. And in the WINTER'S TALE, A. i. S. ii. "One that fixes no BOURN 'twixt his and mine." Dover-cliff is called in LEAR, "this chalky BOURN," that is, this chalky Boundary of England towards France. A. iv. S. vi. See Furetiere in BORNE, and Du Cange in BORNA, Lat. GLOSS. In Saxon, BURN, or BURNA, is a ſtream of water, as is BOURN at preſent in ſome counties: and as rivers were the moſt diſtinguiſhable aboriginal ſeparations or diviſions of property, might not the Saxon word give riſe to the French BORNE? There is a paſſage in the FAERIE QUEENE where a river, or rather ſtrait, is called a BOURN, ii. vi. 10.

My little boate can ſafely paſſe this perilous BOURNE.

But ſeemingly alſo with the ſenſe of *diviſion* or *ſeparation.* For afterwards this *Bourne* is ſtiled a SHARD.

——When late he far'd
In Phedria's flitt barck over that perlous SHARD.

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deſcribed in Mr. Warton's note. The gloomy walks in theſe *trim gardens*, are very properly enumerated among the things which give pleaſure to the *penſive man*; but it does not hence follow that theſe were to the poet's taſte. On the other hand, as he does not mention them in his enumeration of things exciting pleaſure in L'Allegro; but for *clipped ever-greens* and *verdant ſculptures in box*, ſubſtitutes

'*Hedge-row elmes on hillocks green*;'

it is evident he approved of artleſs nature.

Here,

Here, indeed, is a metathesis; and the active participle SHARING is confounded with the paſſive SHARED. This perilous BOURNE was the Boundary or diviſion which parted the main land from Phedria's iſle of bliſs, to which it ſerved as a defence. In the mean time, SHARD may ſignify the gap made by the ford or frith between the two lands. But ſuch a ſenſe is unwarrantably catachreſtical and licentious.

'Ibid. ——*Boſky bourn.*——] That is *woody*, or rather *buſhy*. As in the TEMPEST, A. iv. S. i.

My BOSKY acres, and my *unſhrubb'd* down.

Where *unſhrubbed* is uſed in contraſt. And in Peele's Play of EDWARD THE FIRST, 1593:

—— In this BOSKY wood
Bury his corpſe.——

It is the ſame word in FIRST P. HENR. IV. A. v. S. i.

How bloodily the ſun begins to peer
Above yon BUSKY hill!——

Spenſer has Angliciſed the original French word *boſquet*, in MAY, v. 10.

To gather May BUSKETS and ſmelling breere.

Chaucer uſes BUSKE, "For there is nether BUSKE nor hay." ROM. R. v. 54. Where *hay* is hedge row. Again, ibid. v. 102. Of the birds "that on the BUSKIS ſingin clere." BOSCUS is middle Latin for Wood.'

We muſt now leave our Readers to judge, from theſe ſpecimens, what entertainment they may promiſe themſelves from

ſpectres are ſometimes created by the powers of a diſordered fancy, and the weakneſs of a diſtempered body. After a life of virtue and glory, Theodoric was now deſcending with ſhame and guilt into the grave: his mind was humbled by the contraſt of the paſt, and juſtly alarmed by the inviſible terrors of futurity. One evening, as it is related, when the head of a large fiſh was ſerved on the royal table, he ſuddenly exclaimed that he beheld the angry countenance of Symmachus, his eyes glaring fury and revenge, and his mouth armed with long ſharp teeth, which threatened to devour him. The monarch inſtantly retired to his chamber, and, as he lay, trembling with agueiſh cold, under a weight of bed-clothes, he expreſſed in broken murmurs to his phyſician Elpidius, his deep repentance for the murders of Boethius and Symmachus *. His malady encreaſed, and after a dyſentery which continued three days, he expired in the palace of Ravenna, in the thirty-third, or, if we compute from the invaſion of Italy, in the thirty-ſeventh year of his reign.'

The five following chapters are devoted to the important reign of Juſtinian, who reſtored, by his arms and his laws, the ancient glory of the empire. To ſome faſtidious readers, the hiſtorian will appear to dwell too long, and with too little reluctance, on the character and vices of the Empreſs Theodora, a theatrical courtezan, inveſted with the purple, and entruſted by the fondneſs of her huſband with an equal and independent ſhare in the government of the Roman world. Her diſſolute pleaſures, which are recorded in the notes, and veiled in the obſcurity of a learned language †, Mr. Gibbon, indeed, does not arraign with the ſharpneſs of a ſatiriſt, or the aſperity of a bigot. With a degree of gallantry ſuiting the liberality of his character, he deſcribes the wife of Juſtinian as a monſter; but, in the ſoft terms which he employs, he ſtill remembers that ſhe is a woman of ſingular accompliſhments, and incomparable beauty. Yet the picture which he draws, however mild and temperate in its colouring, is ſufficiently expreſſive in its deſign; and might ſerve to teach, if any thing could teach, the favourites of fortune, that their vices, however protected by power, or diſguiſed by flattery, cannot, in the end, eſcape the reproach of hiſtory, and the deteſtation or the contempt of ſucceeding ages.

In the following chapter, Mr. G. enjoys the opportunity, which rarely occurs to him in the courſe of his great work, of diſplaying a character of the moſt illuſtrious merit. Under the auſpices of Juſtinian, the valour of Beliſarius effected the conqueſt of Africa. He was invidiouſly recalled from Italy; but

* 'Procopius, Goth. l. i. c. 1. But he might have informed us, whether he had received this curious anecdote from common report, or from the mouth of the royal phyſician.'

† In the famous, or rather infamous, paſſage cited from Procopius (p. 53.) we deſire Mr. Gibbon will inſert κ for χ in the word ταυτοχρονως.

royal ingratitude ſerved only to encreaſe his fame; and the admiration of his contemporaries has been confirmed by the impartial ſuffrage of poſterity.

'After the ſecond victory of Beliſarius, envy again whiſpered, Juſtinian liſtened, and the hero was recalled. "The remnant of the Gothic war was no longer worthy of his preſence: a gracious ſovereign was impatient to reward his ſervices, and to conſult his wiſdom; and he alone was capable of defending the Eaſt againſt the innumerable armies of Perſia." Beliſarius underſtood the ſuſpicion, accepted the excuſe, embarked at Ravenna his ſpoils and trophies; and proved, by his ready obedience, that ſuch an abrupt removal from the government of Italy was not leſs unjuſt than it might have been indiſcreet. The Emperor received with honourable courteſy, both Vitiges and his more noble conſort: and as the King of the Goths conformed to the Athanaſian faith, he obtained, with a rich inheritance of lands in Aſia, the rank of ſenator and patrician. Every ſpectator admired, without peril, the ſtrength and ſtature of the young barbarians: they adored the majeſty of the throne, and promiſed to ſhed their blood in the ſervice of their benefactor. Juſtinian depoſited in the Byzantine palace the treaſures of the Gothic monarchy. A flattering ſenate was ſometimes admitted to gaze on the magnificent ſpectacle; but it was enviouſly ſecluded from the public view; and the conqueror of Italy renounced, without a murmur, perhaps without a ſigh, the well-earned honours of a ſecond triumph. His glory was indeed exalted above all external pomp; and the faint and hollow praiſes of the court were ſupplied, even in a ſervile age, by the reſpect and admiration of his country. Whenever he appeared in the ſtreets and public places of Conſtantinople, Beliſarius attracted and ſatisfied the eyes of the people. His lofty ſtature and majeſtic countenance fulfilled their expectations of an hero; the meaneſt of his fellow-citizens were emboldened by his gentle and gracious demeanour; and the martial train which attended his footſteps, left his perſon more acceſſible than in a day of battle. Seven thouſand horſemen, matchleſs for beauty and valour, were maintained in the ſervice, and at the private expence of the General. Their proweſs was always conſpicuous in ſingle combats, or in the foremoſt ranks; and both parties confeſſed, that in the ſiege of Rome, the guards of Beliſarius had alone vanquiſhed the Barbarian hoſt. Their numbers were continually augmented by the braveſt and moſt faithful of the enemy; and his fortunate captives, the Vandals, the Moors, and the Goths, emulated the attachment of his domeſtic followers. By the union of liberality and juſtice, he acquired the love of the ſoldiers, without alienating the affections of the people. The ſick and wounded were relieved with medicines and money; and ſtill more efficaciouſly, by the healing viſits and ſmiles of their commander. The loſs of a weapon or an horſe was inſtantly repaired, and each deed of valour was rewarded by the rich and honourable gifts of a bracelet or a collar, which were rendered more precious by the judgment of Beliſarius. He was endeared to the huſbandmen, by the peace and plenty which they enjoyed under the ſhadow of his ſtandard. Inſtead of being injured, the country was enriched by the march of the Roman armies; and ſuch was the rigid

rigid diſcipline of their camp, that not an apple was gathered from the tree, not a path could be traced in the fields of corn. Beliſarius was chaſte and ſober. In the licence of a military life, none could boaſt that they had ſeen him intoxicated with wine: the moſt beautiful captives of Gothic or Vandal race were offered to his embraces; but he turned aſide from their charms, and the huſband of Antonina was never ſuſpected of violating the laws of conjugal fidelity. The ſpectator and hiſtorian of his exploits has obſerved, that amidſt the perils of war, he was daring without raſhneſs, prudent without fear, ſlow or rapid according to the exigences of the moment; that in the deepeſt diſtreſs, he was animated by real or apparent hope, but that he was modeſt and humble in the moſt proſperous fortune. By theſe virtues, he equalled or excelled the ancient maſters of the military art Victory, by ſea and land, attended his arms. He ſubdued Africa, Italy, and the adjacent iſlands, led away captives the ſucceſſors of Genſeric and Theodoric; filled Conſtantinople with the ſpoils of their palaces, and in the ſpace of ſix years recovered half the provinces of the Weſtern empire. In his fame and merit, in wealth and power, he remained, without a rival, the firſt of the Roman ſubjects: the voice of envy could only magnify his dangerous importance; and the Emperor might applaud his own diſcerning ſpirit, which had diſcovered and raiſed the genius of Beliſarius.'

Great as Beliſarius appeared, his glory was rivalled by Narſes. This eunuch, ſays Mr. G. is ranked among the few, who have reſcued that unhappy name from the contempt and hatred of mankind:

'A feeble diminutive body concealed the ſoul of a ſtateſman and a warrior. His youth had been employed in the management of the loom and diſtaff, in the cares of the houſehold, and the ſervice of female luxury; but while his hands were buſy, he ſecretly exerciſed the faculties of a vigorous and diſcerning mind. A ſtranger to the ſchools and the camp, he ſtudied in the palace to diſſemble, to flatter, and to perſuade; and as ſoon as he approached the perſon of the Emperor, Juſtinian liſtened with ſurpriſe and pleaſure to the manly counſels of his Chamberlain and Private Treaſurer. The talents of Narſes were tried and improved in frequent embaſſies; he led an army into Italy, acquired a practical knowlege of the war and the country, and preſumed to ſtrive with the genius of Beliſarius. Twelve years after his return, the eunuch was choſen to atchieve the conqueſt which had been left imperfect by the firſt of the Roman Generals. Inſtead of being dazzled by vanity or emulation, he ſeriouſly declared, that unleſs he were armed with an adequate force, he would never conſent to riſk his own glory, and that of his ſovereign. Juſtinian granted to the favourite, what he might have denied to the hero: the Gothic war was rekindled from its aſhes, and the preparations were not unworthy of the ancient majeſty of the empire.'

Narſes defeated the *Goths*, the *Franks*, and the *Alemanni*; the Italian cities opened their gates to the conqueror; he entered the capital in triumph; and having eſtabliſhed the ſeat of his government at Ravenna, continued fifteen years to govern Italy under the title of Exarch.

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The glory of Beliſarius and of Narſes obſcures the name of Juſtinian, who is not the principal figure in the hiſtory of his own reign. Yet Juſtinian had a merit, diſtinct from that of his generals; and after the vain celebrations of *their* victories are forgotten, the name of the Legiſlator remains inſcribed on a fair and everlaſting monument. Under his reign, and by the labours of the illuſtrious Tribonian, aſſiſted by the ableſt lawyers of the times, the civil juriſprudence of the Romans, which had ſwelled to an immoderate ſize, was digeſted into the Code, the Pandects, and the Inſtitutes.

In his 44th chapter, Mr. G. traces the hiſtory of the Roman law from Romulus to Juſtinian, appreciates the labours of that Emperor and his miniſters, and pauſes to contemplate the principles of a ſcience ſo important to the peace and happineſs of ſociety. In this maſterly review, which is not leſs diſtinguiſhed by preciſion than elegance, he treats of the laws of the Kings, of thoſe of the Twelve Tables, the laws of the People and the Senate, the edicts of the Magiſtrates and Emperors, the authority of the Civilians; and then remounting to the principles of the ſcience itſelf, explains the rights of perſons and of things, private injuries and actions, crimes and puniſhments. The chapter in which theſe ſubjects are treated, appears to us the moſt important in the whole work, and peculiarly adapted to ſerve as an alluring and luminous introduction to the ſtudy of the civil law, which has been ſilently or ſtudiouſly transfuſed into the domeſtic inſtitutions of Europe, and which is ſtill received as common law, or reaſon, in moſt countries on the continent, and even in the northern diviſion of our own iſland. When we conſider that, in one ſhort chapter, Mr. G. has clearly and fully illuſtrated a ſubject, 'which has exhauſted ſo many learned lives, and filled the walls of ſo many ſpacious libraries,' we cannot help admiring the abilities as well as the induſtry of the hiſtorian, who, in the courſe of a few months, could attain a comprehenſive knowlege of a ſcience with which he was formerly unacquainted, and explain its principles with ſuch perſpicuity and beauty, as will encourage and facilitate its ſtudy in all ſucceeding ages.

The example ſet by Juſtinian is worthy not only of praiſe but of imitation. In ſome modern countries, and eſpecially in our own, the bulk and multiplicity of laws and ſtatutes form an old, and juſt, ſubject of complaint. In the preſent reign, the evil has encreaſed with unexampled rapidity; and, unleſs its progreſs be checked in due time, the rights of individuals, and the order of ſociety, muſt be deſtroyed by the very means which had been invented to ſupport and ſecure them. It would be congenial to the ſpirit of improvement, which has appeared in ſo many inſtances in the preſent age, to employ men, capable of generaliza-

tion,

tion, and acquainted with the power of words, to abridge and methodize our laws. This meaſure muſt at ſome future time be adopted; for the ſpirit of the nation will not always permit, that, in order to enrich the retainers of one profeſſion, naturally too lucrative, all other profeſſions ſhould be beggared and oppreſſed. It deſerves well to be conſidered, whether the preſent be not the moſt proper ſeaſon for introducing the improvement which we propoſe; and, ſince much glory will be reflected on the age in which an alteration ſo beneficial takes place, it is worthy of conſideration, whether that glory ought to be reaped by ourſelves, or relinquiſhed to diſtant poſterity.

The forty-fifth and forty-ſixth chapters contain the reigns of the younger Juſtin, of Tiberius, of Maurice, and of Heraclius; and the forty-ſeventh, or laſt, chapter of this volume, relates the eccleſiaſtical hiſtory of the reign of Juſtinian, and his immediate ſucceſſors. The diſputes on the Trinity were ſucceeded by thoſe on the Incarnation, which occaſioned a religious war of two hundred and fifty years. The hiſtory of this ſanguinary conteſt, Mr. G. introduces by an intereſting and learned enquiry into the doctrines of the primitive church.

'A laudable regard for the honour of the firſt proſelytes, has countenanced the belief, the hope, the wiſh, that the Ebionites, or at leaſt the Nazarenes, were diſtinguiſhed only by their obſtinate perſeverance in the practice of the Moſaic rites. Their churches have diſappeared, their books are obliterated; their obſcure freedom might allow a latitude of faith, and the ſoftneſs of their infant creed would be variouſly moulded by the zeal or prudence of three hundred years. Yet the moſt charitable criticiſm muſt refuſe theſe ſectaries any knowlege of the pure and proper divinity of Chriſt. Educated in the ſchool of Jewiſh prophecy and prejudice, they had never been taught to elevate their hopes above an human and temporal Meſſiah. If they had courage to hail their King when he appeared in a plebeian garb, their groſſer apprehenſions were incapable of diſcerning their God, who had ſtudiouſly diſguiſed his cæleſtial character under the name and perſon of a mortal. The familiar companions of Jeſus of Nazareth converſed with their friend and countryman, who, in all the actions of rational and animal life, appeared of the ſame ſpecies with themſelves. His progreſs from infancy to youth and manhood, was marked by a regular increaſe in ſtature and wiſdom; and after a painful agony of mind and body, he expired on the croſs. He lived and died for the ſervice of mankind: but the life and death of Socrates had likewiſe been devoted to the cauſe of religion and juſtice; and although the ſtoic or the hero may diſdain the humble virtues of Jeſus, the tears which he ſhed over his friend and country, may be eſteemed the pureſt evidence of his humanity. The miracles of the Goſpel could not aſtoniſh a people who held, with intrepid faith, the more ſplendid prodigies of the Moſaic law. The prophets of ancient days had cured diſeaſes, raiſed the dead, divided the ſea, ſtopped the ſun, and aſcended to heaven in a fiery chariot. And the metaphori-

cal ſtyle of the Hebrews might aſcribe to a ſaint and martyr, the adoptive title of SON OF GOD.

'Yet in the inſufficient creed of the Nazarenes and the Ebionites, a diſtinction is faintly noticed between the heretics, who confounded the generation of Chriſt in the common order of nature, and the leſs guilty ſchiſmatics, who revered the virginity of his mother, and excluded the aid of an earthly father. The incredulity of the former was countenanced by the viſible circumſtances of his birth, the legal marriage of his reputed parents, Joſeph and Mary, and his lineal claim to the kingdom of David and the inheritance of Judah. But the ſecret and authentic hiſtory has been recorded in ſeveral copies of the Goſpel according to St. Matthew, which theſe ſectaries long preſerved in the original Hebrew as the ſole evidence of their faith. The natural ſuſpicions of the huſband, conſcious of his own chaſtity, were diſpelled by the aſſurance (in a dream) that his wife was pregnant of the Holy Ghoſt: and as this diſtant and domeſtic prodigy could not fall under the perſonal obſervation of the hiſtorian, he muſt have liſtened to the ſame voice which dictated to Iſaiah the future conception of a virgin. The ſon of a virgin, generated by the ineffable operation of the Holy Spirit, was a creature without example or reſemblance, ſuperior in every attribute of mind and body to the children of Adam. Since the introduction of the Greek or Chaldean philoſophy, the Jews were perſuaded of the pre-exiſtence, tranſmigration, and immortality of ſouls; and Providence was juſtified by a ſuppoſition, that they were confined in their earthly priſons to expiate the ſtains which they had contracted in a former ſtate. But the degrees of purity and corruption are almoſt immea-

ſcend upon earth, to deliver the human race from vice and error, and to conduct them in the paths of life and immortality. But the prevailing doctrine of the eternity and inherent pravity of matter, infected the primitive churches of the Eaſt. Many among the Gentile proſelytes refuſed to believe that a cæleſtial ſpirit, an undivided portion of the firſt eſſence, had been perſonally united with a maſs of impure and contaminated fleſh: and, in their zeal for the divinity, they pioufly abjured the humanity, of Chriſt. While his blood was ſtill recent on mount Calvary, the *Docetes*, a numerous and learned ſect of Aſiatics, invented the *phantaſtic* ſyſtem, which was afterwards propagated by the Marcionites, the Manichæans, and the various names of the Gnoſtic hereſy. They denied the truth and authenticity of the Goſpels, as far as they relate the conception of Mary, the birth of Chriſt, and the thirty years that preceded the exerciſe of his miniſtry. He firſt appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only, and not a ſubſtance; an human figure created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impoſe a perpetual illuſion on the ſenſes of his friends and enemies. Articulate ſounds vibrated on the ears of the diſciples; but the image which was impreſſed on their optic nerve, eluded the more ſtubborn evidence of the touch; and they enjoyed the ſpiritual, not the corporeal, preſence of the Son of God. The rage of the Jews was idly waſted againſt an impaſſive phantom; and the myſtic ſcenes of the paſſion and death, the reſurrection and aſcenſion of Chriſt, were repreſented on the theatre of Jeruſalem for the benefit of mankind. If it were urged, that ſuch ideal mimicry, ſuch inceſſant deception, was unworthy of the God of truth, the Docetes agreed with too many of their orthodox brethren in the juſtification of pious falſehood. In the ſyſtem of the Gnoſtics, the Jehovah of Iſrael, the creator of this lower world, was a rebellious, or at leaſt an ignorant ſpirit. The Son of God deſcended upon earth to aboliſh his temple and his law; and, for the accompliſhment of this ſalutary end, he dexterouſly tranſferred to his own perſon the hope and prediction of a temporal Meſſiah.'

Mr. G. then explains the *double nature* of Cerinthus, and the *divine incarnation* of Apollinaris; concluding his inquiry with the following paragraph:

'The groveling Ebionite, and the phantaſtic Docetes, were rejected and forgotten: the recent zeal againſt the errors of Apollinaris, reduced the Catholics to a ſeeming agreement with the double nature of Cerinthus. But inſtead of a temporary and occaſional alliance, *they* eſtabliſhed, and *we* ſtill embrace, the ſubſtantial, indiſſoluble, and everlaſting union of a perfect God with a perfect man, of the ſecond perſon of the Trinity with a reaſonable ſoul and human fleſh. In the beginning of the fifth century, the *unity* of the *two natures* was the prevailing doctrine of the church. On all ſides, it was confeſſed, that the mode of their co-exiſtence could neither be repreſented by our ideas nor expreſſed by our language. Yet a ſecret and incurable diſcord was cheriſhed, between thoſe who were moſt apprehenſive of confounding, and thoſe who were moſt fearful of ſeparating, the divinity and the humanity of Chriſt. Impelled by

religious frenzy, they fled with adverſe haſte from the error which they mutually deemed moſt deſtructive of truth and ſalvation. On either hand they were anxious to guard, they were jealous to defend, the union and the diſtinction of the two natures, and to invent ſuch forms of ſpeech, ſuch ſymbols of doctrine, as were leaſt ſuſceptible of doubt or ambiguity. The poverty of ideas and language tempted them to ranſack art and nature for every poſſible compariſon, and each compariſon miſled their fancy in the explanation of an incomparable myſtery. In the polemic microſcope, an atom is enlarged to a monſter, and each party was ſkilful to exaggerate the abſurd or impious concluſions that might be extorted from the principles of their adverſaries. To eſcape from each other, they wandered through many a dark and devious thicket, till they were aſtoniſhed by the horrid phantoms of Cerinthus and Apollinaris, who guarded the oppoſite iſſues of the theological labyrinth. As ſoon as they beheld the twilight of ſenſe and hereſy, they ſtarted, meaſured back their ſteps, and were again involved in the gloom of impenetrable orthodoxy. To purge themſelves from the guilt or reproach of damnable error, they diſavowed their conſequences, explained their principles, excuſed their indiſcretions, and unanimouſly pronounced the ſounds of concord and faith. Yet a latent and almoſt inviſible ſpark ſtill lurked among the embers of controverſy: by the breath of prejudice and paſſion, it was quickly kindled to a mighty flame, and the verbal diſputes of the Oriental ſects have ſhaken the pillars of the church and ſtate.'

[*To be continued.*]

ART. III. *Memoir of a Map of Hindooſtan, or the Mogul Empire*; with an Introduction illuſtrative of the Geography and preſent Diviſion of that Country, and a Map of the Countries ſituated between the Head of the Indus and the Caſpian Sea. By James Rennel, F. R. S. late Major of Engineers, and Surveyor General in Bengal. To which is added, an Appendix, containing an Account of the Ganges and Burrampooter Rivers. 4to. 14s. Boards. Faden*. 1788.

THIS valuable work forms a volume in quarto, of 400 pages, and contains the moſt improved ſyſtem of oriental geography that has yet been preſented to the public. Since the death of the learned and accurate D'Anville, Mr. Rennel may be regarded as one of the firſt geographers of the age; and if he continues his labours with the ſame ardour and ſucceſs, and ſhould he reach the ſame advanced period of life, which we heartily wiſh he may, there is reaſon to expect that his fame will not be greatly inferior to that of the illuſtrious Frenchman.

As every particular reſpecting India is an object of popular curioſity, this publication is now peculiarly ſeaſonable. The memoir is much augmented, and the map which it accompanies is on a larger ſcale than the former, [See the 68th vo-

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* The price of the map is one guinea in ſheets, coloured.

lume

lume of our Review, for an account of Mr. Rennel's former work] in the proportion of two and a quarter to one; the ſcale of the preſent map being one inch and a half to an equatorial degree. The quantity of land repreſented in it nearly equals one half of Europe. In his preface, Mr. R. gives an account of the new materials which have enabled him to exhibit the geography of India in ſuch an improved ſtate; and on conſidering the facts which he relates, it is impoſſible to withhold our applauſe of the munificence and ſpirit of the Eaſt India Company, who have provided aſtronomical inſtruments, employed ſurveying pilots, encouraged geographers, cauſed accurate ſurveys to be made of a tract of country equal to France and England taken together, and traced the outline of an extent of near 2000 miles of ſea-coaſt, and a chain of iſlands reaching 500 miles farther.

'Theſe operations,' ſays Mr. R. 'indicate a ſpirit ſomewhat above the mere conſideration of gain, and ought to convince us, that in a free country a body of ſubjects may accompliſh what the ſtate itſelf deſpairs ever to attempt. The ſoundings on the coaſt of Bengal are better known than thoſe in the Britiſh channel, of which no tolerable chart exiſts, even at this day. During the late war, an Eaſt India ſhip owed her ſafety to the knowlege obtained from a chart of the mouths of the Ganges (made and publiſhed by order of the Company), into one of which ſhe eſcaped from two French cruiſers, and afterwards came into the Hoogly river by an inland navigation.'

Beſide the principal map, which is contained in four large ſheets, Mr. R. has given a ſmall map for the purpoſe of bringing into one view the reſpective poſition of the places mentioned in the tables of the diſtances between the principal cities and towns of Hindooſtan. There is likewiſe an elegant map of Mr. Forſter's route from India to the Caſpian ſea, including Samarcand, and the marches of Alexander the Great from the borders of the Caſpian to the river Iaxartes. To theſe maps, which are the moſt elegant that we have ſeen, the Author has very judiciouſly added an Index, an invention ſeldom practiſed, but which will doubtleſs, on account of its utility, be often imitated. By a very ſimple contrivance, the index ſhews at once the place in the map where the name is contained; and if it be not contained there, it ſaves the reader's time, by preventing fruitleſs reſearches.

The account of the Ganges, and of the Burrampooter river, the latter of which owes its celebrity to Mr. Rennel, firſt made its appearance in the Philoſophical Tranſactions for 1781 *; but the introduction to the memoir, which contains 140 pages, is entirely a new work, and compriſes the moſt diſtinct and ſatiſ-

* See a particular account of this paper in our Review, vol. lxvi. p. 366.

factory account of Indian affairs that we have any where met with. Until it appeared, there did not exiſt, under any form whatever, a connected abſtract of Indian hiſtory. The Major, with great modeſty, preſents it merely as a ſketch, and that chiefly with a view to render ſo dry and ſo unentertaining a ſubject as the geography of a country ſomewhat more intereſting and agreeable. His ſtyle is preciſe, perſpicuous, and manly; as a ſpecimen of it, we ſhall inſert ſome obſervations, which, coming from a man of ſuch credit, may counteract much falſe information that the Public hath recently received from the impure ſources of rhetorical declamation and political faction.

'The Bengal provinces which have been in our actual poſſeſſion near 23 years (that is from the year 1765 to the preſent time), have, during that whole period, enjoyed a greater ſhare of tranquillity than any other part of India, or indeed than thoſe provinces had ever experienced ſince the days of Aurungzebe. During the above period of 23 years, no foreign enemy has made any incurſion into any part of them, nor has any rebellion happened in any of the provinces (the very inconſiderable one of the Zemindar of Jungleterry in 1774 excepted). Previous to the eſtabliſhment of our influence, invaſions were frequent, particularly by the Mahrattas; and one province or other was ever in rebellion, owing to a want of energy in the ruling power. Thoſe who know what miſeries are brought on a country by its being the ſeat of war, will know how to appreciate the value of ſuch a bleſſing, as that of having the horrors of war removed from our habitations. There are doubtleſs evils that are inſeparable from the condition of a tributary ſtate, where the ſupreme ruling power reſides at the diſtance of half the circumference of the globe; but theſe are, I hope, amply compenſated by the advantages of military protection; and it is a fact not to be controverted, that the Bengal provinces have a better government, and are in a better ſtate as to agriculture and manufactures, than any other of the Aſiatic countries, China alone excepted.' Page 105.

ART. IV. *The New Pharmacopœia of the Royal College of Phyſicians of London.* Tranſlated into Engliſh, with Notes, Indexes of new Names, Preparations, &c. &c. By Thomas Healde, M. D. F. R. S. Lumleyan Lecturer at the College of Phyſicians, and Senior Phyſician of the London Hoſpital. 8vo. 5 s. Boards. Longman. 1788.

AFTER the account which we have already * given of the new Pharmacopœia, little more remains to be now done than laying before our Readers a general view of Dr. Healde's tranſlation and notes. With reſpect to the former, it has the great recommendation of being literal and true, ſo that had it been publiſhed in 1588, or 1688, the good old words, "*faith-*

* See Review for laſt month, [vol. lxxviii.] p. 449.

fully done into Engliſh," would not have been in the leaſt unapplicable; and, doubtleſs, they would have had a place in the title-page. From this general opinion, however, we muſt except the preface, which we have already ſtyled 'a piece of elegant Latin;' and from the beginning of which [together with the tranſlation] we ſhall tranſcribe a paſſage, in order to juſtify our remark.

" Haud multum abeſt quin dimidium ſæculum effluxerit, ex quo anteceſſores noſtri, cum ſumma diligentiæ et judicii laude, id expleverunt munus quo nunc fungimur. Interea temporis medicina, ſi cum aliis bonis artibus non pari paſſu proceſſerit, adjumenta tamen, nec pauca nec parvi æſtimanda, tum aliorum induſtriæ & inventis accepta retulit, tum eorum, egregie et præter ceteros, qui nuperis abhinc annis in chemiam altius ſubtiliuſque excolendam acriori ſtudio incubuerunt. Itaque cum officii noſtri ratio poſtulare tandem viſa eſt, ut hæc communia artis medicinalis inſtrumenta de integro revocarentur ad examen, haud nos operi iſti atque officio ſatisfacturos exiſtimavimus, niſi quicquid ab hodierna chemicorum diſciplina hauriendum erat auxilii huc transferremus, et noſtram facem ex collatitio eorum lumine claram magis et illuſtriorem exhiberemus."

'Almoſt half a century has elapſed ſince our predeceſſors executed the ſame taſk we *have* now *undertaken, no leſs to the praiſe* of their judgment than their diligence. *If* medicine, during that ſpace, advanced not equally with other uſeful arts, *it received* many valuable improvements; as well from the induſtry and diſcoveries of others, as from thoſe more particularly who have, *of late,* ſtudied chemiſtry with unuſual zeal and *penetration.*

'*As, for that reaſon, it became our duty* to examine anew the common inſtruments of the art of healing, we thought *that duty required us to employ all the aſſiſtance which could be derived from modern chemiſtry*; and, from *its* collected light, *render* our *work* more clear and *luminous.*'

From this ſpecimen, our Readers will form their own opinion of the merit of Dr. Healde's tranſlation of this part of the work. The elegant original demanded an elegant tranſlation: the paſſage here tranſcribed is not only inelegant, but erroneous—eſpecially where we have printed it in Italics.

The notes, which are not numerous, are chiefly explanatory; and many of them are extracted from Lewis's Hiſtory of the Materia Medica, or from his Diſpenſatory. Theſe are ſigned L. Some, which are marked P. are probably taken from Pemberton's tranſlation of the laſt Pharmacopœia; others are ſigned A. R. Thoſe which have no ſignature, are, we ſuppoſe, Dr. Healde's

own; and though they contain much uſeful information for the operator, and good rules for preſerving medicines, yet much might, in our opinion, be added, concerning matters which relate both to the phyſician and the apothecary: ſuch as, rules for determining whether the ſimples be good, and the compounds genuine or properly made,—for detecting ſophiſtications, and diſcovering the ſubſtances with which valuable and efficacious medicines may be adulterated. Much, we are aware, may be ſaid againſt this opinion; for, teaching the method of diſcovering the ſophiſtication, is publiſhing to the world even the method of ſophiſtication itſelf; by which means many may become acquainted with knowlege that tends to the hurt, rather than to the benefit, of mankind. Rules for the detection of fraud may be unneceſſary, if apothecaries would univerſally prepare their own medicines.

After this general idea of Dr. Healde's notes, we ſhall proceed to particulars. Vin. antimonii is ordered to be made with powdered glaſs of antimony. The Doctor's note on this preparation ſays, 'The filtration through paper muſt here be attended to, leſt ſome finer parts of the glaſs ſhould remain ſuſpended in the wine, the virulence of which remains unaltered.' We approve the caution of the annotator. If the glaſs had been ordered not to be powdered, but only broke into ſmall pieces, and well waſhed before its infuſion, the caution had been unneceſſary; and the wine would be as ſtrongly impregnated as in the

it may be known by dropping a little Aq. Ammoniæ puræ into ſome of the ſolution, which will change it to a ſapphirine colour.' This is a juſt remark; but ought not directions to have been given either for purifying the iron filings from copper, or for taking the diſſolved copper out of the ſolution? The firſt of theſe operations may be performed by the magnet, provided that the iron and copper are not melted together; the ſecond, by precipitating the copper out of the ſolution by means of pure iron or ſteel. It is better, however, to make the *Sal Martis* from the pureſt iron.

A note is ſubjoined to the general directions for making ſyrups of acid fruits, as lemons, mulberries, &c. wiſely cautioning the operator againſt the uſe of leaden or glazed veſſels; glaſs, or china, or Mr. Wedgewood's veſſels, are certainly the only ones to be employed in making theſe preparations.

Several other notes might be produced, in which Dr. Healde ſhews himſelf in the different capacities of a phyſician and a pharmaceutical chemiſt; ſometimes diſplaying his abilities, and ſometimes betraying his deficiency, in the knowlege of the modern improvements in chemiſtry. On the whole, however, his tranſlation of the College Pharmacopœia may be conſidered as a uſeful book to thoſe operative chemiſts, who are unable to read the original. Conciſeneſs ſeems to have been his peculiar deſign, and a deſire of benefiting the Public, rather than of ſhewing his own abilities as a tranſlator and annotator, appears to have been the principal motive of his having undertaken the taſk. His immediate connection with the College would neceſſarily prevent him from pointing out any deficiencies or errors which may be found in the Pharmacopœia; and the diſcharge of the duties of his profeſſion might be pleaded in excuſe for his not having more minutely deſcribed the pharmaceutical operations.

ART. V. *Obſervations on the Principles of the Old Syſtem of Phyſic*, exhibiting a Compend of the new Doctrine. The whole containing a new Account of the State of Medicine from the preſent Times, backward, to the Reſtoration of the Grecian Learning in the Weſtern Parts of Europe. By a Gentleman converſant in the Subject. 8vo. 6s. Boards. *Edinburgh*, printed; and ſold by Murray, in *London*. 1787.

THE *Brunonian* ſyſtem of phyſic is here defended, by diſcharging a blunderbuſs, loaded with abuſe of every other ſyſtematical writer. We have, on former occaſions, given our opinion on this new doctrine, and we congratulate ourſelves that the preſent publication ſtrongly confirms the ſentiments we formerly entertained, both of the doctrine and of its author.

This

This gentleman, who ſays he is converſant in the ſubject (ſee Title), is alſo poſſeſſed of nearly the ſame acrimonious ſpirit, that was ſo apparent in a former defender * of Dr. Brown's opinions. After condemning ſeveral medical theories, our author, in his introduction, thus attacks Dr. Cullen:

'The doctrine of ſpaſm, ſtarted by an original very worthy of it, the fanatic and viſionary Van Helmont, and heavily wrought up into a confuſed and perplexed ſyſtem by the painful and verboſe labours of the truly Germannic Hoffman, after having been, by the ſuperior name and authority of Dr. Boerhaave, ſuppreſſed, and baniſhed from the country which gave it birth, found at laſt, amidſt a new perſecution raiſed againſt it by the pupils of Boerhaave (then in poſſeſſion of the medical chairs at Edinburgh), a friend and protector in Dr. Cullen, who had lately become one of the number of thoſe profeſſors.

'This brat, the feeble, half-vital, ſemiproduction of phrenzy, the ſtarveling of ſtrained ſyſtematic duſneſs, the forlorn outcaſt of the foſtering care to which it owed its inſect vitality'—and ſo on for more lines than we chuſe to tranſcribe.

Can any ſincere enquirer into truth be ſatisfied with arguments like theſe? Will an illiberal abuſe of the theory demonſtrate its falſehood? Will the inquiſitive reader be convinced, or can he receive information, by the *painful and verboſe* harangues of this Brunonian champion?

The Author then gives the outlines of the new doctrine, which are merely an explanation of *Johannis Brunonis Elementa*, excepting the interſperſion of abuſe on ſeveral great medical characters. We are now arrived at the *beginning* of this work, after travelling through ccxliii pages of introductory matter.

The firſt chapter is entitled, 'Obſervations on the preſent ſyſtem of ſpaſm, as taught in the Univerſity of Edinburgh;' and the firſt paragraph is ſo *very curious*, that we cannot let it paſs unnoticed:

'The moſt difficult and irkſome taſk, in which the reaſoning faculty can be engaged, is the attempt to refute a doctrine completely falſe and abſurd.'

We would not offend our Readers by ſeriouſly inſiſting on what is ſelf-evident, that the more falſe and abſurd any doctrine is, ſo much eaſier is the taſk of refuting it!

With his uſual virulence, this Author falls upon Dr. Cullen's "Firſt Lines of the Practice of Phyſic," eſpecially that part of the work which treats of the proximate cauſe of fever. His chief view is to ſhew the fallacy of Dr. Cullen's ſpaſmodic theory, and to perſuade the reader, that debility is the only true cauſe of all fever.

The *Vis medicatrix naturæ* is next ridiculed; *Stablianiſm* is refuted; and the ſubject of *Spaſm* is reſumed. Would the Author diveſt himſelf of abuſe, would he refute by ſolid argumentation the ſpaſmodic doctrine, and calmly convince his reader of the truth of his aſſertions by demonſtrative evidence, his work would then deſerve a better criticiſm: at preſent what this nameleſs gentleman ſays of Dr. Cullen may be fitly applied to his own work:

'Concluſions at variance with their premiſes; propoſitions in perpetual repugnance with each other; aſſertions ſupported only by the aſſertor's ſolitary teſtimony; conjecture aſſumed for certainty; preſumption for proof; ſtrained inference for evidence; emphaſis for energy, &c. &c.'

Art. VI. *Strictures on Female Education*; chiefly as it relates to the Culture of the Heart. In four Eſſays. By a Clergyman of the Church of England. Small 8vo. 3s. Boards. Cadell.

THESE *ſtrictures*, we find, are to be conſidered merely as a ſpecimen introductory to a larger work on the ſubject, in Letters to a young Lady: whether the *letters* will ever ſee the light, depends on the encouragement given to theſe preparatory ſketches. In the mean time the Author ſays, he cautiouſly conceals a name, which might only raiſe a prejudice againſt his bold undertaking, and hides himſelf behind the ſhade of ſecrecy, until

criticiſm

criticiſm ſhall fully have emptied its quiver, and 'the indignation of public cenſure is overpaſt.'

The firſt of theſe eſſays contains a ſlight review of the treatment of women in the different nations of the world. The ſecond is on the influence which the treatment received by the female ſex will have on the public taſte, manners, and morals of a people, and on private happineſs. The third enquires concerning the nature, quality, and extent of female talents. The laſt conſiſts of reflections on the dangers and inſufficiency of boarding-ſchools, conſidered as a mode of female education.

This Author writes with ſenſe and ſpirit, and preſents many obſervations worthy of attention. If at times he ſpeaks of the fair and amiable ſex with freedom, yet he evidently diſcovers a warm attachment to their comfort and happineſs. In ſome inſtances, his remarks are, perhaps, too general; or may admit of objections which would conſiderably alter their nature.—When he mentions that degrading treatment of the ſex with which, in his apprehenſion, the earlieſt ages of the world are diſfigured, he recurs to the ſacred writings, which, ſays he, 'exhibit women engaged in the moſt laborious and ſervile employments, tending flocks, carrying water, and performing many other domeſtic drudgeries, which, while they ſtrike us as unſuited to the dignity of their character, or the delicacy of their frame, evidently beſpeak the very low eſtimation in which they were held.'—Now we muſt acknowlege that we do not entirely accord with this concluſion; for is it not very conceivable that they might meet with the trueſt affection and reſpect, that they might have real enjoyment, and take their ſhare 'in moral culture and rational inſtruction,' notwithſtanding thoſe employments which the nature and ſimplicity of the times called for? Our Author farther adds,—'a conſiderable civilization muſt have taken place in any age or country, before the manners of women will be ſufficiently captivating to raiſe our admiration, or we ourſelves ſhall have any ſuſceptibility of their many little nameleſs and delicate attractions.'—Here again we have ſome heſitation; ſince ſweetneſs of diſpoſition, with innocent and artleſs manners, may probably do more to captivate and engage the heart, than the affectations, or *hauteur*, or artificial behaviour, too often produced by modern refinement. He tells us, in another place, after *Tacitus*, that 'of all people, perhaps, the ancient Germans had the greateſt veneration for women:' now *they*, we imagine, were not in any conſiderable ſtate of civilization.

Whether that period has ever yet exiſted in which women would find all that rational conſequence he has deſcribed, this writer is inclined to doubt. 'It is not viſible,' ſays he, 'in the *preſent* face of Europe: has it been in the paſt?' He proceeds to obſerve that the morals of women will not fail to ſuffer in the general

general corruption occaſioned by proſperity, luxury, heated paſſions, and unprincipled minds; all aided and increaſed by licentious writings, romances, novels, pictures, and the varied, *indelicate* repreſentations of the ſtage, which, ſays he, will accelerate the laſt convulſions of virtue, and ſmother the juſt expiring embers of female reſerve. We will not ſtay to examine the juſtice of ſo unpleaſing a picture; nor to enquire minutely into his farther aſſertion, which, if true, affords the moſt debaſing character of the men; *viz.* That, whatever a cold-hearted politeneſs ſays, or the affectation of ſenſibility may pretend to feel, women, in this country, are conſidered by the majority of men, but as inſtruments of vanity or pleaſure.—We would hope better things! —At the ſame time it is to be feared there may be many to whom the full ſeverity of ſuch an account belongs. May they feel the laſh in all its acuteneſs! But we will not detain the reader by our animadverſions. With theſe ſentiments of the ſex, he obſerves, a correſponding education is given. Perſon and manner are the great object. This in general is the employment of the governeſs. To this are devoted all the labours of the toilet. The conſequence is, that they dazzle or inflame the ſenſes, but convey no joy or reliſh to the heart. Young men, he adds, become inſenſibly aſſimilated to the frivolouſneſs they addreſs and affect to admire. Hence we have *very pretty* preachers, we have *amiable* ſenators, we have *very polite* officers, and few great men. Conſequences, he adds, ſo malignant, and ſo comprehenſive in their effects, deſerve conſideration.

To theſe few extracts let us join the following paragraph, relative to a neighbouring kingdom: '*France* is ſo far from being any proper model of female education, that I conceive it to be the vitiated taſte of this people, which, ſet off with a graceful and bewitching manner, has infected many other countries of Europe, but particularly our own, and overwhelmed them, at leaſt, with a deluge of frivolity, if not of crimes.'

In eſtimating female talents, this writer allows every thing to their vivacity, their ſenſibility and fancy; and obſerves, that ſo far as the qualities of the heart are concerned, the ſexes will not bear a compariſon. Women in this reſpect have a marked *ſuperiority*. If their retired domeſtic life did not, of itſelf, lead to more innocence and contemplation, their *natural* diſpoſitions are certainly more favourable to piety and virtue. At the ſame time we are told, that ſtrong judgment and nice diſcrimination are the more peculiar prerogative of the men. Were the female ſex, ſays he, conſtituted to have our *firmneſs* and our *depth*, they would want their native and their ſtrongeſt attractions: they would ceaſe to be *women*, and they would ceaſe to *charm*.—'Nor let the ſex,' he proceeds, 'ſuppoſe me their foe. If I have not wholly *miſtaken* the method, I mean to be their advo-

cate

cate and friend. I have left them the ſeeds of every thing that pleaſes and captivates in woman. *Their* brows were not intended to be ploughed with wrinkles, nor their innocent gaiety to be damped by abſtraction. They were perpetually to pleaſe, and perpetually to enliven. If we were to plan the edifice, they were to furniſh the *embelliſhments:* if we were to lay out and cultivate the garden, they were beautifully to *fringe* its borders with flowers, and fill it with perfume. If we were deſtined to ſuperintend the *management* of kingdoms, they were to be the faireſt ornaments of thoſe kingdoms, the embelliſhments of ſociety, and the ſweetners of life.'

On a ſubject ſo delicate, we will not preſume to venture any deciſion. We have endeavoured, as far as our limits would allow, to make our Readers a little acquainted with this Writer. He preſents us with a conſiderable liſt of literary ladies in former times, and mentions ſome in the preſent.—I wiſh not, ſays he, to deny their fame, or pluck one ſingle well-earned laurel from their temples: but, he continues, *prodigies* of female genius do not prove at all the *general* ſtate of female talents, or the *ordinary* level of female underſtanding.

The laſt eſſay reprobates boarding-ſchools, with ſome few exceptions. In this mode of education, he apprehends, are loſt juſt ſentiments of piety and virtue, the religious government of the paſſions, with all the lovely train of Chriſtian graces: *this*, he conceives, firſt inſpires the rage for pleaſure and diſſipation; and whatever *undomeſticates* a woman, ſo far unmakes her, as to all the valuable purpoſes of her exiſtence, and is at once the bane of her uſefulneſs, her happineſs, and virtue: nor can he imagine, that boarding-ſchools give the *ſo much valued* excellence of politeneſs, but rather a *formality* and *ſtiffneſs*. He concludes with remarking, that—reaſon, religion, the thrillings of affection, the voice of nature, the voice of God, the intereſts of ſociety, the happineſs of private life, the dignity and *true policy* of women—all ſay, that a *mother* ſhould be the *preceptreſs* of her children. We ought to add, what he farther obſerves himſelf, that the general tenour of his remarks on boarding-ſchools, principally applies to people in the higher ranks of life.

It is natural, in the cloſe of this article, juſt to ſay, that no age has abounded ſo much as the preſent with diſcourſes and rules on the ſubject of education; what benefit has been produced, every one muſt determine by the effects and events to which they are continually witneſſes.—If, in any reſpects, the preſent performance ſhould be thought defective, it, however, certainly merits the regard and attention of the Public; as it contains many obſervations, reflections, and hints, which the judicious reader may apply to advantage.

ART.

ART. VII. *Tranſactions of the Royal Society of Edinburgh.* Vol. I. Continued. See Rev. for June, [vol. lxxviii.]

PAPERS OF THE PHYSICAL CLASS.

Experiments on the Motion of the Sap in Trees. By John Walker, D. D. M. D. &c. &c.

ALTHOUGH the motion of the ſap in plants is a fact which none of the writers on vegetable ſtatics have doubted; they have not however been uniform, or even conſiſtent, among themſelves. Satisfactory experiments ſeemed to be wanting in order to determine the direction, velocity, and quantity, of the moving fluid. Dr. Walker has aſcertained theſe points, by numerous experiments on trees, eſpecially on the birch, which ſhew, that the bleeding ſap begins to flow at the root, to aſcend ſlowly upward; and that, as it aſcends, the tree bleeds ſucceſſively to the utmoſt extremities. One year the ſap required 43 days to aſcend twenty feet in the trunk of a birch, that is, on an average, nearly ſix inches each day; another year, in the ſame tree, the ſap aſcended to the ſame height in 33 days, or about nine inches each day. In none of the experiments here related could any ſap be perceived to ariſe, either by the pith or the bark; the whole ſap was conveyed by the wood, and between the wood and the bark; it appears alſo, that it moves both in the ſubſtance of the ligneous circles, and in the veins by which they are ſeparated; that in both it is in an aſcending ſtate; that it moves more expeditiouſly in the veins than in the circles themſelves, and more freely in young than in old circles, and conſequently more freely in the exterior than in the interior parts of the trunk.

The cauſe of the aſcent of the ſap is a curious and important point in the hiſtory of vegetation; it remains, however, ſtill involloped in darkneſs. Dr. Walker's experiments, indeed, ſhew, on many occaſions, that heat is the prime agent in producing this effect: the inciſions on the birch ran freely in the day time, eſpecially during ſun-ſhine, but dried up regularly as the cold of the evening advanced. With a few exceptions, Dr. Walker generally found the aſcent of the ſap conſtantly promoted by heat, and retarded and even ſtopped by cold; yet the manner in which heat and cold produce theſe effects does not appear. It is probable that other cauſes co-operate. A thorough knowlege of the ſtructure of the plant might perhaps explain the phenomenon.

The principal fact which Dr. Walker has aſcertained is, that the ſap, before the leaves of the tree appear, continually riſes; what courſe it takes after that period is yet undetermined. The Doctor ſays, that from a few trials which he has made, he has been

been led to ſuſpect that, while the tree is in leaf, its ſap obſerves a different courſe. We hope the ingenious Author will favour the Public with the relation of his experiments ſubſequent to thoſe which he hath already given.

The Theory of Rain. By James Hutton, M. D. F. R. S. Edin. and Member of the Royal Academy of Agriculture at Paris.

It is a known fact that atmoſpheric air is capable of diſſolving, with a certain degree of heat, a given quantity of water. Dr. Hutton, in the firſt part of the preſent memoir, aſcertains the ratio of the diſſolving power of air, in relation to water, in different degrees of heat; and ſhews, that by mixing a portion of tranſparent humid warm air with a portion of cold air, the mixture becomes opake, and part of the water will be precipitated, or, in other words, the vapour will be condenſed into rain.

Having formed his theory of rain, founded on a general law reſpecting the condenſation of watery vapour contained in the air, the Author proceeds to apply his theory to natural events; and, by conſidering the meteorological obſervations, he either explains appearances that are not otherwiſe underſtood, or, from appearances that are evident, draws concluſions in confirmation of his theory. In doing this, he treats of the generality of rain, of its regularities and irregularities, of the comparative eſtimate of climates, of the riſe and fall of the barometer, and of ſeveral meteorological phenomena.

has recourſe to reaſoning; and gives a formula for aſcertaining the expanſion in a certain heat.

Another irregularity in the expanſion of the air is produced by the inequality of the compreſſing force; a formula for correcting this is alſo added. The Author mentions another correction which is to be applied to the height of a mountain, as it is uſually found from obſervations of the barometer. This ariſes from the diminution of gravity, in aſcending or deſcending from the ſurface of the earth.

Having enumerated all the cauſes which produce variations in the denſity of the air, Mr. Playfair proceeds to inveſtigate the effect of them all together, and after an integral calculus, managed with great ingenuity, he obtains a univerſal formula for the diſtance, between the two places of obſervation, in the following infinite ſeries, where, $b =$ *hyp. log.* of the height of the mercury in the lower barometer, $B =$ *hyp. log.* of that in the upper one, $H =$ the height of the mercury in the lower thermometer, $h =$ that in the upper one, $m = .00245 =$ the expanſion of the air for an increaſe of 1° of heat according to Fahrenheit's thermometer at 32°, $r = 32$, $p = 4342.9$ &c. and $g =$ *hyp. log.* $(1 - m)$.

$$p \cdot b - B \cdot \frac{1 + rg + \frac{1}{2}r^2g^2 + \frac{1}{6}r^3g^3 \text{ \&c. } ad\ inf.}{1 + \frac{1}{2}g \cdot H + h + \frac{1}{6}g^2 \cdot H^2 + Hh + h^2 \text{ \&c.}}$$

If, inſtead of the hyperbolical logarithms, Briggs's be uſed, then p becomes 10000. And the two firſt terms of the ſeries will be found to be preciſely M. de Luc's formula, which was diſcovered by that ingenious and indefatigable obſerver, without any inquiry into the principles on which it depends, but merely deduced from a number of obſervations, made in different ſituations, and different ſtates of the atmoſphere.

Mr. Playfair adds numerous remarks, tending to ſhew what particular parts of this univerſal expreſſion are the corrections that muſt be made for particular effects. He mentions alſo ſeveral circumſtances neceſſary for perfecting the art of barometrical meaſurement, which are not yet determined; and recommends ſuch methods as he thinks will aſcertain, or at leaſt contribute to increaſe our knowlege of, thoſe facts which ſeem wanting to complete the theory.

On the Uſe of negative Quantities in the Solutions of Problems by algebraical Equations. By William Greenfield, M. A. F. R. S. Edin. Profeſſor of Rhetoric at Edinburgh.

In this paper Mr. Greenfield demonſtrates the two following propoſitions: 1ſt, 'Where the problem allows us to conſider x, one of the unknown quantities, as capable of exiſting in two oppoſite ſituations, which may be repreſented by ad-

dition and ſubtraction; then the equation which expreſſes the conditions required of x in one of theſe ſituations, and whoſe poſitive roots determine the magnitudes of x in that ſituation; the ſame equation, by its negative roots, will determine the magnitudes of x in the oppoſite direction. 2d, Where the problem allows us to conſider a, any of the known quantities, as capable of exiſting in two ſuch oppoſite ſituations; then the equation which expreſſes the conditions of the problem, upon the ſuppoſition that a is in one of theſe ſituations, will be reduced to the equation expreſſing the conditions of the problem on the contrary ſuppoſition, by ſimply changing the ſign of the terms involving the odd powers of a.' Theſe are not new propoſitions. Mr. Greenfield has however demonſtrated them in a manner that we do not recollect to have ſeen before.

Experiments and Obſervations upon a remarkable Cold which accompanies the Separation of Hoar-froſt from a clear Air. By Patrick Wilſon, M. A. F. R. S. Edin. Prof. of Aſtronomy at Glaſgow.

In the 64th volume of our Review, p. 275, and 67th vol. p. 127, we gave an account of Mr. Wilſon's experiments, by which it appeared that there is a conſtant difference of temperature between the ſnow and the air at a few feet above its ſurface; the ſnow being the coldeſt. In the preſent memoir, Mr. Wilſon offers ſome conjectures as to the cauſe of this phenomenon, and adds the relation of more experiments made with a view to eſtabliſh the facts. His general concluſions are, 'That when bodies attract hoar-froſt from a clear air, there is a cold produced at their ſurfaces; and that this cold does not originate from any peculiar qualities of bodies upon which the hoar-froſt ſettles, any farther than as ſome bodies are capable of attracting from the air more or leſs of it in a given time. That the diſpoſition of the air of thus parting with hoar-froſt, and the cold which accompanies that ſeparation, has a conſtant dependence on the general ſerenity of the atmoſphere, and is always interrupted by the ſky being overcaſt with clouds or fogginess, eſpecially near the place of obſervation.'

Though Mr. Wilſon's experiments afforded ſufficient examples of cold produced on the ſeparation of hoar-froſt from the air, he relates the particulars of one ſet of experiments, from which it appears that the phenomenon of an exceſs of cold at the ſurface of the ſnow took its riſe from a manifeſt evaporation. To enumerate the particulars of theſe experiments would take more room than we can allow; we muſt therefore refer the curious meteorologiſt to the memoir itſelf.

An

An Account of a Method of making a Wine, called by the Tartars KOUMISS; *with Obſervations on its Uſe in Medicine.* By John Grieve, M. D. F. R. S. Edin.

The Author of the preſent memoir gives the following receipt for making the Koumiſs, as he obtained it from a Ruſſian nobleman, who went into that part of Tartary, where it is made, for the ſake of uſing it medicinally.

'Take of freſh mare's milk, of one day, any quantity; add to it a ſixth part of water, and pour the mixture into a wooden veſſel; uſe then, as a ferment, an eighth part of the ſoureſt cow's milk that can be got; but, at any future preparation, a ſmall portion of old Koumiſs will better anſwer the purpoſe of souring; cover the veſſel with a thick cloth, and ſet it in a place of moderate warmth; leave it at reſt 24 hours, at the end of which time, the milk will have become ſour, and a thick ſubſtance will be gathered on the top; then with a ſtick made at the lower end in the manner of a churn-ſtaff, beat it till the thick ſubſtance above mentioned be blended intimately with the ſubjacent fluid. In this ſituation, leave it again at reſt for 24 hours more; after which, pour it into a higher and narrower veſſel, reſembling a churn, where the agitation muſt be repeated as before, till the liquor appear to be perfectly homogeneous; and, in this ſtate, it is called Koumiſs; of which the taſte ought to be a pleaſant mixture of ſweet and ſour. Agitation muſt be employed every time before it be uſed.'

From the foregoing account, the Koumiſs appears to be *foured milk*: on the authority of Mr. Oſeretſkowſky, Dr. Grieve ſays that it yields, by diſtillation, an ardent ſpirit.

The Author relates ſome caſes of Phthiſis and Tabes, which the uſe of the Koumiſs had completely cured.

An Improvement of the Method of correcting the obſerved Diſtance of the Moon from the Sun, or a Fixed Star. By the Rev. Thomas Elliot.

Every attempt to facilitate or ſimplify the practice of aſtronomy, eſpecially when that ſcience is applied to the art of navigation, merits the attention of mankind. Mr. Elliot's inveſtigation of the problem is ſcientific and elegant; and his practical rule is conciſe. The methods now uſed in our navy are ſufficiently exact, yet it muſt be confeſſed that their prolixity, and dependence on Tables, render them, and indeed all others, ſubject to error or miſtake.

Account of a remarkable Agitation of the Waters of Loch Tay. By the Rev. Tho. Fleming.

Loch Tay is about 15 miles long, and one broad. On Sept. 12, 1784, by an unknown cauſe, its waters were violently agitated, and the river which iſſues from it was ſeen to run back,

and its waters for ſome time were dried up. Similar commotions, though much leſs violent, were obſerved for ſeveral days. No accounts could be obtained of any earthquake in the neighbourhood, and the weather was remarkably calm, the wind being gentle, from the N. E. and the barometer ſtanding at 29½.

Abſtract of the Regiſter of the Weather kept at Branxholm, for Ten Years, ending Dec. 31, 1783. By his Grace the Duke of Buccleugh.

This valuable meteorological Diary contains, 1ſt, The quantity of rain; 2d, The height of the barometer; 3d, Of the thermometer; 4th, The direction of the wind. In addition to the abſtract, the Duke gives a comparative view of the depth of rain at Branxholm, Dalkeith, and Langholm, for five years.

Theory of the Earth; or an Inveſtigation of the Laws obſervable in the Compoſition, Diſſolution, and Reſtoration of Land upon the Globe. By James Hutton, M. D. F. R. S. Edin.

The theory of the Earth, which Dr. Hutton here delivers, is diffuſe, and at the ſame time ſomewhat invelloped in obſcurity. Sixteen pages are employed in 'purſuing,' what our Author calls 'general or preparatory ideas,' in which he conſiders the Earth as a 'machine, conſtructed on chemical as well as mechanical principles.' He ſays, 'the globe of this earth is evidently made for man;' and after ſome high encomiums on this lord of the creation, he adds, 'man, therefore, ſhould be made the firſt ſubject of enquiry.' This enquiry, however, the Doctor confines to an aſcertainment of the period in which mankind were created. The Moſaic hiſtory, he ſays, places this beginning of man at no great diſtance; and he thinks that no documents can be found in natural hiſtory by which a high antiquity can be attributed to the human race. He then proceeds to ſhew, that we poſſeſs many monuments which prove that marine animals had exiſted long before the human ſpecies. This inquiry gives riſe to a long diſquiſition on marble or lime-ſtone, which terminates the firſt part (containing *preparatory ideas)* of the preſent memoir.

The ſecond part is 'An inveſtigation of the natural operations employed in conſolidating the ſtrata of the globe.' The Author ſays, 'there are *juſt two* ways in which porous or ſpongy bodies can be conſolidated, and by which, ſubſtances may be formed into maſſes of a natural ſhape and regular ſtructure. One of theſe is ſimple *congelation* from a fluid ſtate, by means of cold; the other is *accretion*; and this includes a *ſeparatory* operation, as well as that by which the ſolid is to be produced.' In diſcuſſing this part of his ſubject, Dr. H. is extremely diffuſe; he thinks that water is not the menſtruum by which the conſolidating matter was introduced into the interſtices of ſtrata, but that

conſolidation is effected by means of heat and fuſion; he ſuppoſes ſiliceous matter to be inſoluble in water, and thence concludes that no ſiliceous cryſtallizations, or conſolidations, can be otherwiſe produced than by fuſion; from ſimiliar arguments, he concludes that all mineralization with ſulphureous ſubſtances is performed by heat and fuſion. The variety of ſulphureo-metallic ſubſtances, in point of compoſition, is almoſt indefinite; the conſolidation of theſe heterogeneous maſſes cannot be performed by water, unleſs each of their component parts be ſoluble in water. The Doctor ſays, phlogiſton, which is a principal ingredient in theſe compounds, 'refuſes aqueous ſolution.' Does he mean, by that expreſſion, that phlogiſton cannot be united with water? Metals, eſpecially when in their native ſtate, he thinks, cannot ever be produced from ſolution, becauſe the phlogiſton is inſoluble in water. A familiar experiment will ſhew, that phlogiſton may, in ſolution, be detached from one body and united with another: to a ſolution of blue vitriol in water put a ſmall piece of pure iron; the vitriolic acid will part with the calx of copper and ſeize the calx of the iron, while the phlogiſton of the iron unites itſelf to the calx of the copper, and the precipitate will be pure copper in its metallic form.

Were we to follow the Doctor through the whole of his arguments, by which he concludes fuſion to be the cauſe of all conſolidation, we ſhould extend our article beyond meaſure, and for little other purpoſe than to ſhew the fallacy of his concluſions; we ſhall therefore proceed to the third part of the memoir, which is entitled, 'Inveſtigation of the natural operations employed in the production of land above the ſurface of the ſea.'

Heat is again produced as the powerful agent of nature in raiſing the land above the waters. Subterraneous fires are (and in this we perfectly coincide with our Author) the moſt probable cauſe of the irregularities in the ſurface of our preſent Earth, or in thoſe internal parts which human induſtry hath hitherto explored *.

In the fourth part of the memoir, Dr. Hutton is retrograde; for, after having conſidered thoſe operations by which the ſtrata of the Earth had been conſolidated and then elevated above the level of the ſea, he inveſtigates the ſource whence thoſe materials, from the combination of which the land was formed, were derived. In this part of his inquiry, he treads nearly the ſame ground with the late ingenious Mr. Whitehurſt, in ſuppoſing the preſent Earth formed from the materials of a preceding Earth. He advances however much farther, and ſuppoſes a regular ſucceſſion of Earths from all eternity! and that the ſucceſſion will

* See Review, vol. lxxv. p. 12, *et ſeq.* where theſe operations are deſcribed.

The mind of man is ſo formed as to be greatly delighted with order, and whatever tends to remove difficulties, and to explain, in an eaſy and ſatisfactory manner, without much trouble to him, the cauſes of intereſting phenomena, proves on all occaſions highly grateful. Our ingenious Author poſſeſſes the talent of putting perplexing difficulties ſo much out of ſight, of writing on a knotty and intricate ſubject in an eaſy and familiar manner, and of making every thing appear to be clear and diſtinct, that we could not help frequently regretting that this work does not prove altogether ſo ſatisfactory to us on a near examination, as it did on a ſlight view. We are afraid that the degree of human knowlege is not yet ſufficient to admit of a developement of the principles of this ſcience, with all the perſpicuity at which the Author ſo laudably aims; or, at leaſt, our own knowlege on this branch of ſcience is too limited to admit of our being able to do it, notwithſtanding the labours of this ingenious writer to effect it.

The queſtion that M. Herrenſchwand wiſhes to decide, in the preſent eſſay, is, whether large or ſmall diviſions of land tend moſt to augment the proſperity of a nation, under that ſyſtem of political economy which he calls *a ſyſtem of relative agriculture founded on a ſyſtem of manufactures*; for a definition of which ſyſtem, ſee Review, vol. lxxvi. p. 103.

To prepare for an anſwer to this queſtion, our Author, perhaps juſtly enough, obſerves, that the great point to be aimed at is ſo to divide the land as to procure ſuſtenance for as great a number of manufacturers as poſſible, who are not employed in the cultivation of the ſoil; or, in other words, that mode of dividing the lands will be productive of the greateſt general proſperity, which leaves the greateſt ſurplus produce, after maintaining thoſe who cultivate the ſoil.

This being granted, he proceeds to enquire whether lands cultivated by the plow, or by the ſpade, generally leave the greateſt ſurplus produce; and on this head he decides at once, from what *he takes to be experience*, that lands cultivated by the plow leave a much greater ſurplus produce than thoſe which are cultivated by the ſpade.

'There is not,' ſays he, 'a nation in Europe which does not contain within itſelf families reduced to the neceſſity of cultivating the land by the ſpade only, and every where we obſerve this ſpecies of culture attended with the ſame circumſtances; that is to ſay, we univerſally ſee ſmall portions of land well cultivated, and on their product a great number of men nouriſhed and maintained; but in the proportion only of what is neceſſary.

'Theſe facts, which experience generally preſents, ſeem to prove, that the culture of land *without the uſe of machines* [*i. e.* without the uſe of the plow, as he elſewhere explains himſelf] is only capable of producing *ſubſiſtence for the cultivators*, ſeeing, according to this mode

mode of culture, all who are in a condition to labour, do labour; and nobody lives in idleneſs on the produce of the labour of others.'

We have before remarked, that M. Herrenſchwand ſeems to take the above fact as the *reſult of experience*, but if he really believes this to be a fair ſtate of what experience every day preſents to the obſervation of any attentive man, we conceive that he will find himſelf to be very much miſtaken; and that he has thus aſſumed as a fundamental fact, on which he grounds a great deal of reaſoning, a circumſtance that is far from being proved.

Perhaps the ſimpleſt way of coming at the proportion of ſurplus produce of any land in a free country, is the rent that is paid for land; for where a free competition among tenants is allowed, the proprietor will get, under the name of rent, nearly as much as can be afforded by the tackſmen, after ſubſiſting all thoſe who are employed in cultivating the ſoil, and giving himſelf a reaſonable return for the ſtock employed on that culture. No rent, therefore, can be afforded for any land that yields no ſpare produce, but which ſerves merely to ſubſiſt thoſe who are employed in cultivating it. But will M. Herrenſchwand, or any other man, preſume to ſay, that in Great Britain, or any other country where ſecurity to the cultivator is given, that none of the lands which are cultivated by the ſpade pay any rent to the proprietor? Surely not. And if he admits that they pay a rent, we ſhould be at a loſs to know on what data he preſumes to aſſert, that ſuch lands produce nothing more than is neceſſary for the ſupport of the cultivators only? It is with reſpect to this mode of aſſuming a fact as proved, and afterward reaſoning upon it as an undoubted maxim, that we chiefly object to M. Herrenſchwand's writings—as this mode of reaſoning muſt lead to error, while it *ſeems* directly to point at truth.

So far is it from being true, that *ſuch* lands pay no rent, that we believe it will not be denied that lands which are cultivated by the ſpade pay in general a higher rent, and conſequently afford more ſurplus produce, *in proportion to the extent of ground*, than land which is cultivated by the plow. We ſhould therefore have expected, according to M. Herrenſchwand's mode of reaſoning, that the concluſion ought to have been directly the reverſe of what he has made it.

Though he does not abſolutely perſiſt in maintaining that ſuch lands afford *no* ſurplus produce, he concludes univerſally that the culture by the ſpade affords *leſs* ſuperfluous produce at leaſt, than that by the plow; and the only appearance of a reaſon he gives for this, beſide the ſuppoſed univerſal experience above alluded to, is another fact, founded on a ſimilar univerſality of experience, *viz.* that, in all countries, men have choſen to cultivate the land in general by the plow in preference to the ſpade,

from

from which he concludes that they have found greater profit by the one mode of culture than by the other. A man who has taken a ſufficiently extenſive view of this ſubject, would not find much difficulty in giving reaſons that would appear to us ſatisfactory, why this practice ſhould have in general prevailed, *eſpecially in countries that can afford but little ſurplus produce.* But to enter on this diſcuſſion would lead us too far; we muſt content ourſelves with barely obſerving here, that if our Author's reaſoning had been juſt, it would have happened that men, as they advanced in knowlege, and in perfecting their practice by experience, ſhould have invariably baniſhed the ſpade culture more and more, and ſubſtituted the plow. But inſtead of this mode of procedure, the reverſe of this practice has univerſally prevailed. In countries juſt coming into culture and civilization, where manufactures do not prevail, the plow-culture is univerſal. As the country improves, as manufactures increaſe, as rents augment, the plow gradually gives place to the ſpade—and the whole country becomes nearly one general garden. The plow alone cultivates the ſoil in Poland, where no manufactures ever were eſtabliſhed. In the Netherlands, where manufactures have flouriſhed for many ages, the ſpade has in a great meaſure baniſhed the plow.

By the above mode of reaſoning, M. Herrenſchwand concludes, that diviſions of land too ſmall for admitting the plow, are incompatible with the manufacturing ſyſtem of economy. He then proceeds to enquire into the moſt proper kind of diviſions of land, ſuppoſing the whole to be cultivated by the plow; and though we are not diſpoſed, on this head, to diſpute the juſtneſs of the concluſion he draws, *in certain circumſtances*, at leaſt, yet we think that it is drawn from premiſes as fallacious as the former.

He ſuppoſes a country divided into a number of equal parts, according to ſix different claſſes reſpecting the ſize of theſe diviſions, which he diſtinguiſhes by the letters A, B, C, D, E, and F. In the claſs A, the diviſions are the ſmalleſt; B, larger; and ſo C, D, E, larger and larger ſtill, till they arrive at F, which is the largeſt diviſion of the whole. He then endeavours to compute in which of the claſſes the culture can be carried on with the leaſt waſte of labour; and for that purpoſe he adopts a mode of reaſoning the moſt convenient that could be, as it will infallibly, in all caſes, with a little attention in the calculator, give preciſely the reſult he would previouſly wiſh it ſhould do. With this view, he ſuppoſes that the lands, according to the diviſions in the claſs F, could be properly cultivated by a given number of plows, without any fraction. Suppoſe *ſix* plows could cultivate all the lands, according to that proportion, the diviſions of the claſs E, he finds on calculation, would require

require $4\frac{5}{11}$ plows; D $3\frac{3}{11}$; C $2\frac{1}{11}$; B $1\frac{1}{11}$; and A $\frac{6}{11}$ parts of a plow. But as in every one of theſe caſes, excepting that of the claſs F, there are fractions of plows, it follows, he contends, that there muſt either be ſome part of the ground not completely laboured, according to theſe claſſes of diviſions, or a greater waſte of labour muſt be incurred in cultivating them than if they had been divided. He then, as in claſs F, proceeds downward to the claſs E, ſuppoſing it to be cultivated with five plows, and tries what would be the proportions required in the claſſes D, C, B, and A; all of which he again finds produce fractions as before. Then he tries D, as cultivated by four plows; and ſo on downward to B; and, in like manner, he ſtill finds fractions of plows inevitable. Hence he concludes, that it is more economical to have the lands divided as in the claſs F, than E; that it is more economical to have them divided as in the claſs E, than D; and ſo on downward; ſo that invariably the claſs A is the leaſt economical of any, and F the moſt ſo: of courſe, he concludes, large diviſions of farms are invariably more profitable for the community than ſmaller ones.

The inference is here, ſeemingly, very clear and natural; but if, inſtead of beginning with F, he had choſen to begin with A, and ſuppoſed one plow exactly ſufficient for that claſs of diviſions; he would then have as neceſſarily found that the higher diviſions B, C, D, E, and F, would all have been ſplit into fractions, while the claſs A alone remained an entire undivided whole; of courſe, in that caſe, the diviſions according to the claſs A would have been the beſt of any; and by proceeding upward to B, and taking it as divided without a fraction, and comparing it with thoſe above it, he would have found that theſe alſo would have been reduced to fractions, while it remained entire; ſo that, by following this mode of reaſoning, the concluſion would have been directly reverſed—the claſs A, in this caſe, would have been the moſt economical of all, and F the leaſt ſo. The ingenious Author ſeems to have been fully aware of this inference, and therefore carefully guards againſt bringing it under view, by avoiding to compare E, when he conſiders it as laboured by an exact number of whole plows, with F, which would have produced a fraction alſo; and ſo with reſpect to D, C, and B; none of which he ever compares, when he conſiders them as a unit, with thoſe above them, but merely with thoſe below them.

We are ſorry that our duty obliges us to take notice of this mode of reaſoning, which we cannot help conſidering as ſomewhat diſingenuous, however *ingenious* it may be, and as tending to miſlead, inſtead of to inform, the well-intentioned reader. We ſhall only repeat, that a man of ingenuity, by an artful choice of the abſolute numbers he has admitted into the elements of this calculation, might eaſily, at pleaſure, make the reſult, by purſuing

ſuing the ſame mode of reaſoning, infinitely diverſified, ſo as to draw whatever concluſion he pleaſed. Truth, however, is but *one*, and will, in all caſes when fully inveſtigated, appear to be the ſame.

M. Herrenſchwand will perceive, that we are ſo far from admitting that he has '*demonſtrated* the advantage of large diviſions of land,' as he aſſerts, p. 111, that we do not conſider him, in this ſuppoſed demonſtration, to have ſaid a ſingle word that can affect the queſtion; and though he afterward ſeems to point at ſome circumſtances of real importance, yet it is done in ſuch an indirect and indeciſive manner, that it deſerves no farther notice here. In ſhort, we regret that he ſhould have undertaken to write on a branch of the ſubject, which it is evident he ſo little underſtands, as that of agriculture, and the circumſtances that ought to influence the extent of the diviſions of land ſo as moſt to benefit the *manufacturing ſyſtem*; for thus we would, for brevity, denote that ſyſtem of political economy of which he here treats.

His own native good ſenſe, however, on many occaſions, induces him to make juſt concluſions even from fallacious premiſes. In this claſs, we include his obſervations on the importance of manufactures for the encouragement of agriculture, and the neceſſity of their advancing *pari paſſu* together; as alſo of the eſſential utility of promoting the general well-being of the *people*, if the miniſter hopes to augment the revenue of the ſtate; both which poſitions he has illuſtrated by ſome ſtrong and juſt remarks. But he is much miſtaken, if he ſuppoſes, as he frequently aſſerts, that he himſelf has firſt diſcovered theſe momentous truths. We ſcarcely know a perſon who has treated that ſubject, who has not, more or leſs, admitted them; and we could eaſily produce many paſſages from modern authors which would ſhew that they had admitted them, as of equal importance with what he himſelf aſcribes to them.

It would be eaſy to ſhew that his reaſoning on the conſequences of men uſing animal food, when compared with that of vegetables, is alſo carried much farther than reaſon or experience will allow; but it is time to cloſe our remarks on this performance.

On the whole, though we admire the talents of this Author, and are aſtoniſhed at his facility of moulding every fact ſo as to ſuit his ſyſtem, yet we have too long accuſtomed ourſelves to a mathematical mode of reaſoning to be able to admit his plan of demonſtration as concluſive. It is poſſible, however, that we have as yet too little knowlege of his ſyſtem to be able to judge of it with abſolute preciſion. He ſays himſelf, that hitherto he has rather endeavoured to point out the errors of others, than to explain his own principles. Perhaps the time may come when he will

will be able to do this laſt more to our ſatisfaction than he has yet done. We are glad, however, to find, that he has at length reſolved to abandon the plan he has hitherto purſued, of publiſhing detached eſſays on this ſubject, and that he has now determined to apply himſelf to the great work of developing the principles of his ſyſtem, which he means to offer to the world as ſoon as it ſhall be completed. We heartily applaud this reſolution, and ſincerely wiſh him all the ſucceſs he can deſire. The man who appropriates his time and labour to bring to perfection the knowlege of others, deſerves every degree of encouragement that is conſiſtent with the intereſts of ſociety. Our ſtrictures have been intended to improve, and not to diſcourage, the Author. When the time arrives, in which we ſhall be enabled to judge of the whole, it will afford us a very ſenſible pleaſure if we can atone for our preſent ſeeming aſperity, by being convinced that he has hitherto been obſcure only by reaſon of his ſeeing farther than others, and by alluding to particulars we were not able to underſtand, becauſe they had not been fully explained. It is our duty to guard as much as poſſible againſt error. It is our higheſt pleaſure to be enabled, by the labours of thoſe whoſe works come before us, to correct the prejudices of our compatriots, by unveiling truth, and exhibiting her to mankind in her native purity.

Our beſt bow is due to the Author for the reſpectful manner in which he has mentioned our former remarks. And it will add much to our ſatisfaction if, on a future occaſion, he ſhall put it in our power to pay him the tribute of applauſe without any degree of abatement.

ART. IX. *Original Letters, written during the Reigns of* Henry VI. Edward IV. and Richard III. by various Perſons of Rank or Conſequence, &c. &c. Digeſted in a chronological Order. With Notes, hiſtorical and explanatory. By John Fenn, Eſq. M. A. and F. A. S. 2 Vols. 4to. 2l. 2s. Boards. Robinſons. 1787.

THE correſpondence of private individuals affords, in general, little that can intereſt or entertain the public; but if the writers have been famous for beauty of ſtyle or brilliancy of ſentiment, their letters will doubtleſs attract curioſity. In like manner, the epiſtolary correſpondence of men who have filled any important office of the ſtate, or have been engaged in public affairs, will be eagerly attended to: and ſuch communications may likewiſe furniſh materials for the hiſtorian, or be the means of elucidating obſcure or ill-authenticated records. The collection before us is of this kind. The letters were written by men of conſiderable conſequence, who lived during that period of time which was remarkable for the quarrels between the houſes

houſes of York and Lancaſter. Almoſt the only regiſters which we have of theſe diſtracted and turbulent years are written in characters of blood. Battles and executions were the land-marks of the hiſtorian, and the epochs of the chronologer. One confuſion ſucceeding another, the animoſity of party zeal, and the general ignorance of the age, all contributed to obſcure the hiſtory of theſe diſaſtrous times. 'Whatever, therefore,' ſays Sir John Fenn *, in his preface, 'tends to throw a gleam of light on ſo clouded an horizon, muſt be a grateful preſent to thoſe who would inveſtigate their country's ſtory; and when we have deſpaired of recovering any important documents of thoſe diſaſtrous times, the ſlighteſt relics of ſo obſcure a ſeaſon may ſeem almoſt as precious as the better preſerved remains of periods fully illuſtrated.'

As to the authenticity of the letters, it is ſo well eſtabliſhed, that there is not the leaſt ſhadow of a doubt concerning them; for beſide the account which the editor gives of his materials †, they have every internal mark of originality. They relate the 'tydyngs' of the day, or the family affairs of the writers, in a plain but [to us] uncouth phraſeology; they beſpeak credit by their total want of ornament. By the artleſs manner in which they are written, the reader is convinced that they were never meant to ſerve as records of the times; the events of the moment are told by perſons then living; and the manners and uſages of the age are painted in the moſt familiar language, undiſguiſed and unadorned. The characters in Shakeſpeare's drama are here repreſented free from poetical fiction and in their own dreſs. The Lords of York and Canterbury, Saliſbury and Warwick, Buckingham, Norfolk, Suffolk, and Haſtings, ſpeak for themſelves.

The method which Sir J. Fenn has obſerved in publiſhing theſe letters, we ſhall abridge, from his preface, firſt obſerving, that the originals are printed on one ſide of the leaf, and the tranſcript, according to the rules of modern orthography, &c. on the oppoſite page.

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* His Majeſty was ſo pleaſed with this publication, that its Author has ſince received the honour of Knighthood.

† 'Theſe letters were, moſt of them, written by, or to, particular perſons of the family of Paſton in Norfolk (who lived in the reigns of Henry VI. Edward IV. and Richard III.), were carefully preſerved in that family for ſeveral deſcents, and were finally in the poſſeſſion of the Earl of Yarmouth; they then became the property of that great collector and antiquary Peter le Neve Eſquire, Norroy King at Arms; from him they devolved to Mr. Martin [of Palgrave in Suffolk], by his marriage with Mrs. Le Neve, and were a part of his collections purchaſed by Mr. Worth [of Diſs in Norfolk], from whom, in 1774, they came to the editor.'

The

The contractions, dialects, and modes of ſpelling and pointing uſed in the original letters, are exactly followed in the copy; and wherever capitals appear in the one, they are continued in the other. The thought of tranſcribing each letter, and putting it into a modern dreſs, aroſe from a hint which the editor received from a reſpectable friend and antiquary, who was of opinion, that many perſons would be induced to read theſe letters for the ſake of the matter which they contain, but who, not having paid attention to ancient modes of writing and abbreviations, would be deterred from attempting ſuch a taſk, by the uncouth appearance of the original. The obſolete words are continued, but the ſenſe is expreſſed by modern words or phraſes, in Italics, between crotchets. The original letters are frequently without either breaks or ſtops; this confuſes the ſenſe, and renders it obſcure to perſons unaccuſtomed to read ancient writings: in the tranſcribed letters, the editor has endeavoured to amend theſe defects. He hath alſo, with great induſtry, ſupplied the dates of the years when the letters were written, which ſeldom occur in the originals; the day of the month, or the ſaint's name to whom the day is dedicated, being generally all the date they have.

With reſpect to the externals of the MSS. the editor gives a full deſcription; and hath always, where it could be aſcertained, given the water-mark of the paper on which each letter was written, the ſize of the ſheet, the ſeal, and ſometimes the manner in which it was folded. Specimens of theſe, of the handwriting and of the autographs, are given in ſixteen copperplates.

The family in whoſe poſſeſſion the letters were preſerved, *from* and *to* different branches of which they were chiefly written, was that of Paſton of Caiſter, in Norfolk; they ſeem to have been wealthy, powerful in the county, and many of them well acquainted with ſtate affairs: Sir John gives a pedigree of the family down to the death of the laſt Earl of Yarmouth. As an account of the contents of all the letters in this collection would be tedious, we ſhall only offer a few general remarks on their utility, &c. That they will prove very uſeful to the hiſtorian is obvious, as in deſcribing the manners of the times, they bring us acquainted with the language of the day, and conſequently aſſiſt us in judging of the authenticity of contemporary writings. But as ſome readers may wiſh for a ſpecimen of theſe curious originals, we ſhall give them the following letter of John de Vere, Earl of Oxford, to his lady, after the unſucceſsful battle of Barnet, April 14, 1471, when he retreated with ſome of his men toward Scotland; but, diſcovering a deſign to betray him, he privately withdrew into Wales, to join the Earl of Pembroke, with the intention of ſtrengthening the Queen's army, which

which was, however, completely routed at Tewkesbury, on May 4, before these noblemen could join it.

'To the ryght rev'ent and wyrchypfull Lady *.

'Ryght rev'ent and wyrchypfull Lady I recomande me to yow lettyng yow wete that I am in gret hevynes at the makyng of this lett' but thankyd be God I am eschapyd myselfe and sodenly dep'tyd fro my men for I undyrstand my Chapleyn wold have detrayed me and if he com into the Contre let hym be mad seu' &c. Also ye shall gyff credence to the bryng' of thys Lett' and I beseke yow to reward hym to hys costs for I was not in power at the makyng of this Lett' to gyff hym but as I was put in trest by favar of strange pepyll, &c.

'Also ye shall send me in all hast all the redi money that ye make and asse mone of my mē asse can com well horsyd and that they cū in dyu'se p'cellys, Also that my horsse be sent w^t my stele Sadelles and byd the yoman of the horse cou' theym w^t ledē'. Also ye shall send to my mod^r and let hyr wete of thys lett' and pray hyr of hyr blessyng and byd hyr send me my Kasket by thys tokyn that she hath the key theroff but it is brokyn.

'Also ye shall send to the Pryor of Thetford and byd hym send me the S'm of gold that he seyd that I schald have. Also sey to hym by thys tokyn that I schewyd hym the fyrst p've Seale, &c. Also lete Paston, Fylbryg Brews com' to me. Also ye shall delyu' the bryng' of thys Lett' an horsse sadell and brydell Also ye schallbe of gud cher and take no thowght for I schall bryng my purpose abowte now by the g'ce of God qwhome have yow in kepyng.

D.....D.'

Of the turbulence of the times, the above extract gives us a true picture. An Earl was betrayed by his own chaplain; he was in the greatest want of money, so as not to be able to pay the messenger without borrowing of strangers; for fear of creating suspicions, he orders his horsemen to be sent in 'different parcells;' and the precision of the tokens shews the cautions which were necessary to be observed, lest any fraud should be imposed on the persons to whose care his valuables were committed.

In the second letter of this collection, we have an account of the release of the Duke of Orleans, who had continued a prisoner 25 years (by the Cardinal Bishop of Winchester, Beaufort, and his party), in opposition to the Duke of Glocester, who, in consequence of the request of Henry the Fifth on his death-bed, protested against the measure.

In another letter, the particulars of the murder of William de la Pole, Duke of Suffolk, are fully related. Being prime minister, and a favourite with the king and queen (Henry VI. and Margaret), he was banished for fear of the Commons. It appears, however, that the ships which met him in the channel were sent out by the Commons, and the York party, on purpose

* She was daughter to the Earl of Salisbury.

to

to intercept and kill him. Sir J. Fenn's notes on this letter are valuable and inſtructive. His death was a cruel one, according to this account, which ſays, 'oon of the lewdeſte * of the ſhippe badde hym ley down hys hedde and he ſhuld be ſair ferd wyth and dye on a ſwerd and toke a ruſty ſwerd and ſmotte of his hedde withyn halfe a doſeyn ſtrokes.'

A letter from J. Payne, a truſty ſervant of Sir John Faſtolf, gives many particulars of Jack Cade's rebellion, which ſhew the violence and barbarity of a body of men collected together from the loweſt and meaneſt of the people, and acting without controul.

Margaret, queen of Henry VI. alarmed at the report of the approach of the Earl of March (the Duke of York's ſon) toward London with a great power, endeavoured to make what friends ſhe could; and among other places, on her journey for that purpoſe, ſhe viſited Norwich. Mrs. Paſton, in a letter to her huſband, deſcribes the queen's viſit; and from the ſhort ſketch which ſhe has given of her character, it appears that the Queen's familiarity and addreſs were highly agreeable to the gentry, and that ſhe underſtood the right method of conciliating the affection of the ladies with whom ſhe converſed.

Two letters, one from the Ducheſs of Norfolk, and another from the Earl of Oxford, plainly ſhew that the election of members of parliament, even for counties, was under the influence of the great men of the time. Richard Plantagenet, Duke of York, and John Mowbray, Duke of Norfolk, nominate the members; and, in expreſs terms, the Earl of Oxford ſends inſtructions to John Paſton Eſquire (perhaps then ſheriff for the county), for their election. The letter from the Ducheſs is a requeſt; but it is made in a manner ſo exquiſitely preſſing, and with ſuch hearty promiſes of thanks, that 'Squire Paſton could not help complying with her Grace's wiſhes.

A long letter from Mrs. Paſton, dated 'the xxviij day of Jenut' the yer of Kyng Henry the Sext xxxvj' contains many particulars of private life. She ſeems eſpecially anxious about Clement Paſton (her ſon) and his 'lernyng.' Giving directions for enquiring of Grenefeld, Clement's ſchoolmaſter, ſhe ſays, 'And if he [Clement] hathe nought do well nor wyll nought amend prey hym [Grenefeld] that he will trewly beſſch † hym tyll he wyll amend and ſo ded the laſt mayſtr and y' beſt that eu' he had att Caumbrege. And ſey Grenefeld that if he wyll take up on hym to bryng hym in to good Rewyll

* What is the true meaning of this word? a different one to that which we now give it. The Editor ſays '*meaneſt.*'

† Whip.

and Lernyng that I may verily know he dothe his dever * I wyll geve hym x m'rs for hys labor.' A catalogue of Clement's wardrobe occurs in this letter, one *item* of which is 'a*fyde* Ruſſet Gowne furryd w^t^ bevyr was mad this tyme ij yer.' On the word *afyde* we have the following note: 'A ſide gown may mean a long one; for in Laneham's account of Queen Elizabeth's entertainment at Kennelworth Caſtle, 1575, the minſtrel's "gown had *ſide* [i. e. long] ſleeves down to the mid leg." The gown, however, deſcribed by Mrs. Paſton, appears rather to have been the Sib-neap. Lateralis veſtis, ſc. ad latera tegenda. Lumbaris toga. See Reubenii Gloſſarium 65, and Ælfr. Gloſſ. p. 68, 69. A gown to cover the *ſides* or loins.' With deference to ſuch learned authority, we think *ſyde* ſignifies long, 1ſt, becauſe it is now a provincial word in the northern counties, ſignifying *long and wide*; 2d, becauſe Mrs. Paſton firſt enumerates all the ſhort gowns, and after them all the *ſyde* gowns; and 3d, becauſe one of the ſhort gowns is ſaid to have been made of a *ſyde* gown.

A very curious letter from Sir John Paſton deſcribes the battle of Barnet, and relates many circumſtances on which our general hiſtories are ſilent.

To mention all the curioſities in this collection would require more room than we can well ſpare: we ſhall, however, inſert one more letter entire, as we think it remarkable.

'On to Jon Paſton in haſt'.

'Maſtyr Paſton I pray yow y^t^ it may pleſe yow to leue † yowr logeyng for iij or for days tyll I may be porved ‡ of anodyr and I ſchal do as muſche to yowr pleſyr, for Godys ſake ſay me not nay and I pray yow rekomaund me to my lord Chambyrleyn.

Yowr frend Elizabeth.'

This Elizabeth was third daughter of Richard Plantagenet, and Cecily, daughter of Ralph Neville, Earl of Weſtmoreland. She was ſiſter to Edward IV. and Richard III. By the latter, her ſon, John Earl of Lincoln, was (after the death of his own ſon) declared heir to the crown. She married John Duke of Suffolk. Sir John Fenn is ſurely right in thinking this letter curious. It ſhews, he ſays, the ſimplicity of the times, when a princeſs of the blood royal, coming to London, unprovided with a lodging, petitions for the uſe of that of a friend for three

* The Editor interprets this word by *endeavour*. We think it more probable to ſuppoſe it means in this place *duty*, being a corruption of the French *devoir*: and thus he hath interpreted it in a ſubſequent paſſage of this ſame letter.

† 'Leue, or lend;—I believe (ſays the Editor) it is leve; but it is ſo written, that it is very difficult to determine.'

‡ Purveyed, provided with.

or

or four days in the moſt humble terms, " for Godys ſake ſay me not nay." We think it is rather the mark of ſome great diſtreſs in which ſhe might be involved; or it might be that ſhe wiſhed to be in London on ſome private affairs, and have her journey concealed.

Let it not be imagined that we have in this ſhort article mentioned every circumſtance that may be deemed inſtructive, entertaining, or curious, in this valuable collection. Readers of different denominations will be inſtructed and entertained by it, according to their different taſtes for hiſtory, antiquities, language, &c. And we doubt not that moſt of them will thank the laborious and learned editor for preſerving theſe remains from the wide-waſting hand of Time.

*** For the information of our Readers, we tranſcribe the following paragraph from the preface to the ſecond edition of this work:

'As this work has been ſo very favourably received, the Editor is preparing for the preſs a further ſelection of letters and papers, written during the reigns of Henry VI. Edward IV. and Richard III. to which he intends adding ſuch as are in his poſſeſſion, which were written in the reign of Henry VII. And as the ſame care and attention will be employed in the continuation as have been already exerted in the preſent volume, he flatters himſelf that the expectations of the inquiſitive ſearcher into the uſages of former ages, will not be diſappointed.'

Art. X. *Poems and Tranſlations.* By the Rev. William Beloe. 8vo. 5s. Boards. Johnſon. 1788.

THE principal poem in this collection is the 'Rape of Helen, from the Greek of Coluthus:' of which an account was given in our Review for May 1787, page 423.

The opening of this performance was originally thus:

'Ye Trojan nymphs! the ſilver Xanthus' pride.'

We then objected to the epithet *ſilver*, as no way characteriſtic of the river in queſtion,—the famed Scamander, or Xanthus;—and we now find it altered to *beauteous:* this is equally faulty, and wholly inexpreſſive of its *fabled* colour, which was ſaid to be *yellow*, and which, no doubt, gave riſe to the aſſertion of both Ariſtotle and Ælian, who obſerve, that the fleeces of the ſheep which drank of this water became tinged with that hue. This particular circumſtance may be thus explained: In the mountains of the kingdom of Phrygia, and near to the ſpot where the Xanthus took its riſe, were many conſiderable mines of gold. This gold, or gold-duſt, waſhed by the torrents from thoſe mountains, ſettled in the beds of the adjacent rivers. It was the practice of the earlier ages to ſink in ſuch rivers a certain number of fleeces, by which means they collected this precious

metal in conſiderable quantities;—and hence, according to Strabo, the fable of the Golden Fleece. Now the river, which had at firſt the name of *Scamander*, but which was afterward changed to that of *Xanthus* (*i. e.* the yellow river), received this latter appellation, as there is every reaſon to ſuppoſe, from the abundance of gold it had been found to afford, and by way of diſtinguiſhing it from the leſs valuable ſtreams. In like manner, it may be obſerved, that the Pactolus, which is a little to the ſouth of the Scamander, was termed *Chryſorrhoas* (*i. e.* the golden river), and evidently on account of its riches *.

But to return to the poem. Though we are diſſatisfied with the epithet *beauteous*, we have ſcarcely any one to propoſe in its place. *Golden* or *yellow*, indeed, might be adopted, were it not that the *colour* of the river is expreſſed in the very name of the river itſelf. We may, perhaps, be allowed to read the 'glittering Xanthus' pride'—or the 'rich Scamander's pride.' The latter reading appears to be the beſt.

But as an account of this tranſlation is to be found in a former Review, we muſt deſiſt from any farther examination of it. With reſpect to the other pieces, we have only to obſerve, that though the writer does not ſoar on ſtrong and powerful pinions; though he has not the bold and daring flight of the eagle; he is ſeldom content to ſweep the ground with the ſwallow, but *generally* riſes to a pitch which keeps him above the range of the critic's-arrow, and which exhibits him to conſiderable advantage.

To ſpeak without a figure, theſe poems are for the moſt part above mediocrity. Some particularly faulty and inelegant lines are, however, to be found in them. We will point out a few of the exceptionable paſſages,—which appear to have ariſen more from inattention than want of judgment,—that the Author, in any future publication, may be induced to reviſe his performances with a ſuitable regard and care.

* As this is the river in which, according to the fable, Midas, King of Phrygia, is ſaid to have bathed, in order to waſh away the power which had been granted him of turning to gold every thing he touched,—we muſt beg leave, in this place, as it ſtrengthens our opinion with reſpect to the reaſon for changing the name of the Scamander, to interpret that fable in a manner ſomewhat different from that in which it has been explained by Maximus Tyrius, and others, who underſtood it as alluding to the covetouſneſs of the King, whereas it is much more probable that it was intended to be expreſſive of his country's wealth. Cicero and Valerius Maximus, it may be remembered, have repreſented Midas as one of the richeſt princes that had ever filled a throne. The mines of which we have already ſpoken were diſcovered in his reign. It was therefore aſſerted, in the figurative expreſſion of the ancients—of which mode of ſpeaking, by the way, they were particularly fond—that *whatever he touched he changed to gold.*

'They ſay, but oh! how falſe the tale ſhall prove,
That Hymen blights the faireſt flowers of love;
That oft has his ſtern influence deform'd,
What truth has nouriſh'd, and what friendſhip form'd.'

The conſtruction is:—*He* (Hymen) *has often by his ſtern influence deformed what truth had nouriſhed.* The expreſſion is not very happy. The third line is particularly reprehenſible, the words 'has his' making an ugly kind of cacophony: this might eaſily have been avoided.

'Sweet comfort to my ſoul ſhe brings,
And promiſes the kindeſt things.'

The inanity or no-thingneſs of the ſecond line might ſerve as an example for Scriblerus himſelf. The appearance of an anti-climax ſhould be carefully guarded againſt by the poet who is ambitious of praiſe.

'Yes, Delia, long as beats this trembling heart,
Thoſe ſcenes, thoſe hours, ſhall ſweet remembrance bring,
In which *as yet* had cold regret no part,
But we were gay and cheerful as the ſpring.'

But, as a disjunctive, is in this place improper: *for* had been better, becauſe it brings with it the neceſſary conſequence. The lines are feeble and proſaic.

We have ſelected theſe few inſtances from among ſome others of a ſimilar kind, not with any view of injuring Mr. Beloe as a writer, but entirely from the regard due to his general merit; and that cultivation to which his genius has an unqueſtionable claim.

ART. XI. *Letters written in Holland*, in the Months of September and October 1787. By Thomas Bowdler, Eſq. 8vo. 5s. Boards. Robſon. 1788.

THESE Letters appear to have been haſtily written, and without any great proſpect of awakening attention. 'What (ſays the Author) can you expect from me? A perſon unacquainted with tactics is to give an account of military operations; and one unconnected with ſtateſmen is to write of political events. This being the caſe, I need not claim your indulgence with regard to the imperfections that you will find in my letters.'

The fact is, they contain little more than a recapitulation of what the foreign gazettes have brought us acquainted with; namely, the operations (if *operations* they muſt be called) of the Pruſſian army againſt the States of Holland, in conſequence of their refuſal to give the ſatisfaction demanded by Frederic William for the inſult offered to his ſiſter by arreſting her on the road to the Hague. The Author's deſcription of the conduct of the

oppoſing Hollander on the arrival of the Pruſſian troops, will ſerve as a ſpecimen of his work:

'I do not recollect to have ever heard a more remarkable inſtance of general panic having ſeized a nation than that which now takes place in Holland. Niewport and Schonhoven, which from their ſituation were capable of a long defence, were abandoned without firing a ſhot; and the ſame has been the caſe with other ſtrong fortreſſes. The rapid progreſs of the Duke's army has been well calculated to increaſe the terror of the patriots. You will readily conceive that the panic which has ſeized the patriots muſt have been very great, when I tell you, that although the Pruſſians have taken near 400 pieces of cannon, and about 600 priſoners, they do not know of more than eight Dutchmen who have been killed. The truth is, they have every where fled or ſurrendered. I muſt however take notice of one circumſtance, which has contributed in a great degree to the facility with which the Pruſſian troops have advanced. I am told, that the friends of the Stadtholder are much more numerous than I imagined; and now, that they find they can be ſupported, they have exerted themſelves in many places, and ſhewn very plainly that nothing but fear had made them ſubmit to their late governors.'

The Reader of the foregoing extract will aſſuredly ſmile when he is told, that the writer, in ſpeaking, in another place, of the Duke of Brunſwic, talks of the 'glory he has acquired by the campaign,' of the 'conqueſt of Holland,' &c. &c. A *glory* and a *conqueſt* which we will venture to ſay his Highneſs would never think of arrogating to himſelf, when oppoſed to ſuch holyday ſoldiers as thoſe he met with among the *patriots*, and of which, indeed, their armies were entirely compoſed *.

But though Mr. Bowdler remarks with too much gravity on the movements of the Duke of Brunſwic in the little time that he was at the head of his army, and which Major Sturgeon, perhaps, would likewiſe have called *a campaign*: he is nevertheleſs a ſenſible and intelligent man, as may be gathered from ſeveral obſervations in his book; and has, undoubtedly, the merit of having given us an authentic detail of facts, which may prove highly uſeful to the hiſtorian who ſhall hereafter chuſe for his ſubject, *The Troubles in Holland*, A. D. 1788.

* It muſt be remembered, however, that a Dutchman will be valiant in an honeſt cauſe.

Art. XII. A. Jos. Testa, *Phil. & M. D. &c. De Vitalibus Periodis Ægrogantium et Sanorum: Seu Elementa dynamicæ Animalis.* 8vo. 2 Vols. 10s. 6d. Boards, Johnſon. 1787.

ALTHOUGH the animal economy has ingroſſed the attention of ſeveral able phyſicians, few authors have treated the ſubject in its utmoſt extent. Since the time of Dr. Ruſſel, who chiefly confined his thoughts to glandular diſeaſes, we do not

not recollect to have seen a more comprehensive work than the present.

M. Testa considers life as compounded of certain series of motions. In a healthy state, these motions are imperceptible, because all the actions are temperated and counteracted by proper re-action; but in a diseased state they are more observable, being sometimes accelerated and sometimes retarded. The first part of this work treats of the regularities, periods, &c. of the motions in diseases; the Author enters particularly into an examination of the writings of Hippocrates on this subject, and strenuously defends those opinions which, through a period of about 2000 years, have never been rationally refuted.

After largely explaining the critical days and the several symptoms by which a perfect crisis may be pronounced, M. Testa treats of the different states or periods of peculiar diseases, confining himself chiefly to fevers. His remarks on this subject appear to be just, perfectly consonant to theory, and confirmed by experience.

He absolutely denies the existence of a material morbific principle, excepting in certain diseases, especially those which are communicated by infection or contagion. What he advances on this subject is curious, and well supported, both by argument and observation. He considers, separately, the state of such diseases as depend on, or are caused by, what is usually called the morbific principle, and such as are occasioned by some immediate violence or hurt done to the solids; and points out the causes why, in several diseases, no perfect crisis can be formed.

M. Testa concludes his first volume with shewing the similarity of the symptoms in the same disease observable in different parts of the world; and that the periods of fevers and other acute diseases, contrary to the opinion of many modern writers, are the same now, in all countries, that they were in the time of Hippocrates.

The second volume treats of the changes which the healthy body undergoes, in various stages of life, by different modes of living,—by the vicissitudes of seasons and climates, by the influence of the sun and the moon, by the force of the passions, and whatever else can affect the human body.

We doubt whether the performance before us will be *universally* well received. The learned physician, however, who has made the ancients his study, and who knows the value of their writings, and the justness of their remarks, will peruse the work with pleasure; and though he may not receive much information from it, he will, nevertheless, be convinced, that a proper basis for a rational system of physic can only be laid by means of a thorough acquaintance with the natural phenomena occurring in the animal economy, and that these phenomena have never

been more attentively obſerved, or more faithfully recorded, than by the Greek phyſicians, who generally rejected all hypotheſis, and who, contenting themſelves with a careful examination of thoſe facts which were preſented to them, purſued the propereſt methods

——"*rerum cognoſcere cauſas.*"

ART. XIII. *Two Sermons:* I. An Enquiry, how far the Knowlege and Manners of the World can with Safety and Propriety be adopted in the Clerical Character. Preached at the Viſitation of the Right Reverend the Lord Biſhop of Chicheſter, at Haſtings, June 19, 1787. II. The preſent State of Diſcipline, Manners, and Learning in our Univerſities: in which are noticed ſome Miſrepreſentations on this Subject in a Work entitled, "The Taſk." —Preached before the Univerſity of Cambridge, Dec. 2, 1787. By J. Lettice, B. D. Vicar of Peaſemarch, in Suſſex, and late Fellow of Sidney-Suſſex College. 4to. 1s. 6d. Cadell, &c. 1788.

THE ſubjects ſpecified in the title-page of theſe Sermons, are treated in a manner which diſcovers the writer to be poſſeſſed of much good ſenſe and liberality. The firſt is a *ſeaſonable* caution to the younger clergy; the ſecond is an apology for the Engliſh Univerſities, in reply to the cenſure of a late popular writer.

If the ſubject of the ſecond diſcourſe were diſcuſſed in detail, it would doubtleſs appear, that there is much room for improvement and correction in our public mode of education; but in the article of diſcipline perhaps leſs than is commonly ſuppoſed. College-life is neceſſarily ſubject to leſs reſtriction than domeſtic; and the preſent modes of early education are extremely unfavourable to the execution of any plan of rigorous diſcipline at a later period. On this ſubject, the Author makes the following judicious remarks:

'The docility of childhood, the attention of our earlieſt years to every object addreſſed to the ſenſes and even to the underſtanding, ſeem to be unnoticed or forgotten by many parents of theſe days. And hence the wiſe maxim of, *Reverence due to that innocent ſtate*, has too generally ceaſed to be practiſed. Its merit and importance are perhaps no longer underſtood: children are now ſuffered to ſee every thing that is done, to hear every thing that is ſaid in the promiſcuous circles of their parents acquaintance: they are allowed to witneſs all the unguarded levities of the ſocial hour; the licentious jeſt and alluſive ſong are much ſooner learned than they are meant to be taught; even the juvenile delicacy of the gentler ſex is too often not ſpared on theſe occaſions.—The ſmile of innocence, thus prematurely ſurpriſed, has but too frequently haſtened the bluſh of guilt, and laid the foundation of thoſe enormities, which poiſon the ſweeteſt charities of life, and bring a black ſcandal on Chriſtian ſociety. But this is not all.—Some parents, not only careleſs and inattentive

to

to theſe conſequences of their own folly, are ſo cruelly corrupt themſelves, that they are pleaſed with the lively forwardneſs their offspring ſometimes diſplay in the imitation of their own depravities. It is matter of their triumph to ſee the young novice pledge the cup of intoxication in his turn, nor are they ſhocked to behold him thus unconſciouſly anticipating the ſhaking head and paralytic ſtep of old age. It were eaſy to continue this painting; the canvas might ſoon be filled, did not the time and the place forbid me to dwell upon it. It will be enough to obſerve, that thoſe perſons muſt needs be well reconciled to their own frailties and deformities, who can delight to ſee the reſemblance of them thus reflected in their children. But though many parents are not to be accuſed of ſuch madneſs, we are ſorry to ſay, that, in the higher ranks of life, ſuch is the horror generally entertained of the baſhfulneſs of childhood, that beſt tint of nature on our ſpecies in its bloom, ſo impatient are they that, above all things, their children ſhould adopt a ſmooth and eaſy commerce with mankind, that the riſing race of both ſexes are hurried from the nurſery, by a ſurpriſing tranſition, into all the gayeties and promiſcuous ſcenes of poliſhed life, and are taught to move without fear or embarraſſment, on ground, where the *manhood* of ſimpler times could not ſtand without circumſpection. Thus they become adepts in the ſcience of the world earlier than their better forefathers had commenced their noviciate. Can we wonder, if children thus trained in the way they ſhould *not* go, thus ripened in practice before the ſeeds of principle are ſown, ſhould prove refractory to their firſt ſerious inſtructors, and ſometimes fill our early ſeminaries with licentiouſneſs and rebellion? And ſhall thoſe parents, to whoſe indiſcretion alone truth has obliged us to trace the origin of theſe alarming evils, join our ſatiriſt, and be among the firſt to impute them to neglect of diſcipline or inſtruction here? No, we cannot patiently abide this accuſation: it has been ſhewn how little we deſerve it. They who come hither thus prematurely ſchooled in the ways of men, and ignorant of better lore, muſt unlearn more than half their leſſons, or they will never be acknowledged the legitimate diſciples of our inſtitutions.'

The evil, of which the preacher here complains, is experienced by every preceptor, both public and private, and is of ſuch magnitude, as to merit the ſerious notice of every one, who wiſhes the proſperity of the riſing generation.

Art. XIV. *Eight Sermons*; by Percival Stockdale. 8vo. 5s. Boards. Faulder. 1788.

THESE Diſcourſes are compoſed on the following ſubjects: I. *An Aſſize Sermon*, on Geneſis i. 27. II. *A Funeral Sermon*, 1 Samuel xx. 3. III. *On the Importance of proper Externals in Public Worſhip*, Pſal. xxix. 2. IV. and V. *On the Congruity of Natural and Revealed Religion, with true Pleaſure and Happineſs.* VI. *On the miſchievous Character of a curious and buſy Tale-bearer*, 1 Peter iv. 15. VII. *On the great moral and religious*

religious Advantages from a rigid Government of the Senſes, 1 Cor. ix. 25. VIII. *A Viſitation Sermon*, Iſaiah i. 18.

With the firſt Sermon in this volume is given a Preface, and the ſecond is introduced by a long Dedication; in both of which the Author complains of the envy, virulence, and machinations of his enemies. Whether Mr. Stockdale has given provocation to any people to become his enemies, or whether adverſaries have riſen up againſt him from ſome unfortunate incident in his life, we, who are unacquainted with the private hiſtory of this gentleman, cannot poſſibly determine. Of this, however, we can with truth aſſure him, that we are not his enemies; that we have no evil paſſion in our boſoms which would prompt us to militate againſt his comfort or his fame. Juſtice to the Public obliges us to deſcant on the defects we diſcover in the writings of our beſt friends; and therefore we hope he will not charge our ſtrictures with virulence. So much, indeed, were we prejudiced in his favour by his prefaces, that we wiſhed to have had it in our power to have given him the *ſolid pudding* of ſome rectorial preferment, together with *empty praiſe*; for he appears by theſe addreſſes to the Public, to have an open, honeſt heart: his Sermons, too, diſcover him to be a man of reading, and they contain many excellent ſentiments, that are often very well expreſſed. But we muſt obſerve, that the ſtyle of his compoſitions continues to be ſomewhat objectionable. He is ſtill ſingular, but not yet, in every inſtance, happily ſo. His new road is not preferable to the old one; we cannot therefore wiſh the clergy to follow him. He ſeems to have written rather from the inſpiration of ſome light Muſe, than from that of the grave and ſober genius of Divinity; and he too much, in our opinion, interlards his diſcourſes with ſcraps from the poets. An happy thought or turn of expreſſion from the poets may, with no impropriety, be now and then introduced in the moſt ſerious diſcourſe; but the frequent recurrence of poetic ſcraps, and poetic deſcriptions, muſt ſurely prove unacceptable to many of his hearers and readers. We were the more ſurpriſed at Mr. Stockdale's committing a fault of this kind, after reading what he advances on the mode of compoſition which is beſt adapted to the pulpit, in his viſitation ſermon before the clergy of Northumberland. At the concluſion of this diſcourſe he ſays:

'I am ſure you will agree with me, that we cannot addreſs our congregations in too perſpicuous and eaſy language. If I remember right, it is a rule of Dr. Swift (and an excellent rule it is), that a clergyman, when he compoſes a ſermon, ſhould imagine that he is addreſſing himſelf to the moſt illiterate man of his audience.'

Were Mr. Stockdale to employ himſelf in reviewing his own ſermons, he would be obliged to obſerve on them, that the author has not ſtrictly adhered to his own rule. Had this rule, which

which he lays down for others, been obſerved by himſelf, he ſurely would not have introduced to a country congregation, Virgil's Dido, the Carthaginian Queen, nor have referred to the ſentiment which the poet has put into her mouth; *Non ignara mali miſeris ſuccurrere diſco*; he would not have called *benevolence the Great Mogul's moſt valuable jewel in the crown of the Chriſtian*; talked of the *vaſt Pacific Ocean of Eternity*; perſonified the *Thames*; and deſcribed a certain faſhionable amuſement in the following obſcure manner:

'Rather than ſtab our neighbour's reputation, we had better devote whole days and nights to thoſe unideal ſpots and Gothic pictures, which ingroſs the lives of many beings, who were born to the inheritance of reaſon and immortality!'

We apprehend, that the foregoing period was incomprehenſible to many of his illiterate hearers; for it was ſometime before we diſcovered that it meant *card-playing*.

Notwithſtanding we are ready to allow that Mr. Stockdale has offered many juſt remarks in the 4th and 5th Sermons, yet we cannot be of opinion that they belong either to the title or the text. The text, *My yoke is eaſy and my burden light*, relates to the mild nature of the precepts of Chriſtianity; and the title, *The congruity of religion with true happineſs*, ſignifies that the practice of religion is productive of happineſs. What propriety then, is there in affixing ſuch a text and ſuch a title to a diſcourſe on *the benevolent appointments and conduct of Divine Providence?* It occurred to us (for we ſometimes read the Bible), that a better text for the firſt of theſe two ſermons would have been, *The Lord is good to all.*

He undertakes, in the 6th Sermon, to delineate the character of the *tale bearer*; and having, we apprehend, ſmarted from the laſh of evil tongues, he appears to enter upon this taſk with peculiar feeling: but his zeal to expoſe the character betrays him into rather a ludicrous deſcription of it. The tale-bearer is, firſt, a *diabolical being*; next, he is a *caricature-painter*; then he is a *conjurer*; then a *culprit*; then a *vagabond*; then a *pirate on the rights of humanity*; then a *poſture maſter*; then a *witling*; then a *deſpicable reptile*; and laſtly, a *pigmy general.*

But if we were diverted to ſee how Mr. Stockdale has '*ſtuck the tale-bearer o'er with titles*,' it did not prevent our taking notice of the true picture he has given in this diſcourſe of 'that phlegmatic and dozing creature whom we vulgarly diſtinguiſh by the title of *a mighty good ſort of man*; whom every one affects to love, and praiſe, and who affects to love, and praiſe every one; though, in fact, if the truth was known, he neither *is* a friend, nor *has* one. This man's views are all confined within the petty circle of ſelf-preſervation, of his own welfare; he never does a generous action; and that coldneſs of conſtitution, which prevents him from doing a generous

action, prevents him from ever doing an indiſcreet one. He bows to all the world, and all the world returns the compliment; he gladly aſſociates with every body; and every body gladly aſſociates with *him*; —but ſurely his univerſally good reception needs not to be envied by an ingenuous and liberal ſpirit; for it is obtained by having no character at all.'

Perhaps Mr. Stockdale himſelf, when he reconſiders the latter part of the following ſentence, will wiſh it had been ſomewhat otherwiſe expreſſed: 'Several of the Apoſtles were fiſhermen; Paul, the enlightened, the learned, the great Apoſtle of the Gentiles, was a tent-maker, and worked at his trade; and Chriſt himſelf, the Son of God, and God the Son, (hear it ye proud, and be humble if ye can!) Chriſt himſelf was a carpenter.'

But our eccentric Author does not confine himſelf to dull divinity. To manifeſt his attachment to the preſent miniſtry, the following compliment to Mr. Pitt is introduced in the firſt Sermon:

'What poſſible prodigies of greatneſs, and ſucceſs, are not to be expected from a political hero, who, in the bloom and vivacity of youth, is impaſſive to intemperance and diſſipation, and indefatigably applies himſelf to objects of the greateſt importance;—who, at that early term of life, poſſeſſes a ſurprizing variety and ſolidity of knowledge; all the flexibility, and ardour, and force of eloquence;—who has conquered a formidable faction; and whoſe filial remembrance muſt be, every day, fired with a great, preceding example?'

He declares himſelf a great advocate for reaſon, and admirer of the church ſervice, and thinks 'that many of our clergy ought to be aſhamed of themſelves, for the drawling and lounging manner in which they read it over.' He is violent againſt Methodiſtic preachers, and yet would not hurt a hair of their heads.

Moſt heartily do we ſubſcribe to the doctrine inculcated in the following extract:

'All our religious belief, and all our worſhip of the Deity, are only calculated, and intended to make us lead good lives, to ſtimulate us to the practice of thoſe diſintereſted and beneficent virtues, which give peace, and ſatisfaction, to the individual who performs them, and which promote the happineſs of mankind. When we uſe the expreſſion of ſerving God in his houſe, or of the public ſervice of the church, we ſhould only to thoſe expreſſions affix the ideas of paying to *Him*, that honour and gratitude which are due from dependent beings to a great and good Creator: we are not raſhly and abſurdly to imagine, that by the celebration of religious rites, we do any real ſervice, we bring any real advantage to our Maker. Of his exiſtence and his happineſs nothing can deprive Him; they cannot by any thing be diminiſhed: they flow neceſſarily, uninterruptedly, and equally from himſelf. Our beſt actions cannot augment, our worſt cannot injure his enjoyment of ſupreme bliſs. Therefore

tho

the public offices of religion were only inſtituted, and are only repeated, for our own ſakes; to keep alive in our minds thoſe good ſentiments and motions, which, without ſuch monitors and remonſtrances, are apt to be weakened by the trifles, and pleaſures, and buſineſs of the world;—in ſhort, thoſe inſtitutions were only meant as aids (and in that view they are moſt important and reſpectable) to that good and generous conduct, which is our *reaſonable ſervice.*'

This paſſage, with many others, is a proof that Mr. Stockdale can write well; and, perſuaded of this, we have undertaken to point out ſome defects in his Sermons, not from any enmity to the Author, but from a wiſh that he may improve his theological compoſitions.

ART. XV. *Rules for drawing Caricaturas*; with an Eſſay on Comic Painting. 8vo. 2s. ſewed. Hooper. 1788.

BOILEAU ſays, "*Il faut toujours chercher le beau.*" The art of painting is called a polite art; but ſome good judges are of opinion, that it is only commendable in proportion to the worth of the ſubjects choſen for imitation; where it invites us to the contemplation of praiſe-worthy actions, or characters, and inſpires us with a deſire to imitate them. The objects then repreſented, at the ſame time that they give pleaſure to the eye, produce a moral effect;—they excite our reſpect and admiration, and the ſhafts of ridicule can never reach them.—The ſame critics have contended, that delineations in caricatura neither elevate our ideas, nor improve our underſtanding; and that it muſt be a ſordid diſpoſition which can take pleaſure in ſeeing human nature degraded, and in triumphing over irregularities of ſhape or countenance, which, though oppoſite to the *beautiful* or the *agreeable*, are the inflictions of Providence; for which, ſurely, a man not being accountable, ought not therefore to be reproached.

As to Lord Shafteſbury's notion, that ridicule is the teſt of truth, we muſt allow that it has been ſufficiently refuted. Nothing is properly ridiculous, unleſs two contrarieties are joined by an ill-judged aſſociation, by affectation, or where ſuppoſed worth is employed to cover inanity, folly, or vice.

The Author of the tract now before us juſtly praiſes Coypel and Hogarth. The latter, indeed, was excellent in his walk. He has, in an animated manner, ridiculed folly, and ſatirized vice; but he had not the powers, either from the knowlege of his art, or of the modes of life (his acquaintance with the latter having been chiefly confined to the purlieus of Covent Garden), to form a juſt notion of beauty. His *Analyſis of Beauty* may be conſidered as the *Analyſis of Deformity.* The province of the comic pencil is to ridicule folly and affectation; but Hogarth has expoſed ſcenes that are very indelicate, and ſome that may be thought of vicious

vicious tendency: ſuch are not the proper ſubjects of mirth, but objects of indignation, and of puniſhment.—But to our Author.

We are informed, that this tract is the work of the ingenious and humourous Captain Groſe; and indeed it bears one peculiar mark of his pen, for ſometimes we are rather at a loſs to determine whether he is in jeſt or in earneſt. In a few inſtances he reminds us of his own pleaſant Inſtructions for Officers in the Army; and in others, of Swift's ironical Directions to Servants.

He is aware, that the art of drawing caricaturas is generally conſidered as a dangerous acquiſition, tending to make the poſſeſſor rather feared than eſteemed; but he juſtly remarks, that it is unfair to urge the abuſe to which an art is liable, as an argument againſt the art itſelf.

In order to do juſtice to this art, he obſerves, that it 'is one of the elements of ſatirical painting, which, like poetry of the ſame denomination, may be moſt efficaciouſly employed in the cauſe of virtue and decorum, by holding up to public notice many offenders againſt both, who are not amenable to any other tribunal; and who, though they contemptuouſly defy all ſerious reproof, tremble at the thoughts of ſeeing their vices or follies attacked by the keen ſhafts of ridicule.'

After theſe introductory obſervations, he proceeds to inſtruct the ſtudent who wiſhes to become a proficient in this art; and in a note, p. 7. he gives the following neceſſary caution:—'Caricaturiſts ſhould be careful not to overcharge the peculiarities of their ſubjects, as they would thereby become hideous inſtead of ridiculous, and inſtead of laughter excite horror: it is therefore always beſt to keep within the bounds of probability.'—For want of the artiſt's attention to this excellent rule, we have frequently ſeen their productions loſe their intended effect. By not doing too much, they would have done more.

Mr. Groſe has given a number of engraved ſketches, to elucidate his principles; and theſe ſeem to have been drawn with ſo much truth and correctneſs, that they ought, as he obſerves, to be conſidered in the light of mathematical diagrams. To the Rules and Inſtructions, are added an *Eſſay on Comic Painting*. This piece abounds with ſo many witty, ſenſible, and appoſite remarks, that we cannot help lamenting the want of room for a few extracts from it, for the entertainment of our Readers; whom we muſt therefore refer to the pamphlet for further gratification.

A group of droll faces is prefixed by way of frontiſpiece.

ART.

ART. XVI. *Memoirs of the celebrated Dwarf*, JOSEPH BORUWLASKI, *a Poliſh Gentleman*; containing a faithful and curious Account of his Birth, Education, Marriage, Travels, and Voyages. Written by Himſelf. 8vo. 7s. 6d. Boards. Becket, &c. 1788.

[*To be had likewiſe of the Author*, N° 162, *Strand*.]

WE ſhall extract, from the book, ſome account of this gentleman; for ſuch he evidently appears to be, both from his birth, education, and accompliſhments:

'I was born in the environs of *Chaliez*, the capital of *Pekucia*, in Poliſh Ruſſia, in November 1739. My parents were of the middle ſize; they had five ſons and one daughter; and by one of thoſe freaks of nature, which it is impoſſible to account for, or perhaps to find another inſtance of in the annals of the human ſpecies, three of theſe children grew to above the middle ſtature, whilſt the two others, like myſelf, reached only that of children in general at the age of four or five years.

'I am the third of this aſtoniſhing family. My eldeſt brother, who at this time is about ſixty, is near three inches taller than I am; he has conſtantly enjoyed a robuſt conſtitution, and has ſtill ſtrength and vigour much above his ſize and age; he has lived a long time with the Caſtelane Inowloſka, who honours him with her eſteem and bounty; and finding in him ability and ſenſe enough, has entruſted him with the ſtewardſhip and management of her affairs.

'My ſecond brother was of a weak and delicate frame; he died at twenty-ſix, being at that time five feet ten inches high. Thoſe who came into the world after me, were alternately tall and ſhort: among them was a female who died of the ſmall-pox at the age of twenty-two. She was at that time only two feet two inches high, and to a lovely figure united an admirably well proportioned ſhape.

'It was eaſy to judge from the very inſtant of my birth, that I ſhould be extremely ſhort, being at that time only eight inches; yet notwithſtanding this diminutive proportion, I was neither weak nor puny: on the contrary, my mother, who ſuckled me, has often declared that none of her children gave her leſs trouble. I walked, and was able to ſpeak, at about the age common to other infants, and my growth was progreſſively as follows:

At one year I was 11 inches high, Engliſh meaſure.

At three	1 foot 2 inches.	At twenty -	2 feet 4 inches.
At ſix -	1 - 5	At twenty-five	2 - 11
At ten -	1 - 9	At thirty -	3 - 3
At fifteen	2 feet 1		

This is the ſize at which I remained fixed, without having afterwards increaſed half a quarter of an inch; by which the aſſertion of ſome naturaliſts proves falſe, *viz.* that Dwarfs grow during all their lifetime. If this inſtance were inſufficient, I could cite that of my brother, who, like me, grew till thirty; and like me, at that age, ceaſed to grow taller.'

The hiſtory and adventures of this extraordinary perſonage are almoſt as uncommon as his figure and diminutive ſtature. His family having been ruined, and he being a ſprightly, ſenſible, and

and pleaſing little mortal, was taken into the protection of ſome perſons of the firſt rank in his own country; but whoſe favour he unfortunately loſt, at about the age of twenty, by falling in love with, and marrying, a young lady of beauty and merit; by whom he has had two children.

For ſome years after his marriage, he was chiefly ſupported by preſents from his illuſtrious friends and patrons, together with an annuity given him by the King of Poland. He alſo received conſiderable emolument from the concerts which were ſet on foot, for his benefit, at ſeveral courts in Germany, &c.; but theſe reſources proving rather precarious, he liſtened to the joint advice of Sir R. Murray Keith, then and now Britiſh ambaſſador at Vienna, the Prince de Kaunitz, and the Baron de Breteuil, to pay a viſit to England, where they aſſured him he was likely to meet with the moſt generous reception; and he was promiſed letters of recommendation to the greateſt perſonages at the Britiſh court. Accordingly he and his family arrived in London, by the way of France, &c. in March 1782. Among his recommendatory letters, thoſe directed to the Duke and Ducheſs of Devonſhire procured him their very kind and powerful patronage. He was likewiſe introduced to the Royal Family, from whom he received ſeveral diſtinguiſhed favours. Preſents and benefactions, however, being no certain proviſion for the permanent and comfortable maintenance of a family, Mr. B. very naturally grew anxious, and the moſt humiliating ſentiments took ſuch poſſeſſion of his mind, that he at length followed the advice of thoſe who propoſed his exhibiting himſelf, firſt at one guinea, then at five ſhillings, and then at half a crown.

Thus has our little hero been decently ſupported, as he very properly expreſſes it, during the ſix years that he has lived in England; but we fear, from his account, that, by this time, the edge of curioſity being blunted, his income has ſuffered a conſiderable diminution. Among other unfortunate events, a diſhoneſt ſervant eloped with trinkets and valuables to a large amount; and, which proved ſtill worſe, a falſe report of his accumulating a fortune in this country having reached the ears of the King of Poland, he diſcontinued Mr. B.'s penſion.

This well-written narrative is concluded by the following 'painful reflections,' and pathetic addreſs to England:

'Such is the picture of what is paſt: it is eaſy to ſee how pains are mingled with pleaſures, fears with hopes; but what is the fate I am to expect?—Am I doomed to be for ever the ſport of neceſſity, the ſlave of the moment?—Though I ſhould ſubmit to this humiliating idea, would it lead to the hope of ſecuring, in future, a decent maintenance for my wife and children? I have but a weak conſtitution; the weight of years grows every day more preſſing; ſhould I be ſnatched away from my family, what will become of them? Whoſe

Whoſe aſſiſtance can they claim? Am I deſtined to have, on my laſt day, nothing in view, but the miſery and woe of all that is dear to me? Theſe are the pains and inquietudes which aſſail my heart, and daſh with bitterneſs the moments of joy that I derive from my family. Had I been formed like other mortals, I could, like moſt of them, have ſubſiſted by induſtry and labour; but my ſtature has irrevocably excluded me from the common circle of ſociety: nay, but few people only ſeem to take notice of my being a man, an honeſt man, a man of feeling. How painful are theſe reflections!

'O beneficent and generous nation!—ſhould I ſink under my griefs, I recommend to you my wife and children,—my children, who came into life among you!—if I am not at the end of my career, then I muſt repair to other climates, where, yielding to my deſtiny, I will ſubmit to that fate which ſeems to await me; but I will take with me every where, will cheriſh, and carefully keep in the inmoſt receſſes of my heart, the grateful ſentiments which your repeated favours have excited in me.'

Mr. Boruwlaſki has written this work in French, in which language it is here printed, with an Engliſh tranſlation, on the oppoſite pages, by Mr. Des Carrieres. A copper-plate frontiſpiece is given, repreſenting our amiable hero, with his lady, and one of their children, in a family ſcene.

We have not yet had the ſatisfaction of ſeeing Mr. B. but we are informed that this print affords a good reſemblance of his perſon. Of his pleaſing manners and agreeable converſation (of which we have heard a moſt advantageous account) a judgment can only be formed by paying him a viſit; and *that* we have reſolved to do, at the firſt convenient opportunity: meantime, we thank him for the pleaſure he has afforded us by a peruſal of his Memoirs, which, from the number of agreeable anecdotes of eminent perſons, of both ſexes *, have many of the graces of a well-told tale, with all the advantages and merit of truth:—for we have not the leaſt diſtruſt of his veracity, in any circumſtance of the narrative.

* The pretty love-letters, which paſſed, during their courtſhip, between Mr. B. and his fair Iſalina, will, to young readers eſpecially, prove a very acceptable part of the entertainment which they will find in the peruſal of this volume.

MONTHLY CATALOGUE,

For JULY, 1788.

POLITICAL.

Art. 17. *Conſiderations on the War with the Turks.* Tranſlated from the French of M. de Volney. 8vo. 2s. 6d. Debrett. 1788.

M. De Volney, whom we lately introduced to the acquaintance of our Readers, by the review which we gave of his Travels through Syria and Egypt *, here inveſtigates and ſtates the probable conſequences of the preſent war between the Turks, the Auſtrians, and the Ruſſians, with the profundity of an acute politician, but with rather too much of the ſpirit of prophecy. He has buſied himſelf in diſpoſing of the bear's ſkin before the bear is killed †. He, however, offers many pertinent conſiderations on the ſubject, which will much amuſe, if not completely ſatisfy, the political ſpeculatiſt.—M. de Volney is, certainly, a very ſenſible man, and an ingenious writer.

Art. 18. *Anecdotes of Junius!* to which is prefixed *The King's Reply.* 8vo. 1s. 6d. Bew. 1788.

If this gentleman's information, with reſpect to the identity of Junius, be no better than that to which he has been obliged for his *liſt of Reviewers*, we may venture to aſſure both him and the Public, that he knows very little of the matter.

The *Reply* which he has manufactured for the King, is a piece of good writing, and contains a well imagined vindication for the ſuppoſed royal writer, in regard to the errors charged on his government by Junius:—*that* Junius, whom this Author declares to be Mr. Burke. As for the *Anecdotes* reſpecting the hero of this queſtionable tale, they chiefly conſiſt of a detail of Mr. B.'s well known publications,—in which we meet with nothing new: except a ſlight ſketch of a parallel between Junius and Lord Bolingbroke, as *writers*;—and here we have the honour to agree pretty nearly with the Author.

Art. 19. *The Speeches of Mr. Wilkes* in the Houſe of Commons. Large 8vo. 6s. ſewed. 1786. No Bookſeller's Name.

It was but lately that this handſome edition of Mr. Wilkes's Speeches came to our hands. It contains, as the Preface aſſures us, 'a faithful tranſcript of the three volumes which the ſame editor formerly printed in 12mo. with the addition of ſeveral ſpeeches, ſince the period of the laſt publication, drawn from the ſame ſources ‡, with equal diligence and attention.'

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* See the Appendix to Vol. lxxvii. of the Review, p. 589.

† He predicts the total overthrow of the Ottomans, and very gravely proceeds to the diſmemberment and partition of their empire; in which, particular care is taken, that the intereſts of France ſhall not be overlooked.

‡ From the public prints, and oral tradition.

The

The additional orations contain a conſiderable quantity of new matter, on the moſt intereſting ſubjects. Among others, we have Mr. W.'s excellent ſpeech on the *Bill for the further Relief of Proteſtant Diſſenting Miniſters and School-maſters*; which is both argumentative and entertaining. The Diſſenters were, indeed, greatly obliged to their witty and ſenſible advocate on this occaſion.

The Editor has added *Notes*, where he deemed ſome explanation neceſſary. An *Index* would be a farther improvement.

Art. 20. *A Review of the Government and Grievances of the Province of Quebec*, ſince the Conqueſt of it by the Britiſh Arms. To which is added, an Appendix, containing Extracts from authentic Papers. 8vo. 1s. 6d. Stockdale. 1778.

The province of Quebec having, ſince its conqueſt, been ceded to the Britiſh empire, the government of the French inhabitants there, together with ſuch Britiſh ſettlers as have mingled among them, became a difficult operation. The French wiſhed to hold, and convey their poſſeſſions, according to French tenures and uſages, while they preferred our commercial laws; the Britiſh required to be governed altogether by their own laws, and to that end wanted an elective houſe of aſſembly. It is pleaded, that in the ſpace of twenty-eight years, the inhabitants have been obliged to conform to three different ſyſtems of laws, all improper, and at variance with each other: ſyſtems forced upon them in the aggregate, never defined, and of courſe never underſtood. At length 'the old and new ſubjects were obliged to unite in the ſame petitions and the ſame prayers. Time and experience had convinced them, that as members of the ſame province, their intereſts were inſeparable; they now perceived the invidious policy of thoſe who had kept them ſo long diſunited, in the view to diſappoint both parties: they ſaw they were left without any effective, any fixed or permanent laws, or at beſt, ſo looſe, indigeſted, and frequently unintelligible, that eventually they were worſe than none, producing jealouſies, public and private diſagreements, and creating a general ſpirit of diſcontent.' To remedy theſe evils, the writer recommends 'a conſtitution of a mixed kind, ſo as to accommodate both parties, by ſelecting ſuch parts of either ſyſtem, as would ſuit the ſituation of the province; which being Britiſh, its conſtitution ſhould of courſe be that of the parent ſtate, and the laws by which it is governed Britiſh alſo; with a ſkilful engrafting of ſuch parts of the Canadian laws as had reference to thoſe favourite and neceſſary points, where policy might ſafely indulge prejudices, *viz.* landed property, inheritance, dower, and family affairs.'

Education under deſpotiſm debilitates the mind; and if we perſiſt in forcing new laws upon a people under which they remain uneaſy, the excellence of thoſe laws will not hinder them from being oppreſſive: a perſon recovered from blindneſs cannot ſuddenly bear the full light of the day.

EAST INDIES.

Art. 21. *The Trial of Warren Haſtings*, Eſq. late Governor General of Bengal, before the Court of Peers, in Weſtminſter Hall. In which the Speeches of Meſſ. Adam, Pelham, Anſtruther, Sheridan,

dan, &c. &c. are given at full Length. Part II. 6s. ſewed. Ridgway. 1788.

The former part of Mr. Ridgway's edition of this great *national* trial, continued the proceedings to the 29th of February, in the preſent year, when the High Court adjourned to the 10th of April following. This ſecond part, in courſe, commences with the laſt mentioned date, and the twelfth day of the trial. It amounts to a large volume of near 500 pages; and concludes with Mr. Sheridan's grand ſpeech, June 10,—when the Houſe adjourned to the firſt Tueſday in the *next* ſeſſion of Parliament.

In this concluding part of what conſtitutes the firſt *volume* of Mr. Ridgway's edition, the Editor, as in the former part, exhibits a diſtinct view, and arrangement of the principal matters; on which plan, the ſpeeches are neceſſarily abbreviated. But this circumſtance we have already noticed, in our brief mention of the firſt Part: See Rev. April, p. 247.

Art. 22. *The Speech of Sir Elijah Impey*, late Chief Juſtice of the Supreme Court of Judicature in Bengal, at the Bar of the Houſe of Commons, Feb. 4, 1788. Being the Matter of his DEFENCE to the Firſt Article of Charge exhibited to that Houſe, by Sir Gilbert Elliot, Bart. Dec. 12, 1787. 8vo. 6s. Boards. Stockdale.

The Editor of this important publication aſſures his readers, in a prefatory advertiſement, that he 'took a very accurate note of Sir Elijah's Speech, when it was delivered *.' He conceives that 'the Public has a right to know why ſo enormous a parliamentary charge has not been proſecuted with effect. This delay has given him an opportunity of availing himſelf of the right Sir Elijah had given the Members of the Houſe to examine and copy the original papers which had been left in the hands of a Member, for that purpoſe, by which means the vouchers may be depended on as accurate and authentic.'

The large *Appendix* to Sir Elijah's elaborate ſpeech, is divided into three parts; I. Papers called for by the Houſe. II. Papers referred to in the ſpeech. III. Minutes of the evidence before the Committee. The 3d Part exhibits all the evidence on the part of the proſecution; and, conſequently, contains the whole grounds on which it could have been ſupported: ſo that thoſe who need information, with reſpect to the nature of the caſe, and the proceedings on the charge brought againſt Sir E. Impey, may be completely gratified by the peruſal of this compilement.

BRITISH FISHERIES.

Art. 23. *The Subſtance of the Speech of Henry Beaufoy*, Eſq; to the Britiſh Society for extending the Fiſheries, &c. at the General Court held on Tueſday, March 28, 1788. To which is added, a Copy of the Act for the Society's Incorporation. 8vo. 2s. Cadell. 1788.

Mr. Beaufoy, the Chairman of the Committee of Parliament appointed to enquire into the ſtate of the Britiſh fiſheries in the year

* Sir Elijah, himſelf, as we are given to underſtand, declined the publication.

1786,

1786, gives, in this pamphlet, an animated account of the benefits which Great Britain *might* derive from the fiſheries on her coaſts; and a lively picture of the diſtreſſed ſituation of the natives of the remote coaſt of Scotland; and the circumſtances that have prevented them from purſuing the fiſheries to advantage. In this part of the publication, we meet with nothing that the Public were not before informed of. But it is impoſſible to repeat too often, particulars of ſo intereſting a nature.

We are ſorry, however, to obſerve, that though one of the principal obſtructions that have retarded the fiſheries on our coaſts (by Mr. Beaufoy's account) be our injudicious laws, yet little has been done *in that way* to encourage them. And though our Orator, in very ſtrong terms, holds out, to public view, the few alterations of the laws that have been made of late, as highly advatageous to the community, yet it muſt be owned that they do not by any means effect a radical cure of this evil.

The patriotic efforts of the Private Aſſociation for the purpoſe of encouraging the fiſheries, furniſhes here an ample field for panegyric. They deſerve much praiſe, and we ſincerely wiſh ſucceſs to their benevolent endeavours. Mr. Beaufoy exerts himſelf to remove one prejudice againſt this ſociety, which may ariſe in the minds of thoſe who have not attended much to the ſubject, by proving, that in the principles of its inſtitution, it is eſſentially different from the ſociety that was inſtituted about forty years ago, under a name nearly ſimilar; ſo that the objections raiſed againſt the former, do not affect the preſent ſociety.

The remaining part of the Speech contains a journal of the Author's excurſion to the Hebrides laſt ſummer, and a detailed account of the advantages and diſadvantages attending certain ſtations that had been propoſed for erecting fiſhing villages on theſe coaſts, with the reaſons that determined the ſociety to make choice of *Tobermory* in Mull, and *Ullapool* in Loch Broom, in preference to the others,—which appear, from the data here ſtated, to be very ſatisfactory.

Thoſe who have no leiſure to peruſe the larger accounts that have lately been publiſhed relative to this ſubject, will find pleaſure in reading this elegant abſtract.

NEGROE SLAVERY.

Art. 24. *Remarks upon the Situation of Negroes in Jamaica*, impartially made, from a local Experience of nearly thirteen Years in that Iſland. By W. Beckford, *Jun.* formerly of Somerly in Suffolk, and late of Hertford in Jamaica. 8vo. 2s. Egerton. 1788.

The obſervations of an intelligent writer, drawn from the experience of ſo many years, will naturally, at this time, and on ſo important a ſubject, excite the attention of the Public; and the reader who looks for important information, in this account, will not (we imagine) be diſappointed. Mr. Beckford appears to be perſonally and fully acquainted with the real ſtate of Negroe ſlavery in the Weſt Indies, particularly in Jamaica; and from ſuch acquaintance, a man of obſervation muſt be particularly qualified to give his opinion, both with reſpect to the propoſed *regulation*, and even to the great queſtion of an *abolition*, of the ſlave trade.

Mr. Beckford abounds with a variety of obſervations, and ſtrictures, on the importation of Africans into the Weſt Indies, and on the ſale and ſubſequent treatment of them when arrived there: and he ſeems to ſpeak with great moderation and candour on all the moſt material points which have been ſo warmly adverted to, in the principal publications on this ſubject.

He is of opinion, that neither the *abolition* of the ſlave trade, nor the *liberation* of the Negroes already imported, can be either adviſeable or practicable; and that the only good which can ariſe from the interference of our legiſlature, in conſequence of the well-meant applications that have been made by the friends of humanity, will be, to reſtrain the rigour of a cruel maſter, and render the ſituation of the ſlave as tolerable and as comfortable as poſſible. He ſpeaks with the utmoſt feeling and commiſeration of the unhappy lot of the poor Africans, as in the following paſſage: 'While now,' ſays he, 'the flame of humanity ſeems to glow in every breaſt, it ſhould not be ſuffered to cool; for the ſpark once neglected will die away, and receive, perhaps, a blaze no more; but the ſubject muſt be touched with a delicate hand, conſidered in all poſſible points of view, leſt inhumanity ſhould be the conſequence of pity, the end of the petitions be thereby defeated, the intended remedy fail, and the wounds of the Negroes left incapable of a cure. The comforts that muſt attend their future ſituation ſhould originate in England, extend to Africa, and be matured in the colonies.' What the requiſites are, by which this good purpoſe may be beſt effected, the Author endeavours to explain, through the whole of his large and valuable pamphlet, conſiſting of near 100 pages;—which we are ſorry to ſee dated from *the Fleet*.

Art. 25. *An Eſſay on the Impolicy of the African Slave Trade.* By the Rev. T. Clarkſon, M. A. 8vo. 2s. 6d. Boards. Phillips. 1788.

Mr. Clarkſon now attacks the opponents of the abolition ſcheme in their ſtrong hold, on which he has opened a powerful battery of weighty arguments. He replies to every thing, of any conſequence, that he has ever heard (and he is well informed of all that has been urged) in ſupport of the policy of the ſlave trade, or againſt the expediency of its abolition. On *ſpeculative* ground (the only ground which can be taken, till *experience* ſhall ſettle the diſpute), he ſeems completely victorious. His book is full of information, good ſenſe, and ſound reaſoning. For his former work, entitled, *An Eſſay on Slavery*, ſee Review for April laſt, p. 343.

Art. 26. *Obſervations on a Guinea Voyage.* In a Series of Letters addreſſed to the Rev. Thomas Clarkſon. By James Field Stanfield, late a Mariner in the African Slave Trade. 12mo. 4d. Phillips. 1788.

If all the devils in Pluto's dominions were regimented before us, we do not apprehend that there would be found, in the whole groupe, one *half ſo black* as a Guinea Captain, according to the pourtraiture of Mr. Stanfield. His account of the barbarities exerciſed by theſe *human fiends* on their unhappy ſailors, as well as on the African ſlaves, is really too horrid to read, and would appear too monſtrous

monſtrous to be believed, had he not informed us, by his advertiſement, that he hath ſubſtantiated the principal facts by an AFFIDAVIT. His general repreſentation is likewiſe corroborated by the other accounts that have lately been publiſhed, relative to the Guinea voyages, and the inhuman traffic which is their object. Mr. Stanfield appears to be a man of character, education, and ſentiment, much ſuperior to the ſtation of a common mariner.

Art. 27. *A cool Addreſs to the People of England*, on the Slave Trade. By Thomas Maxwell Adams, Eſq. 8vo. 1s. 6d. Faulder, &c. 1788.

Mr. Adams argues as a lawyer, a politician, and a merchant, againſt the abolition ſcheme. On a ſubject of ſo much conſequence, every intelligent perſon, who has any opinion to offer on either ſide of the queſtion, ought to be duly attended to. This gentleman has a peculiar manner of writing; but facts, and reaſoning, on this great occaſion, are what we are principally to regard; ſtyle, and the trappings of language, are here of little account.

Art. 28. *A Scriptural Refutation of a Pamphlet lately publiſhed*, by *the Rev.* Raymund Harris, entitled, "Scriptural Reſearches on the Licitneſs of the Slave Trade." 8vo. 1s. Law. 1788.

This anonymous Writer has, in our opinion, given a very complete anſwer to Mr. Harris; but wherefore is our Author *anonymous?* It does not ſeem quite fair to appear *maſqued* in the liſts, againſt a man who openly ſhews his face, and tells his name. But, poſſibly, the Anſwerer, after having indulged in ſome aſperity, when ſpeaking of his antagoniſt, might not deem it expedient to be perſonally expoſed to retaliation. The information which he had received concerning the character and profeſſion of Mr. H. operated, he tells us, 'as a ſort of comment on his work;' adding, 'The unnatural attachment to ſlavery,—the averſion and dread of the interference of reaſon and common ſenſe,—the artful and ſubtle poſitions which are the foundation of his work, appear totally irreconcileable to the character of an Engliſhman, but are perfectly conſiſtent with that of a *Spaniſh Jeſuit.*'

We do not give the above as the moſt brilliant or the moſt liberal paſſage in the pamphlet; which, on the whole, is argumentative, ſenſible, and, in our opinion, deciſive of the conteſt.

MILITARY LAW.

Art. 29. *Trial of John Browne*, Eſq; Major of his Majeſty's 67th Regiment of Foot, on the Charges exhibited againſt him by a Court Martial in Antigua, January 30th, 1786; alſo on a Charge of Oppreſſion and Cruelty, as Commanding Officer, exhibited againſt him by Captain Robert Hedges, of the ſaid Regiment, before a General Court Martial at the Horſe-guards, Aug. 13, 1787. With an Appendix, containing all the Correſpondence, &c. &c. Folio. 10s. 6d. ſewed. Bell. 1788.

Thoſe who are curious, or intereſted, with regard to the rules and etiquette of military and naval diſcipline and deportment, will, in theſe voluminous proceedings, meet with abundant gratification.—Major Browne was ſentenced to loſe 309 days pay, out of which the

ſum of 40l. was adjudged to be paid to Thomas Edwards, a ſoldier, as a compenſation for the oppreſſion, &c. brought in charge againſt his commanding officer. It appears to us, however, that the Major had received great and juſt provocation, from the alleged miſconduct of the man.

BIOGRAPHY.

Art. 30. *Remarkable Occurrences in the Life of Jonas Hanway*, Eſq. Comprehending an Abſtract of his Travels in Ruſſia and Perſia, &c. &c. By John Pugh. The ſecond Edition. 8vo. 3s. 6d. ſewed. Payne, &c. 1788.

We are glad to find that the world hath given ſo welcome a reception to a good account of a good man. Mr. Hanway had, indeed, a juſt claim on the Public for ſo reſpectful a mark of attention, and grateful regard to his memory; for, by his extraordinary exertions in every good cauſe that attracted his notice, and intereſted his benevolent heart, he had been a great benefactor, not merely to his country, but to the human race.

This new edition of Mr. Pugh's Anecdotes, &c. appears to have received the requiſite corrections and improvements; and among the additions, we obſerve a copy of Mr. H.'s will, the terms of which are perfectly characteriſtic of the piety and worth of his diſpoſition.—For our account of the firſt edition of this work, ſee Review for Sept. 1787, p. 220.

PHILOSOPHICAL, &c.

Art. 31. *Diſquiſitions on ſeveral Subjects.* I. On the Nature of Time. II. On the Imperfection of Human Knowledge. III. On the Heavenly Bodies. IV. On Reaſon and Inſtinct. V. An Eſſay on Education. By Richard Worthington, M. D. Author of a Letter to the Jews. 12mo. 3s. ſewed. Wilkie. 1787.

This Writer ſeems to have taken for his model that ingenious diſquiſitor, the late *Soame Jenyns*; but he falls far ſhort of his pattern in ingenuity, and originality of thought. His language, indeed, is eaſy and correct, but his reflections are too trite to excite the curioſity, or fix the attention, of the reader.

On the ſubject of education, he complains, that our preſent plans of inſtruction are not well adapted to facilitate the acquiſition of knowlege in any of the learned profeſſions; he objects to the length of time which is commonly devoted to the claſſics; and prefers private to public education, on account of the opportunities it affords for adapting inſtruction to the preſent ſtate of knowlege, and to the particular views and exigencies of the pupil. Theſe ideas are, perhaps, in the main, right: but the Author would have rendered his obſervations more uſeful, if, like the late popular advocate for claſſical and public education, he had laid down a clear plan of inſtruction, and given practical rules for carrying it into execution. General obſervations on ſubjects of this nature are of little value.

N. B This article was written ſome months ago; but its inſertion has been, with that of many others, poſtponed from time to time, for want of room.

MATHE-

MATHEMATICS, &c.

Art. 32. *Method to discover the Difference of the Earth's Diameters*; proving its true Ratio to be not less variable than as 45 to 46, and shortest in its Pole's Axis 174 Miles. Elucidated with five Copper-plates; with a Variety of new Tables suited to the Subject. Likewise a Method for fixing an universal Standard for Weights and Measures. By Thomas Williams. 8vo. 5s. sewed. Stockdale. 1788.

It is with regret that we observe an Author employing his time and labour in contradicting what has been mathematically demonstrated; more especially when he does not shew any error in the demonstration, or in the principles on which it is founded. Sir Isaac Newton computed the ratio of the diameters of the earth, from the principles of gravitation, to be as 2300 to 2290. The French academicians, not satisfied with the conclusions of that great philosopher, sent geometricians to different parts of the earth, in order to make actual measurements; and they found the ratio to be as 2300 to 2289½. The coincidence of this measurement with the former computation evinces the accuracy of both; especially when it is considered that the French academicians would willingly have shewn Sir Isaac's computation to have been erroneous.

Mr. Williams has, without any geometrical demonstration, stated the ratio to be as 46 to 45, that is, as 2300 to 2250. We sincerely lament that any person should thus misemploy his abilities on subjects already well understood, while he might, perhaps, by other pursuits, render science a material service.

Art. 33. *The Scholar's Question-book*: or, A Practical Introduction to Arithmetic; containing a great Variety of Examples in all the fundamental Rules. By Thomas Molineux. The 2d Edition. 12mo. 1s. 6d. bound. Lowndes. 1787.

Art. 34. *The Key to the Second Edition of the Scholar's Question-book*; containing all the necessary Answers. By the Author, Thomas Molineux. 12mo. 6d. Lowndes. 1787.

To the school-master who wishes to lessen his labours, we recommend this Second Edition, and Key. He will find it more useful than the first, which we commended in our Review for February 1782, p. 153.

EDUCATION.

Art. 35. *The Complete System of the French Language.* By Nicholas Salmon. 8vo. 5s. Boards. Elmsley. 1788.

In our last, we gave a character of Mr. Salmon as a grammarian, in our account of his 'Footstep to the French Language.' There is nothing in the present publication to induce us to change our opinion of him. We could point out many errors in his work, but have little inclination for the unpleasing task; praise, where we can honestly bestow it, being much more agreeable to our disposition. It may be sufficient to inform the Reader, that the Author is a reformer of the language of the French Academy, on the one hand, and a proscriber of the rules of Bishop Lowth, as laid down in his Introduction to Grammar, on the other; while he continually gives such

examples

examples of his own writing as thoſe which are inſtanced in our review of his former Eſſay. It muſt at the ſame time be remarked, that there are ſome truly uſeful obſervations in the book; yet even of theſe the Public were in poſſeſſion long ago.

Art. 36. *A comprehenſive Grammar of the Engliſh Language*, for the Uſe of Youth. By J. Rothwell, Maſter of the Free-ſchool at Blackrod. 12mo. 2s. bound. Cadell. 1737.

Biſhop Lowth's Engliſh Grammar has given riſe to many others, which are more peculiarly adapted to the uſe of ſchools. Among other compilers of children's grammars, Mr. Rothwell has, by this publication, given proofs of his abilities as a teacher of the Engliſh language, and we imagine his Grammar will anſwer the end propoſed.

BOTANY, &c.

Art. 37. *Arbuſtrum Americanum:* The American Grove, or an Alphabetical Catalogue of Foreſt Trees and Shrubs, Natives of the American United States, arranged according to the Linnæan Syſtem. By Humphry Marſhal. 8vo. 3s. ſewed. Printed at Philadelphia; and ſold by White in London.

An error of the preſs in the firſt word of the title, and the abſurdity of an alphabetical catalogue, arranged according to the Linnéan ſyſtem, gave us, at firſt opening the book, no great opinion of its merit: but we find that it contains ſome uſeful remarks concerning the œconomical uſes of the trees that are natives of America. The generic character of Linné is tranſlated, and the Author de-

[redacted]

on the neceſſity of bringing to perfection the Nomenclature of Chemiſtry. The ſecond by M. de Morveau, explaining the principles of the Methodical Nomenclature. The third by M. de Fourcroy, illuſtrating the Synoptical Table that accompanies it. To theſe are added two Dictionaries of Synonyms, viz. the *Old*, with their correſponding *new* names, and the *New*, with their correſponding *old* names.

The utility of ſymbols is ſo great in explaining the doctrine of compound attractions, that they may be conſidered as abſolutely neceſſary. The old ſymbols, as uſed by Bergman, are inapplicable to the antiphlogiſtic theory, and its nomenclature; on this account Meſſrs. Haſſenfratz and Adet have invented a new ſyſtem of ſymbols applicable to the French opinions.

As the antiphlogiſtian hypotheſis ſtill wants the ſupport and evidence of experimental facts, we therefore ſuſpect it will not laſt long. An explanation of the technical terms uſed by eminent writers is, however, highly neceſſary for the tyro, and even in the preſent inſtance for the adept: and as the French chemiſts have adopted the terms and ſymbols here explained, we think that the Engliſh reader is obliged to Dr. St. John for furniſhing the intelligence in an Engliſh dreſs.

GYMNASTIC EXERCISES.

Art. 39. *Modern Manhood*; or, the Art and Practice of Engliſh Boxing, &c. 8vo. 1s. 6d. ſewed. Parſons, &c.

Art. 40. *The Complete Art of Boxing, according to the modern Method*, &c. 8vo. 2s. Follingſby. 1788.

Art. 41. *The Battle-royal, or the Effects of Anticipation*; with Strictures on *The Odiad*, an Heroic Poem*. With the Letters between Humphries and Mendoza, &c. 8vo. 1s. 6d. Symonds. 1788.

No. 1. of the pamphlets in this claſs, enters circumſtantially into the theory and hiſtory of this delightful eye-darkening, jaw-breaking, ſcull-cracking amuſement; and furniſhes a variety of anecdotes, which cannot fail of proving acceptable to thoſe who have a taſte for the ſubject. No. 2. is of the ſame character, but, perhaps, ſomewhat more elaborately written. No. 3. has altogether the air of a catchpenny; it has more wit than the two former pieces, but leſs hiſtory; that is, more froth, and leſs ſubſtance.

POETRY.

Art. 42. *The Book of Pſalms illuſtrated*, by an improved Tranſlation of the proper Pſalms, more conformable to the Hebrew Original, and a poetical Verſion of each agreeable thereto; with Notes critical and explanatory, in which the Prophecies of the Meſſiah are particularly pointed out; being an Attempt to render the reading of the Pſalms, as a Part of Divine Service, more intelligible and inſtructive. By a Layman. 8vo. 2s. Robinſons.

A more intelligible and inſtructive method of uſing the Pſalms of David in divine ſervice, than that which is at preſent adopted, is certainly very deſirable: but we cannot think that the introduction

* See Art. 45. of the POETRY.

of

of this layman's verſion and imitations would be any improvement. The former is inelegant, and abounds with ſingularities; the latter are ſcarcely more poetical than the ancient *doing into Engliſh* by Meſſrs. Sternhold and Hopkins.

Art. 43. *The Wrongs of Africa.* A Poem. Part the Second. 4to. 2s. Faulder. 1788.

After the particular account which we gave of the firſt part of this poem, it may be ſufficient to ſay, that this ſecond part breathes, no leſs ardently than the former, the true ſpirit both of poetry and of humanity.

Art. 44. *Beaver-hunting*; a modern Fable. 4to. 6d. Strachan. 1788.

This poem is of the ſatirical kind, and breathes a little of the ſpirit of Dryden. The following lines will ſcarcely be diſpleaſing to our Readers:

'Immortal Æſop! whoſe ſagacious pen
Inſtructed brutes to ſpeak and act like men,
Permit one tale, by thee rehears'd of old,
In modern circumſtance to be retold:
"The Hunted BEAVER!"—Gorging in the eaſt
An hungry hound deſcried the amphibious beaſt:
The hound of northern breed, alert and true,
Smelt the rich Caſtor, and its value knew:
His ſearching noſe detects the tainted track;
He opens—and is follow'd by the pack.
The conſcious chace his ſtrong attraction knows:
He lops the bag, and down the treaſure throws.
The northern hound ſecretes his tempting prey,
And ſlily leads the clam'rous pack away.—
Homeward they trudge; and ceas'd their noiſy ſtrain,
The hunted BEAVER ſafely treads the plain.
'A needy cur this artful trick remark'd:
(The moſt vociferous cur that ever bark'd!)
Much fam'd for howling loud and howling long,
Alarming ſtill the pack, yet ever wrong:
The pack at laſt his hackney'd voice deſpiſe,
Nor heed th' eternal babbler when he cries.
Vext, he determines by one more endeavour,
To rouſe their zeal, and calls—"to hunt the BEAVER!"
A fav'rite ſport he knew—for which he panted,
Hopeful the chace would drop the gift he wanted.
Where? where? the pack rejoin—we cannot ſpy one.
See yonder in the eaſt.—"Why that's a Lion!"
No, when the tainted zephyr this way blows,
The Caſtor-ſcent will ſtrike your conſcious noſe.
He gives the alarm, and briſtling up his fur,
Howls, and is follow'd by a mungrel cur,
Half Greyhound, half he was of Spaniel kind,
This all before, and that complete behind.
Who roaming once to fill his hungry maw,
Bark'd; and the Lion ſtruck him with his paw;—

No

No BEAVER, well he knew! but ſmarting ſtill,
He urg'd the pack to hunt him and to kill.
The howl becomes infectious through the place.
Staunch hounds accede, and puppies join the chace.'

One of theſe hounds, at length diſcovering his miſtake, exclaims—

'This is no BEAVER which the pack purſue.
Let us deſiſt: the caſe is now too clear;
Truſt me my friends, you'll find no Caſtor here.
'No Caſtor—'tis unſufferably ſtrange!
Then let the pack purſue him for revenge!
HOWLER replies—Long ſince I warn'd this creature,
(BEAVER or not, whatever be his nature:)
In ſounds ſo loud, and epithets ſo foul,
The diſtant ſky was blacken'd with my howl *;
Him, him it was my purpoſe to purſue;
I need not ſay for what—for well he knew.
His time was ample, rich, and rank his paſture:
He might have fill'd a thouſand bags with Caſtor
To blunt our rage.—Then be the chace more hot;
Tear, mangle, worry him who brought it not.
This is a common cauſe that needs no ſpur,
The cauſe of every Caſtor-loving cur!'

This compariſon of the ſituation of a certain honourable gentleman with that of the *Hunted Beaver*, will by many be thought particularly happy; while others who are perſuaded of the *good and virtuous* motives which have prompted his purſuers to *preſs him hard*, will be offended at the inſinuation here meant to be conveyed. As to ourſelves, we pretend not to any opinion on the matter.

Art. 45. *The Odiad*; *or Battle of Humphries and Mendoza*: a Heroic Poem. To which is added, a prefatory Diſcourſe on Boxing. 8vo. 1s. 6d. Lowndes and Chriſtie. 1788.

The poet ſeems to laugh at his ſubject, as well he may, both in his verſe and his proſe panegyric on 'the gymnaſtic art of boxing.' He has, however, one couplet which deſerves to be quoted for its ſingular felicity of expreſſion:

'Bold Humphries totters,—foil'd in ev'ry thwack—
Head, eyes, ears, noſe, lips, teeth, loins, belly, back.'

The title of *Odiad* is taken from the name of the town, the gymnaſium on this occaſion, *Odiham*, in Hampſhire.

Art. 46. *The Country Book-Club*; a Poem. 4to. 2s. 6d. Lowndes. 1788.

A pleaſing deſcription of a ſequeſtered village, of a reading ſociety eſtabliſhed in it, and of what uſually paſſes at their meetings. We have been particularly entertained by the poet's recital of the poor, the very poor, curate's joy on the ſucceſs of his printed ſermon, with the favourable report of it in the Reviews. The whole is well imagined, and agreeably diſplayed, in a vein of eaſy, natural humour, properly ſuited to the ſimplicity of the ſcene, and the cha-

* How can a *howl* be ſaid to blacken the ſky?

racters

racters introduced into the poem. The following lines, from the ſketch of the curate, may be given as a ſpecimen:

'—For many years he walk'd his pariſh rounds,
And ſerv'd three diſtant cures for thirty pounds.
And this, with ſome few ſhillings by the week,
For teaching his rich Vicar's children Greek,
Was all he ever gain'd of hard-earn'd pelf,
To feed two orphan ſiſters, and himſelf.
'Tis ſaid, indeed, he was ſo very poor,
That e'en the ſtarving vagrant, near his door,
Would hide his ſickly face and wooden leg,
And bravely ſtagger by—aſham'd to beg.—'

An etching, repreſenting the principal members of the club at a ſocial meeting, is given, by way of frontiſpiece; and it is not deſtitute of humour.

Art. 47. *Vulcan's Rebuke.* Submiſſively addreſſed to the Worſhipful Peter Pindar Eſq. by his affectionate Couſin Paul Juvenal, Gent. &c. &c. 4to. 3s. Scatcherd and Co. 1788.

The moſt ſtriking proof that can be given of Peter Pindar's pre-eminence, as a 'man of rhimes,' is his powerful attraction of the minor bards of the day, who follow him like the ſmall birds that uſually attend the flights of the kingly hawk. But let us deſcend to a more familiar alluſion, and aſk a fair queſtion. Why ſhould Maſter Peter bear ſo hard on a certain unfortunate gentleman on account of one ſolitary creeper?—*He*, who, himſelf, ſo prodigiouſly ſwarms! 'Tis aſtoniſhing what a multitude of theſe poetical vermin crawl about

The chief buſineſs of this drama conſiſts in the Spaniards endeavouring to convert the Moors to Chriſtianity; the ſcene lies in Granada in Spain. Ximenes, regent of Spain, a pious old man, takes great pains, by prayer, and frequent quotations of Scripture phraſes, to enforce the perſuaſion of the evangelical doctrine. In the firſt ſcene of the ſecond act, he enlarges on the *bleſſings of eternity*, talks of '*the deathleſs regions*' where '*we ſhall ſee and know the Deity,*' where '*we ſhall converſe with worthy men made perfect,*' and range '*through infinite creation.*' 'All the people of the court uſe ſimilar language, and Giraldo, a Spaniſh officer, begins his prayer to the Supreme Being with the awful addreſs—'*Father of mercies!*'

If there be any character in this piece which intereſts us, it is Leonora, a Spaniſh princeſs, in love with Zaigri, a Mooriſh prince. She is forbidden by her father to marry him, on account of his being an infidel; but our apprehenſion for the deſtiny of the lovers is ſoon removed by Zaigri becoming a proſelyte to the Chriſtian faith; his converſion being undertaken by the good Ximenes, who, adopting the language of St. Paul to Agrippa, firſt interrogates him, '*Believeſt thou this faith?*' and then exclaims, '*I know that thou believeſt.*' To which Zaigri, in the words of King Agrippa, replies, '*Almoſt thou perſuadeſt me to be a Chriſtian.*' Even the courtſhip between Zaigri and Leonora appears to have been theological and metaphyſical; for the latter ſays,

'——————we ſhould, there, converſe,
As we were uſed, in ſacred dialogue,
On virtue, on eternity, on God.'

Leonora, too, occaſionally, prays moſt fervently; and in the ſublime language of devotion, calls on the '*Father of the univerſe, the omniſcient Author of the human frame, &c.*'

The prayers and pious ſentiments of the principal characters are all *long* and *laboured*; and we cannot but expreſs our ſurpriſe that it ſhould never occur to the Author (who has ſhewn himſelf by his writings to be a man of ſenſe) during the progreſs of this devout compoſition, that it would be totally incongruous with the ſcenes of a play-houſe, and ill calculated to pleaſe the audience of a theatre. On ſerious reflection, however, we make no doubt, he muſt be convinced, that prayers, texts of Scripture, references to the Meſſiah, catcalls, and the vociferous importunities of orange-women, together with the licentious clamours of the galleries, muſt, when mixed together, form a moſt heterogeneous medley. An Inquiſitor-general is introduced on the ſtage, who mercifully wiſhes, for the benefit of the unbeliever,

'To plant the horrid ſtake, to pile the faggot,
To light the fire, and burn him into heaven—'

and could the actual repreſentation of an Auto da fé have been brought about, this piece would have been better entitled to the appellation of a tragedy. At preſent, as we obſerved before, there is little to render this term appropriate. The good Ximenes is indeed poiſoned; but as at our firſt acquaintance with him he is old, and ſinking through natural infirmity to the grave, we are little affected by the circumſtance which haſtens his diſſolution; eſpecially ſince a

year elapſes from the time the poiſon was firſt given, and he ſurvives long enough to ſay many good prayers, to propagate the Goſpel, and terrify the Inquiſitor-general, with threatening to *make a bonfire of him, and hang him up as high as Haman.*

On ſuch a ſingular drama it is impoſſible to paſs any encomium. We ſhall therefore take leave of our reverend Author, lamenting that he has ſo miſapplied his talents, and recommending to him, ſhould he ever be tempted to try his abilities again as a play writer, ſtudiouſly to avoid the uſe of Scripture language, which, ſpouted from the mouths of tragedians, would by all be conſidered as indecent, and by many as profane.

Art. 49. *Select Dramatic Pieces*; ſome of which have been acted on Provincial Theatres, others written for Private Performance, and Country Amuſement. By Doctor Jodrell. 8vo. 6s. Boards. Lowndes 1787.

The dramatic pieces here ſelected are ſix in number. *The Boarding School Miſs*; *One and All*; *The Diſguiſe*; *The Muſico*; *Who's afraid*; *and the Bulſe.* The laſt of theſe titles wants explanation, and is therefore ill choſen. In the courſe of the piece, we are told that Fitzwarren, the day before he went away, placed in a vault, behind ſome bricks, an iron cheſt, containing a *Bulſe of Diamonds*, the richeſt that ever came into this country; the perſon, who did this, having the ſecret of knowing the value of *Bulſes* without opening them. Thus the reader may form an idea of what is meant by the name given to the piece before us. The depoſit was, it ſeems, intended as a proviſion for the proprietor's ſon and daughter. The ſon, not being in the ſecret, was on the point of ſelling the houſe, with the concealed *Bulſe*, and hence the difficulties in the courſe of the fable. As Dr. Jodrell has thought proper to exhibit his complaint againſt us, Reviewers, having, as he ſays, experienced great viciſſitudes of cenſure and approbation; we will not, in his abſence from this kingdom *, ſend after him a freſh cauſe of diſcontent. He bids defiance to our judgment and appeals to poſterity. To that tribunal we conſign him, ſincerely wiſhing that his works, at ſome period, however late, may have their day of trial. God ſend him a good deliverance! We are neither enemies to his preſent nor poſthumous fame.

Art. 50. *The diſtreſſed Family*; a Drama, in four Acts. Tranſlated from the French of Monſieur le Mercier. 8vo. 1s. 6d. Elliot and Co. 1787.

As this piece was read by Monſieur le Texier, in Liſle-ſtreet; as the whole has been before a number of audiences; and the polite circles have already formed their judgment of the original, a formal criticiſm may be diſpenſed with; and we ſhall only ſay, that in the rank of tender and pathetic comedy, this piece is entitled to a diſtinguiſhed place. The ſentimental drama, though not equal to the comic ſpecies, which diſplays the foibles and humours of man-

* Since the publication of his book, the author has been knighted; and has ſailed to the Eaſt Indies, in quality of phyſician to the Nabob of Arcott.

kind,

kind, may yet, while it gives a true delineation of life, be received with favour. It ſerves the cauſe of virtue, and on that account is valuable. The tranſlation may, in general, be allowed to have done juſtice to the French writer, but is not always grammatical. '*I vex you! dear Charlotte, me!*' The rule requires that it ſhould be *I*. We only mention this that the writers of dialogue may not imagine that Priſcian's head, becauſe it is broken in real life, ſhould, without occaſion, ſuffer in dramatic compoſition.

Art. 51. *Imperfect Hints towards a New Edition of Shakeſpeare.* 4to. 4s. ſewed. Robſon, &c. 1787.

This is an account of pictures, prints, and engravings, that relate to Shakeſpeare, or have been taken from his plays. The profeſſed deſign of the publication is to furniſh hints to the undertakers of Mr. Boydell's edition; the time being now at hand, as our author ſays, when Shakeſpeare's works will receive every embelliſhment of grateful art; when a temple will be erected to his memory; and when the productions of the Britiſh artiſts will receive an eternal aſylum. It is remarkable that this plan of uniting the ſiſter-arts of poetry and painting was firſt ſuggeſted by Mr. Collins*, in his epiſtle to Sir Thomas Hanmer:

"O might ſome verſe with happieſt ſkill perſuade
Expreſſive picture to adopt thine aid!
What wondrous draughts might riſe from ev'ry page!
What other Raphaels charm a diſtant age!
Methinks e'en now I view ſome free deſign,
Where breathing nature lives in ev'ry line:
Chaſte and ſubdued the modeſt lights decay,
Steal into ſhade, and mildly melt away.
And ſee where Anthony, in tears approv'd,
Guards the pale relics of the chief he lov'd:
O'er the cold corſe the warrior ſeems to bend,
Deep ſunk in grief, and mourns his murder'd friend.
Still as they preſs, he calls on all around,
Lifts the torn robe, and points the bleeding wound."

Mr. Collins purſues his plan through ſeveral of Shakeſpeare's characters. The idea was worthy of a poet, and is now happily revived, at a time when the artiſts of Britain poſſeſs fancy, taſte, and execution. The account of the various pictures and engravings contained in the pamphlet before us, will, probably, furniſh ſeveral valuable hints for the completion of the preſent laudable and extenſive deſign; which, we hope, when finiſhed, will be an honour to the literature and the artiſts of our country, and the noble ſpirit of Alderman Boydell.

N. B. A *ſecond part* of theſe Hints is juſt come to hand; but we have not yet peruſed it.

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* For an account of his works, ſee Review, vol. xxxii. p. 293, and lvii. p. 82.

Art. 52. *Remarks on the favourite Ballad of Cupid and Pſyche.* With ſome Account of the Pantomime of the Ancients. 12mo. 1s. 6d. Stockdale. 1788.

An elegant little tract, abounding with obſervations of more importance than could be expected on a ſubject, at the firſt view, rather unpromiſing. It is pleaſant to ſee the preſent ſtate of our country in miniature, but nicely touched. 'Throughout the preſent reign, the patronage of the great, and more eſpecially of the greateſt, has conſtantly promoted the advancement of the arts. Yet has their progreſs been oppoſed by very hoſtile circumſtances. Civil fermentation and diſquiet have often filled the minds of men with faction, or inflamed them into rage; and actual war, of ſuch a nature as to drain, and apparently to exhauſt, the reſources of the country, interpoſed for a while a ſtill more dreadful obſtacle. But the ſecurity of peace has returned. Wealth has again increaſed beyond what was hoped; beyond what was imagined poſſible. Virtuous attention has diſcovered, and brought into action, the vigour of the ſtate. We are reſpected abroad, for our reſources have been ſhewn; we are tranquil at home, for government poſſeſſes, as it ought, the confidence of the people.' This is agreeable, becauſe it is true: and this is, certainly, the time for genius to exert itſelf. Good taſte is connected with morality; and while the pleaſures of mankind tend not only to gratification, but to the refinement of the underſtanding, great good is likely to enſue. We agree with the author in theſe ſentiments. After ſtating the progreſs of the arts, and the cultivation of our language, he proceeds to the little ballet which has lately attracted the public notice. The art of dancing, he ſays, conſiſts of two parts, the *gymnaſtic*, and the *mimetic*, or imitative. The former is the effect of bodily vigour, and the love of exerciſe, refined in time to regular movements and ſportive elegance. The ſecond part conſiſts in imitation, conducted by regular geſtures, and repreſenting events, paſſions, and ſituations. It may be divided into three ſpecies; the tragic, comic, and farcical. The laſt has been diſplayed in our *pantomimes*, but without regard to elegance. With the ancients, the dance, united with muſic, was employed in the ſervice of religion. Hence its dignity in former ages. At Rome, the prieſts, who guarded the ſacred *Ancilia*, were denominated *Salii*. The mimetic dance was united with muſic in the chorus of the drama. Unmixed pantomime was unknown to the Greeks, but, under Auguſtus, became faſhionable at Rome. The two former, viz. the ſerious and comic, have been revived by *Noverre*, and other artiſts of his nation. *Le Picq* is the PYLADES admired by the ancients; and *Veſtris*, the BATHYLLUS. In conſequence of poſſeſſing ſuch artiſts, the *Ballet* of *Cupid and Pſyche* has been wonderfully performed. The expreſſion of looks and geſtures is an univerſal language, and its power has been fully exerted in this pantomime dance, where *Veſtris*, like a real divinity, ſeems to touch the ground by choice, not by neceſſity. After giving ſome critical ſtrictures on the performance at the Opera Houſe, the author proceeds to relate the very ſingular fable of *Cupid and Pſyche*, which forms the ground-work of *Noverre*'s pantomime. The ſtory is no where extant in any ancient writer, except Apuleius. It is beautifully

tifully told in this pamphlet, to which we refer the reader of taſte: our limits not allowing a quotation at length, and to abridge it, were injuſtice.

Art. 53. *The Stone-eater*, an Interlude: As it is acted at the Theatre Royal, Drury Lane. By C. Stuart. 8vo. 6d. Symonds. 1788.

A ſtone-eater having undertaken to divert his Majeſty's ſubjects with the facetious operation of grinding pebbles between his teeth, it is no wonder that the theatre, ever on the watch for novelty, ſhould lay hold of this extraordinary phenomenon. In this little piece, a father believes that his daughter is to marry a ſtone-eater, and is happy in the idea that he can eaſily provide for his ſon-in-law. Captain O'Thunder was born at *Stoney Batter*, and has lived by the *Black Rock*, near Dublin. This the old man fancies muſt be the ſtone-eater: but Captain Leek was born in Flintſhire: this muſt be another ſtone-eater. To decide between them a collation of marble is ordered; and with ſuch farcical and laughable mummery, a piece is made to ſuit the manners, and perhaps the taſte, of the times.

Art. 54. *Tit for Tat*; a Comedy in three Acts. Performed at the Theatres Royal, Haymarket, Drury Lane, and Covent Garden, &c. 8vo. 1s. Dilly. 1788.

This piece is taken from the French of Marivaux; the original is called *Le Jeu de l'Amour et du Hazard:* It is not a cloſe or ſervile tranſlation, but we doubt whether, in the transfuſion, ſome of the ſpirit has not evaporated. Marivaux ſhines in delicacy of ſentiment, and his expreſſion is elegant. The hinge, on which the fable turns, is the ſame in both plays. An old father is wiſhing to give his daughter in marriage to his friend's ſon, and neither he nor the daughter has ever ſeen the ſon. The match is to be concluded if the young couple like each other. To try this experiment, the daughter, with her father's conſent, changes clothes with her maid, who is to perſonate the gentlewoman, while her miſtreſs in diſguiſe is to obſerve the lover. She accordingly prepares: the lover arrives, having taken a ſimilar reſolution. His man repreſents the gentleman, and the maſter paſſes for the ſervant. The incidents, that grow out of this contrivance, form the fable; and a fable of the ſort which, with a variety of ſituations, and occaſional miſunderſtanding between the parties, may furniſh a pleaſing entertainment on the ſtage.

NOVELS.

Art. 55. *The Effects of the Paſſions*; or, Memoirs of Floricourt. From the French. 12mo. 3 Vols. 9s. ſewed. Vernor. 1788.

Our friends and neighbours, the French (we date our friendſhip from the ſettling of the commercial treaty), have ever, in their writings, repreſented the paſſions with a more than ordinary degree of ſkill. In proof of this we may refer to the romances of J. J. Rouſſeau, Crebillon, le Jeune, the Abbé Prevoſt, &c. &c. In the preſent performance, the wild and ungovernable impulſes of youth, together with their conſequences, are delineated with conſiderable

fire and ſpirit. The writer is evidently a perſon of ſenſibility, and a nice obſerver of the conduct of mankind.

The ſcene of this novel is frequently in one or other of the monaſteries of France. Of this kind of inſtitution the author appears to be a bitter and implacable enemy. He has drawn a very dreadful picture of the miſeries to which the occupiers of theſe ſepulchres of the living are ſubjected, at the caprice of thoſe who are ſtyled ſuperiors of the place. How far the repreſentation may be faithful, we cannot wholly determine. We hope, however, that the colouring is heightened; and that it is ſomewhat beyond the exact truth. The tranſlation is of a ſuperior caſt.

Art. 56. *Heloiſe*; or, *the Siege of Rhodes.* A Legendary Tale, by the Author of Maria *, or, the generous Ruſtic. Small 8vo. 2 Vols. 3s. 6d. Boards. Elliot, &c. 1788.

Though the author of theſe little volumes has with-held his name, he is, notwithſtanding, like the beautiful fair deſcribed by Terence,

Ubi, ubi eſt, diu celari non poteſt.

Merit will force its way, and Mr. Berkley is now well known to be the perſon who has obliged the public with this moſt agreeable novel; very different from the traſh that iſſues from the preſs, under the title of CRUEL FATHERS, REFORMED RAKES, and CONSTANT LOVERS. The practice of virtue is here inculcated, and the truth of imitation preſerved. The ſcene is laid in the days of chivalry, and the adventures are ſuch as might happen in feudal times. The incidents are contrived with art; the diction is elegant, yet natural; the ſentiments are always intereſting, often pathetic, and ſometimes ſublime. If the celebrated Biſhop Berkley was, in fact, the author of *Gaudentio di Lucca*, it is palpable, from this work, that a conſiderable portion of ætherial fire has deſcended to the grandſon. Mr. Berkley needed no apology for his work appearing in the form of a novel: Monteſquieu, Johnſon, and others of that claſs, have appeared before him on the ſame fairy ground. The following paſſage may ſerve as a ſpecimen of the author's taſte and manner: 'Whilſt he ſtopped to refreſh his ſteed at a ſmall cottage, an old peaſant approached him, whoſe hoary locks and emaciated figure pleaded ſtrongly in his favour: he extended his hand to ſolicit charity, but knowing human nature, he extended it *with doubt*. A big tear gliſtened in his eye, uncertain whether it was to fall, as the *tribute of Gratitude*, or as the *effuſion of Diſappointment*. He was relieved; the tear fell, but it was not loſt; it was recorded in the preſence of him, who inculcates the practice, and will reward the exertions, of charity.' Theſe are the delicate touches, that diſtinguiſh Mr. Berkley. *Ex pede Herculem.*

MISCELLANEOUS.

Art. 57. *The Country Curate*, or Letters from Clericus to Benevolus. 12mo. 2s. ſewed. Longman, &c. 1788.

This Country Curate is intended to reſemble the famous Yorick, of benevolent and facetious memory. Each of his letters contains

* See Review, vol. lxxi. p. 387.

ſome

ſome ſlight adventure, calculated to introduce a ſmall tale of a pathetic turn, touched off in the evaneſcent manner of Sterne: and to ſuch as never read *Triſtram Shandy*, and the *Sentimental Journey*, if any ſuch there are, they may appear more eaſy and natural, than to thoſe who perceive the traces of imitation, down to the very unmeaning breaks and daſhes, that begin, end, and divide every paragraph, to no better purpoſe than to diſguſt the Reader at the ſervility of the Writer. If a man has any thing to offer to the public attention, his *own* manner, it is to be hoped, will ſit much more becomingly on him, than any affectation or mimicry whatever.

Art. 58. *The Affectionate Father*, a Sentimental Comedy: together with Eſſays on various Subjects. By James Nelſon, Author of an Eſſay on the Government of Children *. 8vo. 5s. ſewed. Dodſley. 1786.

[*An accident has delayed the appearance of this Article.*]

The moral of this Comedy is worthy of the pen of a writer, who has at heart the true intereſt of his fellow-creatures. It teaches, in the words of the Author, that 'virtuous principles produce virtuous actions; and virtuous actions are the ſureſt ground on which to build the happineſs of ſociety.' Mr. Nelſon's ſcenes aim at the nobleſt end, and in a moral ſenſe are ſuperior to the wit and brilliancy of a Congreve. Whether the plot is conducted with that dramatic artifice, which enſures ſucceſs on the ſtage, need not be made a queſtion, when the piece is only offered to the reader in his cloſet. This mode of conveying inſtruction is well choſen; the characters are produced in action, and may therefore be attended with a better effect than in the way of eſſay-writing. On the other ſubjects, not ſuſceptible of the dramatic form, Mr. Nelſon has given ſeveral diſſertations †, and made an uſeful miſcellaneous collection. The liſt of his ſubſcribers is numerous, and may be conſidered as an honourable ſuffrage to the character of a man, who employs his moments of relaxation from buſineſs in works that *may* contribute to the entertainment, and certainly *will* to the morals and inſtruction, of his readers.

Art. 59. *Diſſertations on the Origin, Nature, and Purſuits of intelligent Beings*; and on Divine Providence, Religion, and religious Worſhip: in the Courſe of which, the Honour and Dignity of the Supreme Being is vindicated from the abſurd, if not impious Suppoſition, that by a particular or partial Providence, he interferes, influences, and directs the Thoughts and Determinations of Individuals, and the political Government, Changes, and Events of States and Kingdoms. To which is added, A neceſſary and moſt

* See Review, vol. ix. p. 161.

† The titles of theſe are, 'Reflections on Men and Manners.' 'On the Danger of Copper Veſſels.' 'Letter to Mr. Gilpin, on the Hobby-horſe.' 'Dialogue between a Painter and a Cheeſemonger.' 'Seven Letters to Mr. Nelſon, relative to the high Price of Proviſions.' 'Memoirs of Miſs Anaſtaſia Robinſon, afterwards Counteſs of Peterborow.' 'Memoirs of Henry Mill, Eſq.' And, 'An Eſſay on Duelling.'

equitable Suggeſtion and Plan for the Relief of the preſent Exigencies of the State, the Burdens of the People, and a more honourable Mode for ſupporting the Clergy. Alſo an eſſential Sketch for a more rational Form of Worſhip, and a new Liturgy. By J. Z. Holwell, F. R. S. Moſt humbly inſcribed, with all Duty, Loyalty, and Reverence, to the King (as ſupreme Head of the Church), and the Legiſlature of Great Britain and Ireland. 8vo. 2s. 6d. Cadell, &c.

We ſhould leave this ſingular performance to ſpeak for itſelf, in the above preamble, if the Author had not omitted to inform the Public, that the firſt principle on which his plans proceed is, that men are *fallen angels*, condemned to ſuffer in human bodies for the ſins of their former ſtate. According to Mr. H. every man is poſſeſſed by, or rather is, an *evil ſpirit*, and the true cauſe of all the corruptions and miſeries we complain of is—that the devil is in us all. Perhaps the world will be diſpoſed to give our Author the *retort courteous*, when they are informed, that the firſt propoſition in his plan for the reformation of the church is, that the dignified clergy of every denomination ſhall be diveſted of all rank, precedence, and title, in church and ſtate, ſaving and except that of *Doctor of Divinity*, which ſhall be *common to all the clergy*.—This is levelling with a witneſs! We give Mr. H. much credit for his good intentions; but we would adviſe him to leave the work of reformation to cooler heads.

Art. 60. *Memoirs of an Engliſh Miſſionary to the Coaſt of Guinea*; who went thither for the ſole Purpoſe of converting the Negroes to Chriſtianity. 8vo. 1s. Shepperſon and Reynolds. 1788.

Extracted from the Rev. Mr. Thompſon's Account, firſt publiſhed in 1758; ſee Rev. vol. xx. p. 81. This abridgment affords us but little information with reſpect to the capacity of the Negroes for mental improvement. Their extreme ignorance, and their deplorable ſuperſtitions, ſeem indeed almoſt, if not abſolutely, inſurmountable obſtacles to the taſk of religious converſion, eſpecially in their own country. If any great good is to be done in this way, we ſuppoſe it muſt be where they are held in ſlavery, under Chriſtian maſters and judicious inſtructors. But of this matter the Writer of the preſent article confeſſes himſelf an incompetent judge, having no perſonal acquaintance with the Weſt Indies, or any other places where that ſpecies of ſervitude is known.

Art. 61. *Memoirs of the late War in Aſia.* With a Narrative of the Impriſonment and Sufferings of our Officers and Soldiers. By an Officer of Colonel Baillie's Detachment. 8vo. 2 Vols. 12s. Boards. Murray. 1788.

The anonymous Author of this work declares it to be 'the object of theſe Memoirs, (at the ſame time that they illuſtrate the connection of military affairs with politics, the nature and relations of different actions to one another, and their influence on the general reſult of the war;) to deſcribe not only our own, but the valour and addreſs of our enemies, and to particulariſe the merits and the hardſhips of our countrymen, and others in our ſervice; for the promotion of their

their intereſt, if they have ſurvived their ſufferings, for perpetuating their names if they have not; and in both caſes, for the ſatisfaction or conſolation of their anxious relations and friends.'

The volumes accordingly contain rather plain journals of events, than details of the cabinet cauſes of thoſe events; and the relations are highly favourable to the Indian adminiſtration of Mr. Haſtings. The miſcellaneous nature of the tranſactions will render them eſpecially amuſing to thoſe to whom Oriental affairs are intereſting; though the language may not always exhibit them to the beſt advantage. The narratives of the brutal treatment of ſuch of our countrymen as were captured by thoſe ſavage tyrants, Hyder Ali, and his ſon Tippoo Saib, extracts from which have appeared in many of the periodical prints, will affect every heart ſuſceptible of humane impreſſions. Several characters, both European and Aſiatic, are introduced, and deſcribed with great freedom; and ſome Eaſtern cuſtoms and ſcenes are delineated, particularly a viſit received by a Mahometan gentleman from an Engliſh officer, to whom he was under peculiar obligations, and whom he admitted into his haram, and preſented to his wives and family:—a moſt extraordinary inſtance of condeſcenſion, indeed!

*** An index to this book is wanted, for occaſional conſultation: No work of any conſequence ſhould be laid before the Public with this deficiency.

Art. 62. *A ſhort Account of the Prince of Wales's Iſland*, or Pulo Peenang, in the Eaſt Indies, given to Capt. Light by the King of Quedah. Ornamented with an elegant Engraving, repreſenting a View of the North Point of the Prince of Wales's Iſland, and the Ceremony of Chriſtening it. Taken on the Spot by Eliſha Trapaud, Eſq; Captain in the Engineer Corps on the Madras Eſtabliſhment. Alſo a Chart, including the Plan of the Iſland. 8vo. 2s. 6d. ſewed. Stockdale. 1788.

The iſland of Pulo Peenang came to Capt. Light as a marriage portion with a Princeſs of the royal houſe of Quedah, a kingdom on the coaſt of Malaya. Capt. Light had aſſiſted the King in quelling ſome troubles in his dominions, and received this diſtinguiſhed reward for his ſervices. In recommendation of the iſland, we underſtand that it affords a convenient ſhelter for our ſhips during tempeſtuous weather, at the ſhifting of the monſoons, when our ſhips are obliged to quit the coaſt of Coromandel, where there is no harbour to protect them, and go round to Bombay, particularly if they have occaſion to refit in time of war: whereas, by the quantity of wood on the iſland, even ſhips of war may winter and refit here. Many other advantages are pointed out, that invite us to ſettle and cultivate this ſpot, both of a commercial and political nature: and the Eaſt India Company, we are informed, offer encouragement for this purpoſe.

Among Mr. Dalrymple's valuable charts, is one of the Strait between Pulo Peenang and the adjacent coaſt of Quedah, which is added to the above pamphlet for thoſe purchaſers who chuſe it, at the additional price of ſixpence.

MEDICAL.

Art. 63. *Some Account of the Walton Water, near Tewkesbury.* With Thoughts on the Uſe and Diſeaſes of the Lymphatic Glands. By James Johnſtone, M. D. 8vo. 1s. 6d. Cadell. 1787.

According to Dr. Johnſtone's analyſis, the Walton water contains a ſmall quantity of iron diſſolved in fixed air, abſorbent earth diſſolved in hepatic air, vitriolated mineral alkali, vitriolated magneſia, and muriated mineral alkali. We could have wiſhed that the learned Author had aſcertained the quantities of the component parts of the water; its qualities are, however, accurately determined, and experience aſcertains the doſe much better than theory could do.

The water is principally efficacious in glandular diſeaſes, eſpecially in their obſtructions. This circumſtance leads the Author to offer ſome thoughts on the uſe and diſeaſes of the lymphatic glands; he thinks that the uſe of theſe glands is to intercept, as ſponges, and to alter, as digeſtive organs, whatever is unfit to enter into the maſs of blood. In ordinary caſes this is effected without obſtruction, but in extraordinary caſes the noxious matter remains in the gland, deſtroys its powers, ſubſtance, and organization, and by re-abſorption, contaminates the habit.

Art. 64. *The Gentleman's experienced Farrier*; containing the Methods of Diet, Exerciſe, Bleeding, Purging, &c. of Horſes;—the Anatomical Parts deſcribed;—the Diſorders incident to Horſes, and their reſpective Cures, &c. By William Foſter, Farrier. 8vo. 6s. ſewed. Robinſons.

In this age, when the arts are making a daily and rapid progreſs toward perfection, we expected to find that a treatiſe on farriery would have contained the lateſt improvements of the art. In this performance, we meet with ſeveral good directions, but few, if any of them, are new. The modern practice, for inſtance, of treating bruiſes, and the uſe of Goulard's extract as a moſt powerful reſolvent and diſcutient, ought at leaſt to have been mentioned.

Art. 65. *The Gentleman's Stable Directory*; or, Modern Syſtem of Farriery. Comprehending the preſent entire improved Mode of Practice; containing all the moſt valuable Preſcriptions and approved Remedies, &c. &c. By William Taplin, Surgeon. 8vo. 5s. Boards. Kearſley. 1788.

If the qualifications of a farrier conſiſt in abuſing preceding authors on the ſame ſubject, and in boaſting his own ſuperior ſkill, Mr. Taplin muſt be placed in a very diſtinguiſhed point of view. His abilities, as a theoretical farrier, are unknown to us, becauſe he has almoſt wholly confined himſelf, in this publication, to the practice of the art:—In ſome inſtances, indeed, he attempts the inveſtigation of the cauſes and the theory of diſeaſes; but in theſe he frequently errs. A remarkable example of this occurs in p. 228, where, treating of the jaundice, he talks of the gall-bladder. When we ſtudied equeſtrian anatomy, a horſe had no gall-bladder: but perhaps Mr. Taplin will ſay with the man in the farce—"It uſed to be ſo, but the college have altered that matter now."

Though we have diſcovered this, and ſome other ſlips, we cannot paſs a general cenſure on the performance before us. Moſt of Mr.

Taplin's practical directions are excellent, especially those which relate to *feeding*, and *condition*, and *bleeding*. As to purging, though we are inclined to doubt the propriety of the practice, from the length and structure of the intestinal canal, and from the difficulty as well as the danger of the operation, yet, speaking from practical experience, we must admit its good effects; we must also acknowlege that Mr. Taplin's receipts, according to the trials which we have made of them, are good ones.

We shall not enumerate all the particulars of Mr. Taplin's practice: we could have wished to have seen more of theory, and less dictation. The book is nevertheless a good one.

Art. 66. *First Lines of the Theory and Practice in Venereal Diseases.* By William Nisbet, M. D. Fellow of the Royal College of Surgeons at Edinburgh. 8vo. 5s. Boards. Elliot, &c. 1787.

The numerous capital works which many able authors have published concerning this malady, seem, in the opinion of several writers, insufficient for explaining the nature of the disease, or for giving the necessary instructions to the tyro, for forming a rational method of cure. The present performance appears to be the production of a young writer, who displays an intimate knowlege of the subject, and gives some useful practical directions for its cure. We wish we could stop here; but we are under the necessity of denying our assent to the greatest part of the Author's philosophy concerning the mode of the operation of mercury in curing venereal complaints. It is a dark and intricate subject, and ought to be treated only by such as have made the more abstruse parts of natural philosophy, chemistry, anatomy, &c. &c. their peculiar study. Mercury, which is at least ten times the specific gravity of the blood, must, on its introduction into that moving fluid, considerably increase its momentum, and consequently the symptoms which succeed the use of quickfilver ought to be referred to the momentum of the blood. Few physiologists, however, in explaining the circulation of the blood, and the effects produced by it, have ever taken the *momentum* into consideration.

Art. 67. *Cursory Remarks on the New Pharmacopœia.* By Liquor Volatilis Cornu-Cervi. 8vo. 1s. Stalker. 1788.

Abuse of the College and Dr. Healde, should have been the title of this scurrilous pamphlet, which is below criticism.

Art. 68. *Observations on the Medical Practice of Dr. Brown*; or, An Inquiry into the Abuse of Stimulants in Fevers. 8vo. 1s. Gardner. 1788.

Dr. Brown's practice being built on an hypothesis contrary to that which has lately been maintained by the Edinburgh professors, it is no wonder that his doctrine should be opposed by the disciples of those from whom he dissents. The Author of the pamphlet before us reprobates the practice of giving opium in fevers; he mentions also the harm that may ensue from the use of wine; but on this subject he is a little more moderate, probably because many of the Edinburgh professors have acknowleged its efficacy in certain species of fevers. Although every rational practitioner must in general disapprove the *Brunonian* doctrine, yet many fevers (we believe the greatest

greateſt part of them), in this country at leaſt, require a liberal uſe of cordials and ſtimulants: but in ſaying this we are alſo aware that exceſſive quantities may be attended with the moſt fatal conſequences. It is no leſs an old than a true adage, *Omne nimium nocet.*

ANTIQUITIES, HERALDRY, &c.

Art. 69. *Preſtwich's Reſpublica*; or a Diſplay of the Honours, Ceremonies, and Enſigns of the Commonwealth under the Protectorſhip of Oliver Cromwell, &c. 4to. 7s. 6d. Boards. Nichols. 1787.

The firſt article in this collection is a genealogical table, in which Cromwell is derived from *Blethin ap Kynwyn*, prince of Powis. The ſurname of Cromwell was introduced into the family by William, the Protector's great grandfather, who married the ſiſter of Thomas Crumwell, Earl of Eſſex. The ſon of this marriage was ſurnamed *Cromwell*. He was gentleman of the privy chamber to Henry VIII.

The ſecond article is an account of the ceremony of the very ſolemn inveſtiture and inſtallation of Oliver into the protectorſhip. The title ſays, 'written by me Edmund Preſtwich, of the city of London, an eye and ear witneſs to all that paſſed on this glorious occaſion.' Then follow the deſcriptions of the flags and armorial bearings of 458 commanders and captains of companies in the army of the commonwealth—a liſt of the provincial governors—an account of the military eſtabliſhment—a liſt of the navy—a liſt, titled, 'the loyaliſt's bloody roll, or a liſt of the lords, baronets, knights, &c. with their king and archbiſhop, that were ſlain in the late wars, or executed by the high courts of juſtice,'—another liſt, titled, 'the names and armorial bearings of ſundry noble and worthy perſonages in the commonwealth, with ſome account of their families.'

The next article deſcribes the death and funeral of Oliver Cromwell, with engravings of the funeral enſigns of honour which were carried in the proceſſion. To this is ſubjoined a liſt of the members of the parliament which began January 1658 and was diſſolved April 1659, being the laſt parliament of the commonwealth.

The next article is a treatiſe on the Engliſh conſtitution and government, at the concluſion of which we find a very minute and particular account of the preſent royal family, with the arms of all its branches.

The volume concludes with a few articles of a work, called 'the *Alphabetical Roll*.' This is a curious performance, and muſt be acceptable to genealogiſts and heralds. It contains the names and a ſhort hiſtory of the moſt reſpectable families in England, with a deſcription of their arms. This roll extends no farther than to *Aſpinhall*; but the remainder of the alphabet is promiſed in the ſecond volume: and in the mean time the communications of the curious are requeſted by the Author, Sir John Preſtwich, directed either to himſelf at Bath, or his publiſher in London.

THEOLOGY, &c.

Art. 70. *A ſhort Diſcourſe on the Sabbath:* By a Member of the Society for promoting Chriſtian Knowlege. 12mo. 2d. or 12s. per 100. Johnſon. 1787.

Serious without enthuſiaſm, and plain without meanneſs; *therefore well adapted* to the deſign for which it was written.

Art.

Art. 71. *A Letter to the Caput of the Univerſity of Cambridge*, on the Rejection of the Grace for aboliſhing Subſcription. By a Member of the Senate. 8vo. 1s. Johnſon. 1788.

This is a ſpirited, ſenſible, and well-written remonſtrance. The author conſiders the paſſing of a rejection (Dec. 11, 1787) in the caput, to a grace for the removal of ſubſcription to the thirty-nine articles, at the time of taking the degree of Bachelor of Arts, as a deſpotic exertion of an arbitrary power, veſted in the caput in dark and arbitrary times. What apology the reſpectable body, againſt whom this charge is brought, may chuſe to offer for themſelves, we cannot take on us to ſay. Conſidering the matter in the light of a general queſtion, in which the public is materially intereſted, we muſt, however, expreſs our hearty concurrence with the anonymous author of this letter, in the opinion, that the requiſition of ſubſcription at the time of conferring degrees, is an encumbrance on learning, and a ſnare to integrity, which, in the preſent ſtate of knowlege, might without the ſmalleſt inconvenience, or hazard, be aboliſhed.

Art. 72. *A Recommendation of Brotherly-love, on the Principles of Chriſtianity*. To which is ſubjoined, an Enquiry into the true Deſign of the Inſtitution of Maſonry. By James Wright, A. M. Miniſter at Maybole. 8vo. 4s. Boards. Edinburgh, printed. London, ſold by Murray.

The general ſubjects of the treatiſe are, the obligations of brotherly-love; its nature and proper expreſſions; with the pleaſures which flow from it. Theſe ſubjects are conſidered and illuſtrated with good ſenſe, judgment, and animation. The author diſcovers a pious, a benevolent, and a liberal mind. He appears to be a friend to peace and liberty, and all the real intereſts of mankind. They who peruſe his book can hardly avoid the wiſh at leaſt to cultivate the ſpirit and purſue the practice it recommends. The arguments are powerful, and the ſtyle and manner, on the whole, are agreeable. Yet, it muſt be ſaid, that there is ſometimes too much appearance of negligence, or too much repetition of the ſame thoughts; perhaps, occaſioned by the diſſertations having originally borne the form of ſermons; compoſitions which require to be ſometimes diffuſive in order to be the more uſeful.

The latter part of this work is devoted to the fraternity of Free-Maſons. *Brotherly-love*, it may be thought, has no more immediate or neceſſary connection with Maſonry than with other arts or ſocieties among mankind. Nay, it might be apprehended that ſuch an aſſociation would promote too much a kind of party-ſpirit, and abridge or prevent ſuitable regards to the human race in general. On this point we ſhall not determine. We have not the honour to rank with the *Brethren of the Trowel*. Our author, we conclude, is one of the *initiated*: he delivers to them ſome excellent advice; but his principal purpoſe is to point out a method by which he thinks their *inſtitution* might be rendered of the moſt extenſive and important ſervice: it is by making it a means of ſpreading the chriſtian doctrine among thoſe who are at preſent unacquainted with it. He apprehends that a book on *brotherly-love*, as a branch of chriſtianity, could be eaſily introduced to the acquaintance of the

Brethren

Brethren of *all* maſon-lodges, which, being to be found in almoſt every part of the world, might thus prove of uſe in propagating the religion of Jeſus* !

Mr. Wright, poſſibly, may have a view to *his own* book; and we do not think it ill calculated for the purpoſe; but it muſt be tranſlated into different languages.—Whatever are his particular views, his general intention, whether viſionary or ſolid, is undoubtedly good; and we heartily and fervently wiſh well to whatever may contribute in a ſmaller or larger meaſure to the comfort and welfare of mankind.

Art. 73. *Social Religion exemplified*, in an Account of the firſt Settlements of Chriſtianity in the City of Caerludd. Written originally by the Rev. Matthias Morrice. Fourth Edition. Reviſed by Edward Williams. Small 8vo. 3s. Shrewſbury printed: London, ſold by Longman.

This book, we are told, has been long out of print, and much ſought after, by perſons of different religious ſentiments and perſuaſions. Mr. Morrice, the author, was a diſſenting miniſter, firſt in South Wales, his native country, and afterward at Rothwell, in Northamptonſhire, at which place he finiſhed his days, in the year 1738. The work is, in fact, a view of the diſcipline, form of government, and religious worſhip among thoſe chriſtian churches which are termed *congregational*, or *independent*. We make no doubt that Mr. Morrice was a man of real piety and goodneſs;—that he had a warm and zealous attachment to the ſentiments and mode, which are here ſo particularly deſcribed, is ſufficiently apparent from this performance. It carries ſome face of originality, and may be peruſed with entertainment and improvement by thoſe who do not concur in all the author's opinions. There is ſomewhat ingenious in this plan, which is laid in the very early times of chriſtianity, and ſuppoſes that two gentlemen (pagans) travelling from *Caer-ludd* (London) into Wales, there fell into the company of ſome *chriſtians*, and were introduced to their worſhipping aſſembly, by which means they were converted, and were afterward the cauſe of erecting a chriſtian church in the city to which they returned. If we have been rather amuſed and pleaſed in running through the volume, and think there ſeems more of chriſtian ſimplicity in the ſcheme than in that of ſome other churches which might be named; if alſo we can make allowance for the tenaciouſneſs which is expreſſed or implied as to that ſide of diſputable points which has been accounted *orthodox*; at the ſame time we cannot withhold our diſapprobation and our cenſure of the treatment, which ſome perſons, in the church at *Caer-ludd*, are ſaid to have met with, for what were deemed *heretical opinions*, and which proceeded to excommunication.—It may be urged, indeed, that the harſheſt meaſures here ſaid to be employed, and employed with a great appearance of humanity, are far preferable to ſpiritual courts and ſtar-chambers.—But when once

* How far this would be conſiſtent with the original fundamental principles of the ſociety, which is ſaid to be much older than chriſtianity, we know not.

this

this kind of authority is admitted, who can ſay to what extent it may reach,—*if there is but the power?*

The editor has corrected and abridged the work, and added to it *occaſional notes*, together with an index particularly relative to Britiſh or Welſh words, and alſo a preface containing ſome account of the author. He obſerves that the dialogues were not originally compoſed, and are not now publiſhed, to ſolicit applauſe, but to promote the moſt ſubſtantial *intereſts* of mankind; the low and illiterate not excepted. To the improvement of the latter, he ſays, this familiar treatiſe has a peculiar reſpect: and to this, we apprehend, it may contribute—except in ſuch caſes as that we have mentioned before, and which, in our view, have a tendency to promote a narrow, bigotted, and uncharitable ſpirit.

Art. 74. *Sermons on various Subjects.* Publiſhed for the Benefit of the General Hoſpital in Bath. By the Rev. Lancelot St. Albyn, A. M. Rector of Paracombe, Devon, &c. 8vo. 5s. Boards. Robinſons.

The contents of this volume are as follows; I. The nature of truth, John xviii. 38. II. Duties ariſing from the knowlege of the true God, 1 Kings xviii 39. III. Intereſted motives allowable in religion, Job i. 9. IV. Bleſſedneſs of faith, John xx. 29. V. Union between moral and poſitive duties, Matth. xxiii. 23. VI. Happineſs of ſelf-approbation, Rom. xiv. 22. VII. Danger of ſelf-juſtification, Luke x. 29. VIII. The rich ruler, Luke xviii. 23. IX. Peter's repentance, Matth. xxvi. 75. X. Joſeph's advice to his brethren, Gen. xlv. 24. XI. Moſes's teſt of his divine commiſſion: a viſitation ſermon, Numb. xvi. 29. XII. Chriſt crucified, the power of God, and the wiſdom of God, 1 Cor. i. 23, 24. XIII. Analogy between the Jewiſh-paſſover and the Lord's ſupper, Exod. xii. 26. XIV. Shortneſs and miſery of human life, Gen. xlvii. 9. XV. Patience of Job, ſupported by the hope of a reſurrection. Job xiv. 14.

The immediate deſign with which theſe ſermons are made public, would ſufficiently forbid any obſervations that might retard their ſale, were we diſpoſed to make them. They were not written, the author ſays, with even the moſt diſtant thought of being ever ſubmitted to the public eye: but ſeparate from the laudable purpoſe of aſſiſting an uſeful charity, the diſcourſes themſelves are, in general, well written, edifying, and perſuaſive. We might perhaps object to ſome paſſages; but, on the whole, we think theſe diſcourſes juſtly entitled to our approbation, as compoſitions well calculated for general utility.

Art. 75. *Sermons on evangelical and practical Subjects.* By the late Rev. Thomas Gibbons, D. D. in three Vols. 8vo. 12s. Boards. Buckland. 1787.

Thoſe who have had any acquaintance with Dr. Gibbons, will expect that theſe diſcourſes ſhould be guided by a ſyſtem, and that ſyſtem Calviniſtic. Such they will be found, as to the doctrinal part, but it ſhould alſo be ſaid, that they are directed to a practical purpoſe, and tend to form the heart to piety and goodneſs. The ſtyle is plain, and, on the whole, properly adapted to the pulpit. If the

ſermons

ſermons are not diſtinguiſhed by depth of thought or ſtrength of reaſoning, they are often pathetic, affectionate, and perſuaſive. Though ſcriptural, they are not critical; but rather take texts in a popular ſenſe, without regarding that different and real meaning which farther attention might aſſign; they are not, however, without the appearance of being produced by a man of ſome taſte and learning; ſuch as the author was known to poſſeſs. Fourteen diſcourſes in the firſt volume are from *Titus* iii. iv. v. vi. vii. *But after that the kindneſs and love of God our Saviour*, &c. XV. Early acquaintance with the ſcriptures: 2 *Tim.* iii. 15. *And that from a child*, &c. XVI. Returning to the Lord. *Jer.* l. 4, 5. *In thoſe days, and at that time, ſaith the Lord*, &c. XVII. *John* xv. 8. *Herein is my father glorified that ye bear much fruit*, &c. Vol. 2nd. XVIII. Univerſal holineſs. 1 *Cor.* xv. 58. *Therefore, my beloved brethren, be ye ſtedfaſt*, &c. XIX. Human life ſhort and uncertain. *James* iv. 14. XX. A crucified Saviour. *John* xii. 32. *And if I be lifted up*, &c. XXI. The Lord's ſupper. 1 *Cor.* xi. 24. XXII. A chriſtian church. 1 *Cor.* i. 2. *Unto the church*, &c. XXIII, XXIV. Spiritual bleſſings. *Iſaiah* xii. 3. XXV. The ſcape goat. *Levit.* xvi. 21, 22. *And Aaron ſhall lay both hands*, &c. XXVI, XXVII. Divine condeſcenſion. *Iſaiah* lvii. 15. *For thus ſaith the High and Lofty One*, &c. XXVIII. Perſeverance. *Phil.* iii. 13, 14. *Brethren, I count not myſelf to have apprehended*, &c. XXIX, XXX, XXXI. Benefits of godlineſs. 1 *Tim.* iv. 8. *Godlineſs is*, &c. Vol. 3d. XXXII. Unſeen things. 2 *Cor.* iv. 18. *While we look not*, &c. XXXIII, XXXIV. Family government. *Gen.* 18, 19. *For I know him, that he will command*, &c. XXXV, XXXVI. Bleſſings of the goſpel covenant. *Iſa.* xxv. 6, 7, 8. *And in this mountain ſhall the Lord of Hoſts make unto all people a feaſt*, &c. XXXVII. God all-ſufficient. *Iſaiah* xl. 30, 31. *Even the youths ſhall faint*, &c. XXXVIII, XXXIX. Putting on the Lord Jeſus Chriſt. *Rom.* xiii. 14. *But put ye on*, &c. XL. *Rom.* viii. 2. *For the law of the ſpirit of life*, &c. XLI. Triumph over death. 1 *Cor.* xv. 55. *O death, where is thy ſting?*

We have only to add, that we conſider Dr. Gibbons as a worthy and reſpectable character, though we cannot always accord with his opinions, or admire his poetry.

Art. 76. *The Chriſtian Remembrancer*; or ſhort Reflections on the Faith, Life, and Conduct of a real Chriſtian. 12mo. 1s. 6d. ſewed. Trapp. 1787.

A plain and *ſerious* book, which may be uſeful to many readers. It is rather of the puritanical caſt; but it meddles not with controverſy: its language is, 'while others diſpute, let me enjoy;' and in order to this, it aims at forming the heart to piety and goodneſs: and if this end is attained and advanced, the *means* of effecting it are a very ſecondary conſideration. We have thought ſometimes, in looking into this little volume, of Thomas à Kempis, or Biſhop Hall's Meditations. All we have farther to ſay is, that the profits of the treatiſe are devoted to ſome poor perſons.

Art. 77. *A Letter to a Friend.* 8vo. 1s. Bew. 1788.

This writer aims ſome heavy blows at national churches in general, and at the Church of England in particular. Five queſtions are propoſed reſpecting the latter, which are anſwered much to her diſadvantage. The defence we leave to thoſe concerned, only we remark, that as to ſome points of doctrine the Author appears to accord with the thirty-nine articles; and farther, that he is a Baptiſt: Infant-baptiſm is, in his view, the fruitful ſource of all evil. However, he does not ſeem to diſtinguiſh between the practice itſelf and the manner of its adminiſtration.

Art. 78. *A Blow at the Root of pretended Calviniſm, or real Antinomianiſm.* By John Hampſon. 8vo. 1s. Johnſon. 1788.

By *pretended Calviniſm* this writer means *that* 'which, under the ſhew of attributing all to *grace*, deſtroys the freedom of human actions, reduces man to a mere machine, and runs into the ſtoical fataliſm. *This* (after Mr. Robertſon) he calls *pretended*, becauſe it was not, he ſays, the ſyſtem of Calvin, nor is it the ſyſtem of the Scripture, which never ſo ſtates the doctrine of the fall, as to exculpate ſinners, nor ever ſo ſpeaks of divine influence, as to annihilate moral agency.' Whether he is himſelf a Calviniſt we enquire not: he appears to be a man of thought and knowlege, and we apprehend of piety and candour. He gives a ſtrange account of the *rant* of ſome who are ranked as *pretenders*. The topics of predeſtination or neceſſity, liberty or free-will, are attended with great difficulties—happily for us, practical religion and moral duty are far more obvious. This pamphlet is farther intended as a defence of another which is called 'Free Thoughts on the Extent of the Death of Chriſt, and on the Doctrine of Reprobation.'

SINGLE SERMONS.

1. *The Sign given to Ahaz.* A Diſcourſe on Iſaiah vii. 14, 15, 16. delivered in the Church of St. John, Devizes, at the triennial Viſitation of Shute Lord Biſhop of Sarum, July 26, 1786. By Benjamin Blayney, B. D. Rector of Poulſhot, Wilts. To which is ſubjoined, a propoſed Emendation of a Paſſage in a Diſſertation formerly publiſhed by the ſame Author, on Dan. ix. ver. 20, &c. 4to. 1s. Cadell.

The learned Author of this Diſcourſe adopts the idea of Mr. Poſtlethwaite (in his ſermon on the ſame text preached and printed at Cambridge in the year 1781*), that in the prophecy in queſtion, the birth of Chriſt is not given as the ſign to Ahaz of his approaching deliverance, but the deliverance itſelf is the ſign held forth to confirm the certainty of the future extraordinary birth; and adds, as a farther illuſtration, that the ſubſequent prediction of the calamities which were coming upon Ahaz, were alſo intended as a ſign of the ſame event. He underſtands the words "butter and honey, &c." as denoting that the Meſſiah would appear in a humble ſtation, and be contented with the moſt ordinary food, and would ſelect good

* See Rev. vol. lxiv. p. 478.

men

men from the multitude to be members of his ſpiritual kingdom. He renders the paſſage thus: "Butter and honey ſhall he eat *when he ſhall* know to refuſe what is evil and chuſe what is good." The diſcourſe will be peruſed with pleaſure by thoſe who are engaged in the critical ſtudy of the Scriptures.

II. *The Chriſtian Paſtor's Duty to teach the Divinity of Chriſt with Diſintereſtedneſs and Charity.* Preached at the Viſitation at Richmond, Yorkſhire, May 30, 1787. Publiſhed at the Requeſt of the Clergy. By the Rev. C. Francis, M. A. Rector of Wath. 4to. 1s. Baldwin, &c.

A ſlight apology for orthodoxy, which, though neatly drawn up, goes very little farther than barely to ſhew the Author's good intentions.

III. *Preached Auguſt* 22, 1787, *at the Ordination of the Rev. John Love,* Miniſter of the Goſpel at Criſpin-ſtreet, Spitalfields. By the Rev. Thomas Rutledge. To which is added, the Charge, by the Rev. William Smith, A. M. Publiſhed at the Deſire of the Congregation. 8vo. 1s. Elliot and Co. 1787.

Mr. Rutledge gives a very ſingular reaſon for not ſupplying the defects and rectifying the inaccuracies of this diſcourſe, namely, that 'the *doing ſo* would have made it, in ſome meaſure, different from that which was delivered to the auditors, and which they deſired to be printed.' The Public has certainly nothing to do with this apology: however, if it ſatisfied the congregation to whom it was delivered, it may be ſufficient; for it is not very probable that the defects of the publication will be perceived far beyond the precincts of Criſpin-ſtreet.

CORRESPONDENCE.

'In anſwer to Curioſa's inquiry (mentioned in your entertaining Miſcellany for May laſt) concerning the 'Odes to the holy Mountains,' which you could not find out by your Index *; I beg leave to inform her by the ſame channel, that the poem ſhe inquires after is mentioned in the Monthly Review for Auguſt 1779 (vol. lxi. p. 93.), and is entitled, 'The Jewiſh Bard. In Four Odes to the Holy Mountains. By John Wheeldon, A. M. 4to. 1s. Goldſmith.' I am,

Alnwick, Gentlemen,
July 18, 1788. Your moſt obedient Servant,
R. R.'

* It is to be found in the *General Index*, under the Author's name. Vide letter W. in the claſs POETRY, &c.

*** Mr. Shaw's letter, dated from Rochdale, Auguſt 21, 1787, was not received till within a few days paſt.

†*† *Other Articles of* CORRESPONDENCE *will be found in our* APPENDIX [publiſhed with this Number], page 670.

THE

MONTHLY REVIEW,

For AUGUST, 1788.

ART. I. *Warton's Edition of Milton's Poems*, &c. continued: See our laſt Month's Review, p. 12.

MUCH will be found in Mr. Warton's notes, for which the admirers of the Miltonic Muſe will conſider themſelves as indebted to this learned Editor, and which will contribute to convey his name to poſterity, united with that of our great poet. But notwithſtanding the large portion of praiſe which we confeſs is due to him for his long and learned attention to theſe Juvenile Poems; we cannot compliment him ſo far as to ſay we have read all his notes with approbation. We have obſerved in this volume, what is too frequently met with in valuable and approved commentaries—explanations given where no explanations are neceſſary, and omitted, where the reader will expect to find them. Sometimes we meet with notes which are neither critical, explanatory, nor illuſtrative; and the pages are often crowded by the adduction and juxtapoſition of parallel places (if the occurrence of a particular word may be ſaid to conſtitute a parallel place) from various authors, which may evince, indeed, the Editor's intimate acquaintance with our old Engliſh poets, but which often appear to us unneceſſary, either to explain the meaning, or to render more conſpicuous the beauties of his Author. Among the notes which are neither critical nor explanatory, may we not reckon the following?

Il Penſeroſo, line 62.

Moſt muſical, moſt melancholy.] 'I recommend this verſe as a motto for an Eolian harp.'

106. *Such notes, as warbled to the ſtring*
Drew iron tears down Pluto's cheek.] 'When Handel's L'Allegro and Il Penſeroſo were exhibited at Birmingham a few years ago, this paſſage, for obvious reaſons, was more applauded than any in the whole performance.'

The note with which Mr. Warton preſents us, on the 45th line of *Lycidas*, will not, probably, make his readers ſmile, but will

rather induce them to think he has given himſelf more trouble than was neceſſary, and afford them an opportunity of retorting on him his own words, *Critics muſt ſhew their reading in quoting books.*

'*As killing as the canker to the roſe.*] Shakeſpeare is fond of this image, who, from frequent repetition, ſeems to have ſuggeſted it to Milton. SONN. lxx.

For CANKER vice the SWEETEST BUDS doth love.

Again, ibid. xxxv.

And loathſom CANKER lives in SWEETEST BUD.

Again, ibid. xcv.

Which, like a CANKER in thy fragrant ROSE,
Doth ſpot the beauty of thy budding name.

And of a roſe again, which had felonioufly ſtolen the boy's complexion and breath, ibid. xcix.

But for his theft, in pride of all his growth,
A vengefull CANKER eat him up to death.

And in the TWO GENTLEMEN OF VERONA, A. i. S. i.

— As in the SWEETEST BUDS
The eating CANKER dwells, ſo eating love, &c.

Again, TEMPEST, A. i. S. ii.

— Something ſtain'd
With grief, that's beauty's CANKER.——

And in the FIRST P. OF HENR. VI. A. ii. S. iv.

Hath not thy ROSE a CANKER, Somerſet?

And in HAMLET, A. i. S. iii.

The CANKER galls the INFANTS of the SPRING
Too oft before their buttons are diſclos'd.

And in K. RICHARD II. A. ii. S. iii.

But now will CANKER ſorrow eat my BUD.

And in the RAPE of LUCRECE, SUPPL. Shakeſ. i. 52.

Why ſhould the WORM intrude the maiden BUD?

And in the MIDS. N. DR. A. ii. S. iii. The fairies are employed,

Some to kill CANKERS in the MUSK-ROSE buds.

Canker-Blooms are mentioned in Shakeſpeare's SONN. liv.

The CANKER-Blooms have full as deep a dye
As the perfumed tincture of the roſes.

But there the CANKER-Bloom is the *dog-roſe*. As in MUCH ADO ABOUT NOTHING, A. i. S. iii. "I had rather be a CANKER in a hedge, than a *roſe* in his grace." Shakeſpeare affords other inſtances.'

This is given as a ſpecimen of what is to be often met with. In L'ALLEGRO, we have a ſimilar liſt of parallel places on the word *triumphs*; in IL PENSEROSO, another on *arched walks*; in ARCADES, there is another on *curl the grove*; and in COMUS we have a number of paſſages brought together from various authors where

where the words *trip*, *tripping* and *trippingly* occur to illuſtrate the line,

' Other trippings to be trod.'

Subjoined to LYCIDAS are notes to explain what the Author meant by *beaked promontory*;—*they knew not of his ſtory*;—*reverend ſire*, and *tender ſtops of various quills*; but Mr. Warton offers not a ſyllable on the *ſcrannel pipes*, nor endeavours to point out the preciſe meaning of the word *ſcrannel* by the aid of one parallel paſſage. It is poſſible he might have ſearched for it (as Johnſon did) in vain; but this he ſhould have told us, as this would have aſcertained it to be a word of Milton's invention; or at leaſt firſt employed by him in poetry. Inſtances of the like kind are to be found in the notes affixed to the other poems. In L'ALLEGRO, *nods and becks* are favoured with an explanation; but the *wreathed ſmiles* are left to explain themſelves. *Day's gariſh eye*, in IL PENSEROSO, furniſhes an opportunity of exhibiting a ſtring of quotations from Spenſer, Joſhua Silveſter, Browne, Sir J. Beaumont, Phineas Fletcher, Drayton, Shakeſpeare, and Gay, in which the word *eye* occurs; but the word *gariſh*, which is rather leſs common and not quite ſo well underſtood as the word *eye*, is found in neither of them. In COMUS he condeſcends to inform his readers that *quaint* ſignifies *ſtrange*, *odd*, *unuſual*; while on the phraſe *blear illuſion* he is ſilent: and (not to adduce other inſtances) on line 293, '*And the ſwinkt hedger at his ſupper ſat*,' it is obſerved that '*hedger* is a paſtoral word at once natural and new;' but on neither the meaning or merit of the adjective *ſwinkt* is any obſervation offered.

It is the profeſſed buſineſs of this commentary to point out Milton's imitations; and this, in general, is happily executed, his Editor having carefully traced him among the older poets, and marked many paſſages in them which may reaſonably be ſuppoſed to have furniſhed him with ideas, or aſſiſted his conceptions. But this inveſtigation, though it might prove fatal to an ordinary poet, ſerves only to increaſe the reputation of our ſublime bard. To him we may better apply an obſervation which we recollect Mr. Warton has made relative to Pope, 'he invades authors like a monarch, and what would be theft in other poets, is only victory in him.*' Places are taken notice of where he has even improved on Shakeſpeare: an inſtance may be ſeen in Comus, l. 22.

But Critics, when employed in detecting imitations, are very apt to purſue the matter too far. Later poets are generally repreſented by them as imitating their predeceſſors, in inſtances where it is more reaſonable to conclude they alike copied from

* See the Eſſay on the Genius and Writings of Pope.

Nature. Milton at the beginning of IL PENSEROSO has theſe lines,

' As thick and numberleſs
As the gay motes that people the ſun-beams.'

Dr. Newton takes notice of this as a ſimilitude copied from *Chaucer's Wife of Bath's Tale*, 868, ' *As thik as motis in the ſunni beme*;' Mr. W. thinks it full as probable to be taken from *Drayton*, or from *Caxton's Golden Legend*, where the ſame mention is made of theſe *motes*. Is it not, however, moſt probable that Milton was neither indebted to Chaucer, Drayton, nor Caxton for this alluſion; but to Phœbus himſelf? With equal reaſon may we charge every modern painter who introduces into his picture the riſing or ſetting ſun, with copying preceding artiſts who have drawn this common object, as accuſe our Author in the above inſtance of copying older poets. Could a paſſage have been exhibited where the *motes* were deſcribed as *gay*, and *peopling* the ſolar beams, there would have been reaſon for concluding Milton had copied it; but his alluſion to the *numberleſs motes in the beams of the ſun*, was not perhaps ſuggeſted to him by reading, but by obſervation. Similes like this, ſo obviouſly preſented by Nature, cannot be well produced as examples of imitation.'

Errors and omiſſions in ſuch a body of criticiſm will almoſt neceſſarily occur; for where is the man whoſe vigilant enquiry nothing can elude; whoſe recollection nothing eſcapes, and whoſe deciſions are always governed by unerring judgment? It is, therefore, ſome compliment to our Editor's abilities and induſtry to obſerve, that theſe are comparatively few. His performance has luſtre, and will ſhine notwithſtanding thoſe ſpots which the eye of criticiſm may diſcern on its ſurface. Haſtily correcting the preſs, he has ſuffered errors to appear, p. 3, where μελαμφυλλαι is tranſlated *nigra filia*, inſtead of *nigra folia*, and δαφναι, *myrti*, inſtead of *lauri*.

We conceive Mr. W. miſtaken in his note on this couplet in *Lycidas*,

V. 130. ' But that the two-handed engine at the door
Stands ready to ſmite once and ſmite no more,'

when he obſerves, ' that our Author here anticipates the execution of Archbiſhop Laud by a *two-handed engine* or ax.' Milton being only a poet, and not a prophet, it is not probable he referred to this particular event; but meant only in general to aſſert that the great executioner, Death, ſtood ready at the door with his two-handed engine or *ſcythe* to cut off the diſſipated clergy. The very argument of the poem expreſſes this. *The Author bewails a learned friend—and by occaſion foretels the ruin of our corrupted clergy then in their heighth.*

To the quotation from the poem prefixed to *Burton's Anatomie of Melancholy*, at the end of Il Penſeroſo, he ſhould have added the

the *beautiful ſong* in the *Nice Valour*; or *Paſſionate Madman* of Beaumont and Fletcher, which was evidently well known to Milton.

Arcades, l. 97, by *lillied banks*, ſays the Editor, perhaps we are to underſtand *water-lillies*.' Perhaps not, as theſe do not grow on banks but at the bottom of rivers, and have their leaves and flowers floating on the ſurface.

The phraſe, in the poſtſcript of Sir H. Wotton's letter prefixed to Comus, *Our friendſhip too ſoon interrupted in the cradle*, Mr. W. interprets '*when you was but a child*;' but ſurely it means no more than *that it was interrupted almoſt as ſoon as it commenced*.

Will not the objection made by Mr. W. to the propriety of the Spirit's firſt ſpeech in Comus, be removed by conſidering it as a ſoliloquy?

When he repreſents the word *viewleſs* (note to *Comus*, l. 91.) as almoſt peculiar to Milton, he muſt have forgotten a beautiful paſſage in Shakeſpeare's Meaſure for Meaſure; where is this line,

'To be impriſon'd in the *viewleſs* winds.'

He confounds the *Mummers* with the *Waſſailers* (note v. 178.), and at v. 375. (not with his uſual judgment) wiſhes to alter 'Were in the *flat ſea* ſunk,' into, 'Were in the ſea *flat ſunk*.' But were there no impropriety in deſcribing the ſun and moon as ſinking flat, we ſhould prefer the preſent reading, as it accords with the author's *level brine* in *Lycidas*.

V. 760. *I hate when Vice can bolt her arguments.* This verſe he explains as having a reference to a *bolting-mill*, or *bolting-hutch* uſed for ſeparating the flour from the bran. But here the word *bolt* is borrowed from archery. *The bolt* is the arrow of the croſs-bow, and *to bolt* is the act of ſhooting it. Hence it came to be uſed in general to ſignify to *ſhoot*, *dart*, or *throw out*.

Sonnet viii. line 13. *Of ſad Electra's poet.* 'By the epithet *ſad*, Milton denominates the pathetic character of Euripides.' To us, *ſad*, in this place, appears rather to belong to Electra than to Euripides.

Theſe imperfections are trifling, and venial; but our duty to the Public obliges us to take notice of *ſome* which will not be thought to come altogether under this deſcription.

Mr. Warton merits ſome little reprehenſion for the unfairneſs with which, in an inſtance or two, he has treated Dr. Newton, his predeceſſor; but we think him moſt cenſurable for the *violent party prejudices which he gives vent to, on all occaſions, againſt his Author*. Though laviſh in his praiſes of Milton the *Poet*, he can give no quarter to Milton the *Puritan*. Here his obſervations have offended us; not becauſe we have eſpouſed the principles of Milton, and are partial to puritanical polemics, but becauſe

we think them improper in a work of polite criticiſm, illiberal, and ſuch as his text by no means juſtifies.—Why theſe repeated attacks on his author? Does the Laureat eſteem it impolitic *Rege ſub Auguſto—laudare Catonem?* or has he ſo cordial an averſion to Puritaniſm, that the very ſhadow of its ſhade ſo diſcompoſes him, that he cannot refrain from thruſting his critical rapier into every hole and crevice, where he ſuſpects it to be lurking? Without inveſtigating the motive of his enmity, it is ſufficient for us to obſerve, that he appears to be ſo blinded by zeal or paſſion in purſuing it, as ſometimes to draw his ſword when no enemy is near, and aim a dreadful blow at Puritaniſm, when this ſpiritual monſter is to all but himſelf inviſible. E. g. The following paſſage in Comus, v. 178.

In wanton dance they praiſe the bounteous Pan,
And thank the gods amiſs ———

is taken notice of as an early ſymptom of Milton's propenſity to Puritaniſm, and condemned as containing an indirect ſatire on the feſtivals eſtabliſhed by the church, and a cenſure of the *book of ſports*, which Mr W. appears to have no objection to revive, thinking it would remove what he contemptuouſly, but at the ſame time improperly, calls *the Calviniſm of an Engliſh Sunday.*

We leave eccleſiaſtics to debate with him about the manner in which Sunday ſhould be obſerved, and ſhall only comment on the note as far as it relates to the text. Here we would aſk him wherein the paſſage favours in *particular* of Puritaniſm? Do not all ſects agree in this, *that to praiſe God with wantonneſs and indecency, is to praiſe him amiſs.* Milton, no doubt, with many others, diſapproved of *thoſe recreations and ſports* which Charles II. (that *elegant and liberal monarch*, as Mr. W. calls him) encouraged by *his Declaration, on the Lord's Day*; but if this paſſage, which has provoked his Editor's animadverſions, be deſcriptive of theſe ſports, it ought to be repreſented, not as a ſymptom of Milton's propenſity to Puritaniſm, but to Chriſtianity. Surely he does not mean to conſider theſe as the ſame. But why theſe remarks about Puritaniſm, when the Editor, in a preceding note (p. 137.), tells us that his Author was *not yet a Puritan*, being only 26 years old; and that COMUS was written *before he had been deeply tinctured with the ſtudy of the Bible* *?

With as little reaſon is Milton accuſed, line 808, of 'ridiculing eſtabliſhments'

Againſt the canon laws of our foundation.

We took off our ſpectacles, wiped the glaſſes as clean as we could, replaced them, looked, and looked again, conſidered every word, revolved and re-revolved the whole paſſage in our minds, but we could perceive not an atom of ridicule in it. To

* This expreſſion for a divine is not the moſt decent.

us it appears as grave and harmleſs a line as ever was penned; and he who can take umbrage at it, muſt be as ſore on the article of *eſtabliſhments*, as the North Briton was on the ſubject of a *certain diſeaſe*, when he ran his dirk into a poor ſow that was rubbing herſelf againſt a poſt, becauſe he conſidered her as caſting a national reflection. *Laugh where we muſt, be candid where we can*, is the maxim we would ourſelves obſerve, and preſcribe to others. To accuſe Milton of reflecting on the eſtabliſhment, on ſuch ſlender evidence, diſcovers no great inclination for doing juſtice to his character.

Many other obſervations, with an evident view of expoſing his Author's principles, are made in various parts of this work; obſervations which, as they contradict one another, appear to us rather ſuggeſted by prejudices than diſpaſſionate reaſon. We are told (p. 95.) 'that no man was ever ſo diſqualified to turn Puritan as Milton:'—'*that the cold and philoſophical principles of Calviniſm were unpoetical, and furniſhed no pleaſures to the imagination.*' How then did Milton after he adopted theſe unpoetical principles write the *Paradiſe Loſt?* Mr. W. ſolves this queſtion; but in doing it, he completely refutes the foregoing aſſertions; for he informs us (p. 154.) '*that poetry is of all religions:*' nor does he merely confute them in this general way; but directly affirms (p. 234.) '*that what was enthuſiaſm in moſt of the puritanical writers, was poetry in Milton.*'

But why is the Puritaniſm of Milton made ſuch a perpetual theme? His works demonſtrate that he loved the Muſe before and after he avowed himſelf a Calviniſt. However abſurd and ridiculous, therefore, Mr. W. may deem the religious principles of his Author, they are evidently not chargeable with thoſe evils which he imputes to them. Nor will his readers thank him for making them ſo very conſpicuous; for turning aſide their thoughts from the charms of his verſe to points of religious controverſy. Milton the *Puritan* has long ſlept with his fathers, and let him ſleep in peace. As a *Poet*, we wiſh more eſpecially to remember him; and as ſuch he muſt ever live the pride of the Engliſh Muſe.

We muſt not forget to add, that this volume is honoured with ſome occaſional illuſtrations by Dr. Joſeph Warton. With his opinion of the comparative merit of Milton's Engliſh Poems, we ſhall conclude this article, and leave the Latin Poems for a future review:

'If I might venture to place Milton's Works, according to their degrees of Poetic Excellence, it ſhould be perhaps in the following order; PARADISE LOST, COMUS, SAMSON AGONISTES, LYCIDAS, L'ALLEGRO, IL PENSEROSO *. The three laſt are in ſuch an

* Quere, in point of merit, ought not *Il Penſeroſo* to have been named before *L'Allegro?*

exquiſite ſtrain, ſays Fenton, that though he had left no other monuments of his genius behind him, his name had been immortal.'

[*To be continued.*]

ART. II. *The Hiſtory of the Lives of Abeillard and Heloiſa*; compriſing a Period of eighty-four Years, from 1079 to 1163: with their genuine Letters from the Collection of Amboiſe. The Second Edition *. By the Rev. Joſeph Berington. 4to. 1l. 1s. Robinſons. 1788.

THOUGH the loves of Abeillard and Heloiſa have long been famous, and have given birth to one of the moſt beautiful and pathetic poems in any language, their ſtory may, by ſome, perhaps, be thought ſcarcely deſerving of an induſtrious inveſtigation in the page of ſerious hiſtory. It can now, they may ſuppoſe, be of little moment, to determine the exact *degree* of criminality which attended this celebrated amour. Mr. Berington, however, ſeems to be of a different opinion. Finding, as he apprehends, many particulars in the hiſtory of Abeillard and Heloiſa miſrepreſented by biographers, as well as by the poet, he undertakes 'to free from obloquy two characters that have been much aſperſed.' He has not, however, confined himſelf to this ſingle object. He has exhibited Abeillard in the character of a philoſopher, as well as in that of a lover. And he has ſtepped beyond the province of the critical biographer into that of the general hiſtorian, by giving ſome ſketches of the great events, reſpecting policy and religion, which diſtinguiſhed the period in which his principal characters appeared.

Amboiſe's edition of Abeillard's works (printed at Paris in 1616), with an apologetic Preface, and Notes on Abeillard's Memoirs of his own Life, by And. Du Cheſne; Gervaiſe's Lives of Abeillard and Heloiſa, publiſhed at Paris in 1720; and the Life of Abeillard in Moreri's General Dictionary, have furniſhed our Author with his principal materials. In his arrangement he has chiefly followed Gervaiſe. From theſe ſources, and from the records of general hiſtory, he has drawn together incidents, which he has digeſted into an entertaining, and, in ſome reſpects, an intereſting work.

In the narration of the amour between Abeillard and Heloiſa, he has ſhewn much ingenuity and ability. As a ſpecimen of this part of the work, we ſhall extract his account of what paſſed between theſe lovers, at the time when Abeillard, after his miſtreſs had brought him a ſon, made her a propoſal of marriage:

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* The firſt edition, which was publiſhed about two years ago, eſcaped our notice.

'I am

"I am come, ſaid he, (after the firſt ſalutations were over, and he had kiſſed his child, whom Heloiſa, with the countenance of an angel, preſented to him,) I am come to take you back to Paris, and to marry you.—Heloiſa laughed, for ſhe imagined, that he only ſpoke from gaiety, which was an uſual thing with him.—I am ſerious, continued he: I have ſeen your uncle; he is reconciled to me, and I have promiſed to marry you.—If you be ſerious, replied Heloiſa, it becomes me likewiſe to be ſo; and I tell you ſeriouſly, that I can never conſent to be your wife.—The firm tone, in which the laſt words were ſpoken, ſtruck Abeillard with ſurpriſe.—Your aſſertion, ſaid he, is peremptory; but I muſt hear your reaſons.—You ſhall, ſaid ſhe; and then proceeded.

"If you imagine this ſtep will ſo far ſatisfy my uncle, as to appeaſe his anger, Abeillard, you are deceived. I know him well, and he is implacable.—If to ſave my honour be your object; moſt evidently you miſtake the means. Is it by diſgracing you that I muſt be exalted? What reproaches ſhould I merit from the world, from the church, from the ſchools of philoſophy, were I to draw from them their brighteſt ſtar? and ſhall a woman dare to take to herſelf that man, whom nature meant to be the ornament and the benefactor of the human race? No, Abeillard, I am not yet ſo ſhameleſs.—Then reflect on the ſtate of matrimony itſelf: with its littleneſſes and its cares, how inconſiſtent is it with the dignity of a wiſe man! St. Paul earneſtly diſſuades from it; ſo do the ſaints; ſo do the philoſophers of ancient and modern times Think on their admonitions, and imitate their example.—I will ſuppoſe you engaged in this honourable wedlock. What an enviable aſſociation; the philoſopher and chamber-maids, writing deſks and cradles, books and diſtaffs, pens and ſpindles! Intent on ſpeculation, when the truths of nature and religion are breaking on your eye; will you bear the ſudden cry of children, the lullaby of nurſes, or the turbulent buſtling of diſorderly ſervants? I ſpeak not of your delicacy, which, at every turn, muſt be diſagreeably offended. In the houſes of the rich theſe inconveniences, I own, can be avoided: with you and me, Abeillard, it muſt be otherwiſe.—In the ſerious purſuits of wiſdom, I am well aware, there is no time to loſe; worldly occupations are inconſiſtent with the ſtate. Is philoſophy only to have your vacant hours? Believe me, as well totally withdraw from literature, as attempt to proceed in the midſt of avocations. Science admits no participation with the cares of life. View the ſages of the heathen world, view the philoſophiſing ſects among the Jews, and among us view the real Monks of the preſent day. It was in retirement, in a total ſecluſion from noiſy ſolicitudes, that theſe men pretended to give ear to the inſpiring voice of wiſdom.—May I ſpeak of ſobriety and continence, Abeillard? But it does not become me to inſtruct you. I know, however, how the ſages, of whom I ſpeak, did live.—You, moreover, are a churchman, bound to ſeverer duties. Is it in wedlock you mean to practiſe them? Will you riſe from my ſide to ſing the holy praiſes of the Lord?—The prerogative of the church may perhaps weigh lightly with you; ſupport then the character of a philoſopher: if you have no reſpect for holy things, let common decency check the intemperance of your deſigns. Socrates, my Abeillard,

lard, was a married man; and the example of his life has been set up as a beacon, to warn his followers from the fatal rock. The feats of Xantippe are upon faithful record.—The hidden feelings of my soul shall be open to you. Abeillard, it is in you only that all my wishes centre. I look for no wealth, no alliances, no provision. I have no pleasures to gratify; no will to serve, but your's. In the name of wife there may be something more holy, something more imposing: but I vow to heaven, should Augustus, master of the world, offer me his hand in marriage, and secure to me the uninterrupted controul of the universe, I would deem it more honourable to be called the *mistress* of Abeillard, than the *wife* of Cæsar."

'During this address, Abeillard was silent; but a conflict of passions, varying his countenance, marked their strong emotions. Heloisa fixed her eyes on his, and waited his reply. A pause of some moments ensued.—My honour is pledged to your uncle, said he at last, and it must be done.—If it must, replied Heloisa with a sigh that spoke the reluctance of her soul, it must: "But God grant that the consequences of this fatal step be not as painful, as the joys, which preceded it, have been great!"

'Uttering these words, her eyes were raised towards heaven; and from the solemn tone, with which they were delivered, it seemed, says Abeillard, as if her mind presaged some disastrous event.'

The result of this conversation was, that the lovers were privately married; the consequences of which, with respect to Abeillard, are well known. Although the whole narrative is sufficiently interesting, yet, as it would suffer by *mutilation*, we shall make no farther extract from this part of the work, but shall proceed to observe Abeillard in the character of a philosopher. After many disappointments and mortifications, he determined to retire from the world.

'As formerly he had wandered through the forests of Champagne, he had observed a spot, the recollection of which now returned upon his mind. It was a small sequestered vale, surrounded by a wood, not distant from Nogent sur Seine, and a rivulet ran near its side. It did not appear that the foot of any mortal had hitherto disturbed its solitude. To this place Abeillard hastened, and he spent his first night, as did the other tenants of the forest, protected only by the wide branches which spread over his head. Heloisa says, it was, at that time, the receptacle of wild beasts, and the retreat of robbers; that it had not seen the habitations of men, or known the charms of domestic life.—He had one companion, who was an ecclesiastic.

'Abeillard, delighted with the novelty of his situation, (for when the mind is warmed by a degree of enthusiasm, it can discover beauties in a wilderness,) waited on the owners of the land, and expressed to them his wishes of becoming an inhabitant of their woods. The undertaking was then no unusual thing; and they very freely gave their consent, and even made him a present of any extent of soil he might chuse to occupy.—The philosopher returned, and had soon measured out the district which could bound his desires.—His next step was to apply to the bishop of Troyes, in whose diocese his new *possessions lay*, for permission to build a small oratory. This likewise

was

was granted.—Without loss of time, Abeillard then, and his companion, planned the new building, and with the same hands began to erect it. The materials were not distant, nor was great skill required to put them together. They collected some boughs of trees; these they tied with twigs; and the structure rose visibly into form before their eyes.—Having completed what they called their oratory, and solemnly dedicated it to the holy Trinity, to express his disapprobation of the Unitarian system, which his enemies had also imputed to him, they constructed a second building, which was to be their own dwelling. This, it may be presumed, was not more highly finished than the temple they had dedicated to their Maker.

'Seldom had Abeillard been more happy than at this busy moment. Free from anxious cares, his mind enjoyed the present object. It was not brilliant indeed; but it occupied him. He had escaped from trouble; the voice of malevolence sounded no longer in his ears; and persecution ceased to oppress him. It was the situation of a weary traveller, who, at the end of his journey, lays down his heavy burden, and feels contented, because the load, which pressed him to the earth, is taken from his shoulders.—Abeillard rose with the sun to adore his Maker; he thanked him for the repose he enjoyed, and he lamented the follies of his life. The day he spent in study, or in conversation with his friend, to whom he recounted the adventures and the perils he had gone through. The water of the brook allayed his thirst, and of the very scanty provisions, which the forests of Champagne could supply, he made his meal. With the birds which sang round him, he retired to rest; and he laid his head down on the turf, careless and undisturbed.—A mind like his could not indeed circumscribe itself within the precincts of his lonely habitation: it would range the ideal world; enter there into active scenes; and sometimes perhaps be pleased with the prospect of future honours and renown. But foresee he could not, that this career of glory was ready to open in the very wilderness, which seemed to have put an eternal bar to the familiar intercourse of mortals.

'When it was publicly known, that Abeillard was again an independent man, and had seceded entirely from the world, the lovers of science, and many who had before been his scholars, enquired anxiously for his abode, resolved, could the learned solitary be discovered, to put themselves under his tuition, and once more to draw science from his lips. Their search was soon crowned with success: they found him situated, as I have described, in the forest near Nogent; and they opened their wishes to him.—Abeillard in vain resisted; he saw every avenue to his hermitage filling with young men, and crowds were round him, before he had time to take the advice of friends, or to consult the feelings of his own heart. The step could not at first seem pleasing, unless already the pure delights of solitude had begun to pall upon his mind. With one voice they requested, he would again become their master. He shewed them his humble cell, the oratory he had raised, and he pointed to the wilderness, which their eager steps had just penetrated. "Your proposal, said he to them, is inconsiderate. I can but applaud your thirst after knowlege; and the choice you make of me for an instructor is truly flattering. But you forget yourselves. In a moment, this dreary

dreary ſpot will teach you, that ſcience, without the conveniences of life, is not worth purſuing."—His remonſtrance was to little purpoſe: when the mind is ſtrongly bent to an object, the view of ordinary difficulties does but animate its exertions.

" If want of conveniences, ſaid they, be the obſtacle which ſtands in our way, we will ſoon remove it."—An extraordinary and intereſting ſcene now commenced. They looked round them; when, after a ſhort conference, it was determined that, in imitation of Abeillard, they ſhould become their own architects, and provide, in the firſt place, againſt the inclemencies of the air. Their maſter's cell gave the general plan. They tore down branches from the trees, and they twiſted the pliant twigs. In a few hours the buſineſs was nearly completed.—Abeillard viewed, with infinite ſatisfaction, the buſy ſcene; his approbation gave freſh life to their exertions; and it was no longer poſſible he could refuſe his aſſent to a petition, which was pronounced with ſuch unqueſtionable marks of ſincerity.

' He came forward: they read conſent in his looks: " With to-morrow's ſun, ſaid he, I will meet you under yon ſpreading tree, and with the bleſſing of heaven on my endeavours, what inſtructions it may be in my power to give you, you ſhall freely receive from me." They heard his words with general acclamations.

' The wants of nature now called for attention; but when the mind, engroſſed with its own thoughts, retires in upon itſelf, theſe calls are eaſily ſatisfied. They, whom the luxurious tables of Paris could hardly gratify, now ſat down to roots, and they found them ſavoury. The oaten cake had a reliſh, which they had not experienced in the ortolan. Their beds were made of dry weeds, or of the leaves which had fallen from the trees.—Thus did this new tribe of philoſophers prepare themſelves for the approach of wiſdom: the academic grove was truly ſeen to riſe again, and never had the ancient ſages, on whoſe praiſes hiſtory dwells with wonder, ſought for truth with more ardent enquiries.—Abeillard pronounced his firſt lecture: it was from the foot of the tree I mentioned: his hearers were ſeated round; for they had made themſelves benches of boughs, and had raiſed the green turf into tables.

' I have before remarked how extraordinary was this thirſt after knowlege, which, with a degree of enthuſiaſm, of which we can form no idea, ſpread itſelf over the ſtates of Europe. But nothing can mark more ſtrongly the fallen condition of literature. When learned men are common, and learning itſelf is very generally diffuſed, not only the means of acquiring it are at hand, but there is alſo no novelty in the purſuit, calculated to excite peculiar energy and to rouſe the paſſions. In the times I am deſcribing, a learned man was a phenomenon; and who can be ſurpriſed that he ſhould have been viewed with wonder? What is rare is highly prized; and what we prize is ſought for, ſometimes with an eagerneſs which aſtoniſhes cooler minds, and before which obſtacles either vaniſh, or only ſerve to give an additional ſpring to exertions —The ſcarcity of books, before the invention of printing, was likewiſe another principal circumſtance, which, as it circumſcribed the ſpread of learning, ſo did it render thoſe, who, ſurmounting every impediment, attained it, objects of greater admiration.

' Before

'Before the end of the firſt year, the number of Abeillard's ſcholars exceeded ſix hundred, ſituated in a foreſt, ſuch as I have deſcribed, expoſed to the inclement ſeaſons, without a ſingle convenience to ſmooth the rugged life, or without one amuſement, excepting what literary purſuits, ſcientific converſation, and their own ſociety, could ſupply.—The ſubjects they diſcuſſed were either philoſophical or religious, to which Abeillard added diſſertations on the moral and ſocial duties, which he could enliven by the brilliancy of his imagination, and by anecdotes drawn from ſacred and profane hiſtory. But it matters little, as I have elſewhere obſerved, what our purſuits be, provided they excite attention, and we place our intereſt in them.—The compoſitions indeed of Abeillard I can read with little pleaſure; they are jejune, intricate, and inelegant; and to me ſuch would have been his lectures. I could not have inhabited the Champagne foreſts, nor have travelled in queſt of ſuch literary lore; and my European contemporaries will not diſſent from me: but this only ſhews that, with circumſtances, our diſpoſitions vary, and that nothing can be more irrational, than to meaſure by the ſame ſtandard, the notions and characters of two ages ſo remote, as this and the twelfth century.

'Abeillard, as it may be collected from his memoirs, at their hours of recreation, talked to his ſcholars of the ancient philoſophers; he told them how theſe ſages lived; he recounted the purity of their manners, and the eminence of their virtues: he turned to the ſacred volumes, which relate the lives of the ſons of the prophets; and here he found men who, near the waters of Jordan, had emulated the perfection of angels. With rapture he dwelt on the more than mortal virtues of the Baptiſt, and he followed the firſt converts to Chriſtianity through their exemplary courſe of ſelf-abaſement, of prayer, of recollection, and of temperance. With theſe ſplendid epochs he compared the preſent day. They liſtened with complacency. In Abeillard they ſaw the divine Plato: and in themſelves that illuſtrious group of diſciples, which had given renown to the academic walks of Athens.'

From theſe ſpecimens the reader will perceive that Mr. Berington poſſeſſes no mean talents for deſcription.

[*To be concluded in our next.*]

ART. III. *An Account of the Pelew Iſlands, ſituated in the Weſtern Part of the Pacific Ocean.* Compoſed from the Journals and Communications of Capt. Henry Wilſon, and ſome of his Officers, who, in Auguſt 1783, were there ſhipwrecked in the Antelope, a Packet belonging to the Honourable Eaſt India Company. By George Keate, Eſq. F. R. S. and S. A. 4to. 11. 1s. Boards. Nicol. 1788.

THE Antelope Packet was fitted out in England, by the Court of Directors of the Eaſt India Company, in the ſummer of 1782; and was then generally underſtood to be going on ſome ſecret expedition; but of this, or of its paſſage out to China, not a ſyllable appears in the publication before us.

Mr.

Mr. Keate takes her up at her arrival at Macao, or, as he calls it, Macoa, in China, in June 1783. They ſailed from Macao on the 20th of July following, directing their courſe S. E.; but the object of their voyage is not even hinted at. Mr. Keate has only aſſured us, that the Antelope was not particularly ſent out to explore undiſcovered regions, or prepared to inveſtigate the manners of mankind. The object, therefore, of a voyage, in the track which they were purſuing, is not eaſily gueſſed at, unleſs they were bound to ſome part of the north-weſt coaſt of America, to purchaſe the ſkins of the ſea-otter, the value of which, in China, had then been lately made known to us, for the firſt time, by the ſurviving companions of that celebrated but unfortunate navigator, Captain Cook.

They had, in general, dirty and ſqually weather, until the 25th, when they made the Baſhee Iſlands, in latitude 21°½ N. and longitude 121° or 122° E. of Greenwich. The ſqually weather continued; through which they made their way S. E. until the 10th of Auguſt; in the night of which, being in latitude 7° 19′ N. and longitude 134° 40′ E. of Greenwich, the man who had the look-out ſuddenly called out, *Breakers!* But the ſound of the word had ſcarce reached the ears of the officer on deck, before the ſhip ſtruck, and ſtuck faſt; and in leſs than an hour bulged, and filled with water up to the lower deck hatch-ways.

Captain Wilſon's firſt orders were, to ſecure the gunpowder and ſmall arms, and to get on deck the bread, and ſuch other proviſions as were liable to be ſpoiled by the water, and cover them with tarpaulins, &c. to keep them from the rain. As the ſhip took a heel in filling, there was ſome reaſon to fear ſhe might overſet; to prevent which, they cut away the mizen-maſt, the main and fore top-maſts, and lowered the fore and main yards, to eaſe her. The boats were then hoiſted out, and filled with proviſions; a compaſs, and ſome ſmall arms, with ammunition, and two men, being put into each, with directions to keep them under the lee of the ſhip, and to be ready to receive their ſhip-mates, in caſe the veſſel ſhould part by the violence of the wind and waves, as it then blew an exceeding ſtrong gale.

Every thing being now done that prudence could dictate in ſo trying and diſtreſsful a ſituation, the officers and people aſſembled on the quarter-deck, that part being higheſt out of the water, and beſt ſheltered from the rain and ſea by the quarter-boards; and waited for day-light, in hopes of ſeeing land, for as yet they had not been able to diſcern any. During this dreadful interval, the anxiety and horror of which is much eaſier to be imagined than deſcribed, Capt. W. endeavoured to revive the drooping ſpirits of his crew, by reminding them, that ſhipwreck was a misfortune

to

to which navigators were always liable; and that although theirs was rendered more difficult and diſtreſſing by its happening in an unknown and unfrequented ſea, yet he wiſhed to remind them that this conſideration ſhould only rouſe them to greater activity, in endeavouring to extricate themſelves: and, above all, he begged leave to impreſs on their minds this circumſtance, that whenever misfortunes, ſuch as theirs, had happened, they had generally been rendered much more dreadful than they would otherwiſe have been, by the deſpair of the crew, and by their diſagreement among themſelves. To prevent which, he moſt earneſtly requeſted each of them, ſeparately, not to taſte any ſpirituous liquor, on any account whatever; and he had the ſatisfaction to find a ready conſent given to this moſt important advice.

We have been the more circumſtantial in our account of this part of their tranſactions, becauſe we think it diſplays, in a moſt remarkable manner, the preſence of mind which was preſerved, and the prudence that was exerted by Capt. W. in one of the moſt trying ſituations to which human nature can be expoſed. They ſhew alſo, in the moſt unequivocal manner, the temper and diſpoſition of his officers, and the whole crew, and pronounce their eulogium with ten thouſand times the force of any words that could be uſed.

The dawn diſcovered to their view a ſmall iſland, at the diſtance of about three or four leagues to the ſouthward; and as the day-light increaſed, they ſaw more iſlands to the eaſtward. They now began to feel apprehenſions on account of the natives, to whoſe diſpoſitions they were perfect ſtrangers: however, after manning the boats, and loading them in the beſt manner they were able for the general good, they were diſpatched to the ſmall iſland, under the direction of Mr. Benger, the chief mate, who was earneſtly requeſted to eſtabliſh, if poſſible, a friendly intercourſe with the natives, if they found any, and carefully to avoid all diſagreement with them, unleſs reduced to it by the moſt urgent neceſſity. As ſoon as the boats were gone, thoſe who were left in the ſhip began to get the booms over board, and to make a raft for their ſecurity, if the ſhip ſhould go to pieces, which was hourly expected: at the ſame time they were under the moſt painful apprehenſions for the ſafety of the boats, on which all depended; not only on account of the natives, but with regard to the weather alſo, as it continued to blow very hard. But in the afternoon they were relieved from their fears on this head, by the return of the boats, with the welcome news of their having landed the ſtores in ſafety, and left five men to take care of them; and that there was no appearance of inhabitants being on the iſland where they landed: that they had found a ſecure harbour, well ſheltered

tered from the weather, and alſo ſome freſh water. This good account revived every one, ſo that they purſued their labour, in completing and loading their raft. Toward evening, this buſineſs was accompliſhed, and they loaded the boats again with ſuch ſtores as were moſt likely to ſuffer from the ſpray of the ſea. Capt. W. ordered all his people into the boats, with which, and the raft, they left their old habitation, with heavy hearts, and much reluctance. The raft was ſo large, and ſo heavy laden, that it was not until very late, and after much fatigue and danger, they reached the cove where the firſt part of the ſtores had been landed, and where they paſſed the night in a very uncomfortable manner, on many accounts: for the weather turned out very wet and tempeſtuous; and though the five men who were left in the morning had laboured hard to clear the place, and in erecting a tent, yet it was too ſmall to accommodate more than half of them, ſo that they were obliged to take the advantage of it alternately. The turbulence of the weather alſo quickened their anxiety, for fear the ſhip ſhould go to pieces before they were able to ſave out of her ſuch neceſſaries as might be moſt uſeful to them. And moreover, though no traces of the natives had been ſeen while the boats remained on ſhore in the morning, the men who had been left there had diſcovered ſeveral places, in the courſe of the day, where there had been fires, with fiſh-bones and pieces of cocoa-nut ſhells ſcattered round them,—indubitable ſigns of human inhabitants having lately been there: it was therefore abſolutely neceſſary to keep a conſtant watch, to prevent being ſurpriſed by them.

The next day the boats were ſent again to the wreck, for ſuch proviſions and ſtores as they could procure out of it; and thoſe who remained on ſhore were employed in drying their powder, and cleaning and fitting their arms for uſe, in caſe of need. As the boats did not return till ten o'clock in the evening, it ſpred much alarm among thoſe who were on ſhore, eſpecially as the night came on with very heavy and boiſterous weather: nor were their ſpirits rendered much more tranquil by the arrival of the boats, as they brought with them the melancholy intelligence, that, on account of the badneſs of the weather, there was little hope that the ſhip would hold together until the morning, as ſhe began already to part,—the bends and wales being ſtarted out of their places. This put an end to the hopes which had been fondly entertained, by moſt of the people, that when a calm ſucceeded, the ſhip might be got afloat, and repaired in ſuch a manner as to enable them to return in her to Macao. A gloom now overſpred every countenance, and every one ſeemed to think himſelf cut off for ever from the world, and all that he held dear in it. They could not help recollecting that they were

were utter ſtrangers to the manners and diſpoſitions of the inhabitants of the iſlands on which misfortune had thrown them, and they revolved in their imaginations the hoſtile ſcenes which they might poſſibly have to encounter. Theſe reflections did not contribute to make the night, which turned out more tempeſtuous than the former, more comfortable.

In the morning it blew exceedingly ſtrong, ſo that the boats could not go off to the wreck: the men therefore employed themſelves in drying their proviſions, and forming better tents, from the materials which they had brought from the ſhip the day before. About eight o'clock in the morning, the people being employed as above, and in clearing the ground from the wood which was behind the tents, and Capt. W. with Tom Roſe, a Malay, whom they had taken on board at Macao, being on the beach, collecting the freſh water which dropped from the rocks, they ſaw two canoes, with men in them, coming round the point into the bay. This gave ſuch alarm, that the people all ran to their arms; however, as there were but few of the natives, Capt. W. deſired them to keep out of ſight, until they ſhould perceive what reception he met with, but to be prepared for the worſt. They ſoon perceived that the natives had ſeen the Captain and the Malay as they converſed together, and kept their eyes ſtedfaſtly fixed on that part of the ſhore where the Engliſh were. The natives advanced very cautiouſly toward them, and when they came near enough to be heard, the Captain directed the Malay, to ſpeak to them in his own language; which they did not at firſt ſeem to underſtand; but they ſtopped their canoes, and ſoon after one of them aſked, in the Malay tongue, who our people were, and whether they were friends or enemies? Roſe was directed to reply, that they were Engliſhmen, who had loſt their ſhip on the reef, but had ſaved their lives, and were friends. On this they ſeemed to confer together for a ſhort time, and then ſtepped out of the canoes into the water, and went toward the ſhore. Capt. W. inſtantly waded into the water to meet them, and embracing them in the moſt friendly manner, led them to the ſhore, and preſented them to his officers, and unfortunate companions. They were eight in number, two of whom, it was afterwards known, were brothers to the Rupack, or King, of the neighbouring iſlands, and one was a Malay, who had been ſhipwrecked in a veſſel belonging to a Chineſe, reſident on the iſland of Ternate, one of the ſame groupe of iſlands, and had been kindly treated by the King, who, he ſaid, was a good man; and that his people alſo were courteous. He told them farther, that a canoe having been out, fiſhing, had ſeen the ſhip's maſt; and that the King, being informed of it, ſent off theſe two canoes at four o'clock that morning, to ſee what was become of the people who had be-

longed to her; and they knowing of the harbour which the Engliſhmen were in, had come directly thither.

Capt. W. and his people now going to breakfaſt, the natives ſat down with them, and taſted the tea, but did not ſeem to like it: they appeared, however, to be better pleaſed with ſome ſweet biſcuits, which our people had brought with them from China; and before they had been with them an hour, they appeared perfectly free, and under no apprehenſion whatever. They ſeemed very deſirous that one of the Engliſh ſhould go with them in their canoes to their King, that he might ſee what ſort of people they were. Every one agreed that it would be right for ſome perſon to go; but as difficulties aroſe concerning who the perſon ſhould be, the Captain requeſted his brother, Mr. Matthias Wilſon, to go, who readily conſented; and about noon one of the canoes left the harbour, having Mr. Wilſon with them: the other canoe, with four perſons, among whom was Raa Kook, the elder of the King's brothers, and who was alſo General of his armies, remained with our people, of their own accord, until the canoe returned with Mr. Wilſon. The Captain directed his brother to acquaint the King who they were; to relate to him, as well as he could, the nature of their misfortune; to ſolicit his friendſhip and protection, and permiſſion to build a veſſel to carry them back to their own country. He alſo ſent a preſent by him to the King, of a ſmall remnant of blue broad cloth, a caniſter of tea, another of ſugar-candy, and a jar of ruſk: the laſt article was added at the particular requeſt of the King's two brothers.

Thoſe who remained behind, obſerving that our people had much trouble to procure the freſh water which they had occaſion for, conducted them acroſs a narrow part of the iſland, where it was more plentiful; and the road to it being rugged and difficult, they carried Mr. Sharp, a youth of about fifteen years of age, who was ſent on this duty, over the moſt difficult parts, in their arms; and were very careful in aſſiſting, in thoſe places, the men, who brought two jars of water from the well.

The weather remained as bad as ever all the next night; but grew better in the morning; and about 10 o'clock one of the boats went to the wreck. When they got there, they found that ſome of the natives had been on board; and that they had carried off ſome iron-work, and other things; and in particular, that they had rummaged the medicine-cheſt, and taſted ſeveral of the medicines, which being probably not very palatable, they had thrown out the contents, and carried off the bottles. This circumſtance was made known to Raa Kook by the Captain, not ſo much by way of complaint, as to expreſs his uneaſineſs for the conſequences which might ariſe to the natives from their having taſted, or perhaps drank, ſuch a variety of medicines.

medicines. Raa Kook's countenance fully deſcribed the indignation he felt at the treacherous behaviour of his countrymen; deſiring that if they caught any of them attempting again to plunder the veſſel, they would kill them, and he would juſtify the Engliſh to his brother for having done ſo: and he begged that Capt. W. would entertain no uneaſineſs whatever on account of what the plunderers might ſuffer, becauſe it would be entirely owing to their own miſconduct.

The ſame evening, Capt. W. made a propoſition to his officers, the boldneſs and wiſdom of which, and the reſolution and firmneſs manifeſted in its execution, reflect the higheſt honour on him and them, while the unanimity and cheerfulneſs diſplayed by the crew in acceding to it, equally redound to their credit. Every one who knows any thing of ſeamen, knows that their grog "is the ſolace and joy of their lives;"—that their grog ſoftens all their hardſhips, and cauſes even the horrors of war to paſs by them unfelt;—that there is no undertaking ſo dangerous, or ſo deſperate, that they will not moſt readily attempt for it, nor ſcarcely a comfort in life that they will not forego rather than relinquiſh it. Yet Capt. W. finding them rather noiſy when they returned from the wreck (owing to a little ſtrong liquor which the officer who was then on duty had given them, and which coming after long toil, and on an empty ſtomach, had operated powerfully, rather from theſe circumſtances than from the quantity which they had drank), it alarmed him ſo much, that he ſubmitted to his officers the propriety of ſtaving (with the conſent of the people) every caſk of liquor which was in the ſhip. He knew it was too bold a ſtep to be taken without their conſent, and was fully aware of the difficulty of obtaining it; but he truſted to the regard which they had for him, and his influence over them; and he intended to make the people themſelves the executioners of his purpoſe, while they were yet warm with the project. He had the ſatisfaction to find that his officers immediately acquieſced,—and the next morning he called all the crew together, and told them he had ſomething to propoſe, in which their future welfare, nay, perhaps, their preſervation, was moſt materially involved. He then ſubmitted to their judgment the meaſure on which he and his officers had deliberated the evening before; urged the propriety of it in the moſt forcible terms, as a ſtep which would beſt authorize the hope of deliverance from their preſent ſituation, and of ſeeing once more their own country, and thoſe who were dear to them;—and he added, that however reluctantly they might yield to the propoſition, yet they could not but be ſatisfied that the underſtanding of every individual amongſt them muſt, on reflection, perceive that it was a meaſure abſolutely neceſ-

ſary to be adopted. The moment he concluded, all the ſailors, with the utmoſt unanimity, and to their laſting honour as men, replied, that however they might ſuffer from being deprived of their accuſtomed recruit of liquor, yet being ſenſible, that having eaſy acceſs to it, they might not at all times uſe it with diſcretion, they gave their full aſſent to the Captain's propoſal; and added, that they were ready to go directly to the ſhip, and ſtave every caſk of liquor on board. This they moſt conſcientiouſly performed; and ſo ſcrupulouſly did they execute their truſt, that there was not a ſingle man among them who would take even a farewel glaſs of his beloved cordial.

On the 14th, in the morning, Arra Kooker, the other brother of the King, returned to the iſland where the Engliſh were, and brought with him one of the King's ſons. He informed Captain W. that his brother was on his way back; but that the canoe he was in had not been able to make ſuch good way againſt the wind as his had done, which was the reaſon he was not yet arrived: and he added, that the King gave them free leave to build their veſſel, either where they were, or in the iſland where he lived, and where they would be more immediately under his protection. Soon after Mr. M. Wilſon returned, and the account which he gave of his expedition was to the following purport:

"When the canoe which I went in approached the iſland where the King lives, a vaſt concourſe of the natives ran out of their houſes to ſee me come on ſhore. The King's brother took me by the hand, and led me up to the town, where a mat was ſpread for me, on a ſquare pavement, and I was directed to ſit down on it. In a little time the King appeared, and being pointed out to me by his brother, I roſe and made my obeiſance after the manner of Eaſtern nations, by lifting my hands to my head, and bending my body forward; but he did not ſeem to pay any attention to it. I then offered him the preſents which my brother had ſent by me, and he received them in a very gracious manner. His brother now talked a great deal to him, the purport of which, as I conceived, was to acquaint him with our diſaſter, and the number of us; after which the King ate ſome of the ſugar-candy, ſeemed to reliſh it, and diſtributed a little of it to ſeveral of his chiefs, and then directed all the things to be carried to his own houſe. This being done, he ordered refreſhments to be brought for me: the firſt conſiſted of a cocoa-nut ſhell of warm water, ſweetened with molaſſes: after taſting it, he directed a little boy, who was near him, to climb a cocoa-nut tree, and gather ſome freſh nuts; he cleared one of them from the huſk, and after taſting the milk of it, bad the boy preſent it to me, making ſigns for me to drink the milk, and then return the nut to him; and when I had done ſo,

he

he broke the ſhell in two, ate a little of the meat, and then returned it to me to eat the reſt. A great crowd of the natives had by this time ſurrounded me, who were curious and eager to examine my clothes and perſon; but as it began to be dark, the King, his brother, myſelf, and ſeveral others, retired into a large houſe, where ſupper was brought in, conſiſting of yams boiled whole, and others boiled and beaten together, as we ſometimes do potatoes; there were likewiſe ſome ſhell-fiſh, but I could not determine what they were. After ſupper I was conducted to another houſe, at ſome diſtance from the firſt, by a female. Here I found at leaſt forty or fifty men and women; and ſigns were made for me to ſit or lie down on a mat, which ſeemed ſpread on purpoſe for me to ſleep on: and after all the company had ſatisfied themſelves with viewing me, they went to ſleep, and I laid myſelf down on the mat, and reſted my head on a log, which theſe people uſe as a pillow, and drew another mat, which alſo ſeemed laid for the purpoſe, over me. I was unable even to ſlumber, but lay perfectly ſtill; and ſome conſiderable time after, when all was quiet, about eight men aroſe, and made two great fires at each end of the houſe, which was not divided by partitions, but formed one large habitation. This operation of theirs, I confeſs, alarmed me very much indeed! I thought of nothing leſs, than that they were going to roaſt me, and that they had only laid themſelves down, that I might drop aſleep, for them to diſpatch me in that ſituation. However, as there was no poſſibility of eſcaping the miſchief, if any were intended, I collected all my fortitude, and recommended myſelf to the Supreme Diſpoſer of all events. I lay ſtill, expecting every moment to meet my fate; but, to my great ſurprize, after ſitting a while to warm themſelves, I perceived that they all retired again to their mats, and ſtirred no more till daylight. I then got up, and walked about, ſurrounded by great numbers of men, women, and children; and, in a little time, was joined by the King's brother, who took me to ſeveral houſes, in every one of which I was entertained with yams, cocoa-nuts, and ſweetmeats. I was afterwards conducted to the King, to whom I ſignified, by ſigns, that I wiſhed much to return to my brother: he underſtood me perfectly, and explained to me, by ſigns alſo, that the canoes could not go out, on account of the great wind. I ſpent the remainder of the day in walking about the iſland, and obſerving its produce, which conſiſted chiefly of yams and cocoa-nuts: the former they cultivate with great care, in large plantations, which are all in ſwampy watery ground, ſuch as the rice grows in, in India. The cocoa-nuts grow chiefly about their houſes, as does alſo the betle-nut, which they chew as tobacco."

The favourable account which Mr. Wilſon brought, joined to the meſſage the King had ſent to the Captain by his brother and ſon, put all our people into great ſpirits; ſo that they applied to their ſeveral avocations with redoubled vigour, and particularly to getting every thing they could from the wreck.

On the 15th, the Engliſh were informed that the King was coming; and ſoon after they ſaw a great number of canoes turning the point which formed the harbour; but the King ſtopped as ſoon as he got within the bay, and directed one ſquadron of the canoes, which were all armed, to retire to the back of the iſland; thinking, probably, that ſo great a number of armed people would create an alarm among the ſtrangers. He then came forward with the reſt, in great form, and with much parade, as far as the tide, which was then low, would permit them; and it was ſignified to Capt. W. by the King's brothers, that he ſhould then go and meet him. Accordingly two of his own people took him on their ſhoulders, and carried him through the water to the King's canoe, which he was requeſted to enter; and he and the King, whoſe name was Abba Thulle, embraced one another. The Captain then related the nature of their misfortune to Abba Thulle, by means of the two Malays, and repeated his requeſt to be permitted to build a veſſel to carry them home; and the King again gave his permiſſion for them to build it, either where they were, or at the iſland where he reſided; but recommended the latter, adding, that the iſland on which they had landed was unhealthy, which was the reaſon it was not inhabited; and that he apprehended they would be ill when another wind began to blow. The Captain informed him, that they had a perſon with them whoſe buſineſs it was to cure diſeaſes; and that it would be very inconvenient to them if they removed farther from the wreck of their veſſel, becauſe they could not then procure from her ſuch things as they might want, without much trouble and loſs of time. To theſe reaſons the King aſſented; and making ſigns that he wiſhed to land, the Captain was carried on ſhore by his people, and Abba Thulle, ſtepping into the water, followed him. He viewed all the tents, and the ſtores and arms which they had got on ſhore, with great attention, as his two brothers had done before. He accepted of ſuch refreſhments as they had to give him, as well as the preſents which were offered to him; and, toward evening, he went away to the back of the iſland, with all his attendants, ſeemingly much gratified with what he had received and ſeen; but his two brothers, with their attendants, remained with the Engliſh.

The next morning they began laying down the blocks and ways for building their intended veſſel; and in the afternoon the King again came round to the cove where the Engliſh were.

Capt.

Capt. W. and his people had obſerved a gloom on the faces of the King's two brothers all that morning, and now perceived the ſame thoughtfulneſs, or, as they interpreted it, coolneſs, on that of the King, which gave them much uneaſineſs, becauſe they could neither tell how they had given offence, nor how to remove it. Capt. W. was again requeſted to go to the King in his canoe, with which he readily complied; and there, after much apparent ſtruggle within himſelf, Abba Thulle told him, that he was then at war with ſome of his neighbours, who had injured him; and that having learnt, from what his brothers had ſeen, and the Malay had told them, of the effects of their fire-arms, he wiſhed him to lend him four or five of his people, to go with them in a few days to battle againſt their enemies; not doubting but that they would give them the moſt decided victory. Capt. W. not knowing what might be the conſequence of a refuſal, inſtantly replied, that the Engliſh were as his own people; that the enemies of the King were their enemies; and that the people he aſked for ſhould be ready when they were wanted. The countenance of the King, his brothers, and all their attendants, inſtantly brightened up; and it fully appeared to Capt. W. and his people, that the gloom which had been ſeen on the faces of Abba Thulle and his attendants, had ariſen from their fear of aſking a favour which it might be inconvenient or diſagreeable to their new friends to grant. Abba Thulle then told Capt. W. that they were to fight in four days; that he would call for the people to-morrow, and take them with him to Pelew, the iſland where he reſided; and that he would bring them back as ſoon after the engagement as poſſible: in the mean time, he ſaid, he would leave with him the ſame number of his own people, ſuch as might be truſted; and aſſured him that all imaginable care ſhould be taken that the men who went to his aſſiſtance, ſhould receive no hurt.

The next day, the 17th, the King came for the men; and five ſtout young fellows begged of their comrades to ſuffer them to go without caſting lots (as every man was eager to go), which was agreed to. The King, his brothers, and ſon, took each one in his canoe; and the Engliſh giving their comrades three cheers at parting, Abba Thulle and all his people, as ſoon as the meaning of it was explained to them, got up and joined in returning the ſalute.

Thoſe who were left behind now ſet themſelves earneſtly to the conſtruction of their veſſel: but the five men not returning until the afternoon of the 25th, and this being ſo much longer than the time mentioned by Abba Thulle, Capt. W. and his people began to be under very diſagreeeable apprehenſions on their account; and, in order to render themſelves more independent on their neighbours for the future, in caſe any thing bad

ſhould have happened, they raiſed a barricade round their tents, and got one of the great guns and two ſwivels from the ſhip: the former they mounted on its carriage, ſo as to command the whole entrance into the harbour; and the two ſwivels were fixed on the ſtumps of two trees cut down for the purpoſe, in ſuch a manner, and in ſuch poſitions, as would permit them to be pointed in every neceſſary direction; and when theſe works were completed, they began to think themſelves almoſt independent of Abba Thulle and his people. However, the appearance of their companions, in the afternoon of the 25th, in good health and ſpirits, and accompanied by their old friend Raa Kook, diſperſed their fears, but did not abate their ſatisfaction at finding themſelves enabled to be their own protectors.

The account given by Mr. Cummins, the third mate of the Antelope, who was one of the five men that went on this expedition, was in ſubſtance as follows:

They lay on the 17th, at night, on a ſmall iſland, about ſix leagues to the eaſtward of the Engliſhmen's cove, and three or four miles from Pelew, the King's reſidence, where they were received with great kindneſs, and treated with much hoſpitality; and next morning went to Pelew, where they remained until the 21ſt, the King being not able to get all his canoes together before that time. At break of day, however, on that morning, they all muſtered before the King's houſe, with their arms, which conſiſted of bamboo darts, from five to eight feet long, and pointed with the wood of the betle-nut tree, bearded. Theſe they uſe for cloſe fighting; but they had alſo ſhort ones, which they threw, by means of a ſtick of about two feet long, to a great diſtance. The Engliſh embarked in five different canoes, in which they went about ten or twelve leagues ſtill farther to the eaſtward, calling at ſeveral villages which belonged to Abba Thulle, to refreſh, and collect reinforcements; and about half paſt two o'clock they arrived in ſight of the enemy. They had now with them a fleet of about 150 canoes, on board of which there were above 1000 men; but of the enemy's force our people could form no very probable conjecture. Before the action, Raa Kook went in his canoe cloſe to the town, and talked to the enemy ſome time, having one of our men, named Thomas Dutton, with him; but who had orders not to fire until a ſignal, which had been agreed on, ſhould be given. What the general ſaid being received by the enemy with great indifference, he threw a ſpear at them (the ſignal for battle), which was inſtantly returned by a volley from the enemy, and Dutton fired at the ſame time. One man fell directly; and this threw them into ſuch confuſion, that the people on ſhore ran away with great precipitation, while thoſe who were in the canoes leaped into the water,

and made for land as faſt as they could: a few more muſquets were fired, which diſperſed the enemy entirely; and Abba Thulle and his people ſeemed perfectly ſatisfied with this mark of their victory, as they never offered to purſue them, nor to make any uſe of it, but to land, and ſtrip a few cocoa-nut trees of their fruit, and carry off a few yams, and other proviſion. They immediately returned homeward, the King being highly pleaſed with his triumph; and ſtopped at ſeveral places in their way, where the women brought out ſweet liquor for the people to drink; but it being too far to get home that night, the fleet diſperſed up ſeveral creeks, about eight o'clock in the evening, and ſlept there. The next day, feaſts were prepared in all the neighbouring houſes, and about three o'clock in the afternoon the people re-embarked, and arrived at Pelew the ſame evening. Here there was nothing but feaſting and rejoicing all the next day, and on the following morning the King diſmiſſed the Engliſh, with great marks of ſatisfaction, and high encomiums on their behaviour and valour. He accompanied them to the water-ſide, and ſent two large canoes, laden with yams, and other proviſions, to their companions; and the General, Raa Kook, would accompany them back: they, however, got no farther that day than the ſmall iſland where they lay the firſt night; for their old friends received them, if poſſible, with greater hoſpitality than before, and were eager to expreſs to them, by ſigns, that they knew how much they had contributed to defeat the King's enemies. The next morning, they ſuffered the Engliſh to depart, and rejoin their ſhip-mates; and Raa Kook ſaw them ſafe to the end of their journey.

The warriors now joined their companions in labouring at their new veſſel, which went on with as much expedition as could be expected, when the circumſtances and the inconveniences which they laboured under, are conſidered.

[*To be concluded in our next.*]

ART. IV. *Gibbon's Roman Hiſtory,* continued: Vol. V. See our laſt, p. 20.

OF hiſtorical compoſition and œconomy, two different modes have been adopted, each of which is juſtified by great examples. Among the writers of antiquity, Thucydides, Xenophon *, and Diodorus Siculus, follow the order of time, and adjuſt the tranſactions which they relate, according to the preciſe dates when they happened. Herodotus and Polybius, on the other hand, regard chiefly the order of events, and relate the

* This is meant of his Grecian hiſtory; for his Inſtitution of Cyrus, and his Expedition of the Ten thouſand, are arranged on other principles.

riſe,

riſe, progreſs, and concluſion of one important action, before they proceed to other actions, depending at the ſame period of time. By this means, the thread of the narrative remains unbroken; the attention of the reader is kept awake; his affections are engaged: he ſees the dependance of events on each other; and when he has finiſhed his peruſal of the work, he can look back with pleaſure, recollect the order and connection of the ſeveral parts, and contemplate the ſymmetry and beauty of the whole. To this latter mode of hiſtorical compoſition, the ancient * critics univerſally gave the preference; and it is this mode which Mr. Gibbon has followed, with uncommon induſtry, and ſingular ſucceſs. Without regulating his hiſtory by the courſe of the year, or obſerving the exact order of time, he has not however neglected chronology. In this particular, he is minutely accurate; well knowing that it is the duty of an hiſtorian to preſerve, diſtinctly, the date of each event; but that to crowd all events together which happen at the ſame date, is totally incompatible with that duty, ſince it muſt inevitably diſtract the attention of his reader, and deſtroy the unity and beauty of his work.

We judged theſe obſervations neceſſary, to obviate an objection, which has been made to this elaborate hiſtory, and which muſt have a conſiderable influence on the minds of thoſe who, being accuſtomed to read the hiſtories of particular kingdoms, will imagine that Mr. Gibbon's work is irregular and deſerving of cenſure, in that very particular in which it is moſt regular, and merits moſt praiſe. In the hiſtory of particular kingdoms, an author can ſeldom look beyond the reign, or point of time, to which his narrative relates; but in a hiſtory of ſuch extent and compaſs as that of the Decline and Fall of the Roman Empire, in which the tranſactions of diſtant ages and remote countries verge to one point, and conſpire to one end †, he is often obliged to look back, and to anticipate, to combine in one view wide intervals of time and ſpace, and to harmonize into one general ſyſtem a variety of detached and ſeemingly diſcordant particulars. This part of the hiſtorian's duty, which Mr. Gibbon has fulfilled with equal ingenuity and judgment, is ſo finely illuſtrated by a Greek writer, that we cannot forbear exhibiting the paſſage in a literal tranſlation.

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* See particularly Dionyſius of Halicarnaſſus, in his letter to Pompey; and Lucian on the compoſition of hiſtory.

† Polybius employs the ſame words in ſpeaking of *his* ſubject, the "Formation of the Roman greatneſs." Fortune, he ſaid, had brought the affairs of the world to have, all of them, one ſingle tendency, συνη πρὸς ἓν καὶ τὸ αὐτὸ σκοπὸν.

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" In fine," ſays Lucian in the work above cited, " the hiſtorian is to be conſidered as a Phidias, a Praxiteles, or Alcamenes, or ſome other of thoſe maſters in the plaſtic arts. For, neither are they the makers of the gold, the ſilver, the ivory, or other materials on which they work. No; theſe were furniſhed by the Elians, Athenians, or Argives. *Their* buſineſs was to bring them into form; to ſaw the ivory, to ſhape and poliſh it, to unite and harmonize the parts, and add the gold in ſuitable ornaments. This only is their proper art and buſineſs, to give to their materials the ſhape, œconomy, and compoſition; and ſuch, exactly, is the true art and ſkill of the hiſtorian."

In the firſt chapter of his fifth volume, Mr. G. traces the hiſtory of the Byzantine Emperors, from Heraclius to the Latin conqueſt; and deſcribes the ſucceſſion of families, the characters of the Greek princes, and the tendency of their reign to accelerate or ſuſpend the downfall of the Eaſtern empire. At the concluſion, he obſerves, that ' if we compute the number and duration of the reigns, it will be found, that a period of ſix hundred years is filled by ſixty Emperors, including in the Auguſtan liſt ſome female ſovereigns; and deducting ſome uſurpers who were never acknowleged in the capital, and ſome princes who did not live to poſſeſs their inheritance. The average proportion will allow ten years for each Emperor, far below the chronological rule of Sir Iſaac Newton, who, from the experience of more recent and regular monarchies, has defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine empire was moſt tranquil and proſperous when it could acquieſce in hereditary ſucceſſion: five dynaſties, the Heraclian, Iſaurian, Amorian, Baſilian, and Comnenian families enjoyed and tranſmitted the royal patrimony during their reſpective ſeries, of five, four, three, ſix, and four generations; ſeveral princes number the years of their reign with thoſe of their infancy; and Conſtantine the Seventh and his two grandſons occupy the ſpace of an entire century. But in the intervals of the Byzantine dynaſties, the ſucceſſion is rapid and broken, and the name of a ſucceſsful candidate is ſpeedily erazed by a more fortunate competitor. Many were the paths that led to the ſummit of royalty: the fabric of rebellion was overthrown by the ſtroke of conſpiracy, or undermined by the ſilent arts of intrigue: the favourites of the ſoldiers or people, of the ſenate or clergy, of the women and eunuchs, were alternately clothed with the purple: the means of their elevation were baſe, and their end was often contemptible or tragic. A Being of the nature of man, endowed with the ſame faculties, but with a longer meaſure of exiſtence, would caſt down a ſmile of pity and contempt on the crimes and follies of human ambition, ſo eager, in a narrow ſpan, to graſp at a precarious and ſhort-lived enjoyment. It is thus that the experience of hiſtory exalts and enlarges the horizon of our intellectual view. In a compoſition of ſome days, in a peruſal of ſome hours, ſix hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment: the grave is ever beſide the throne; the ſucceſs of a criminal is almoſt inſtantly followed by the

the loſs of his prize; and our immortal reaſon ſurvives and diſdains the ſixty phantoms of Kings who have paſſed before our eyes, and faintly dwell on our remembrance. The obſervation, that, in every age and climate, ambition has prevailed with the ſame commanding energy, may abate the ſurpriſe of a philoſopher; but while he condemns the vanity, he may ſearch the motive, of this univerſal deſire to obtain and hold the ſceptre of dominion. To the greater part of the Byzantine ſeries, we cannot reaſonably aſcribe the love of fame and of mankind. The virtue alone of John Comnenus was beneficent and pure: the moſt illuſtrious of the princes, who precede or follow that reſpectable name, have trod with ſome dexterity and vigour the crooked and bloody paths of a ſelfiſh policy: in ſcrutinizing the imperfect characters of Leo the Iſaurian, Baſil the Firſt, and Alexius Comnenus, of Theophilus, the ſecond Baſil, and Manuel Comnenus, our eſteem and cenſure are almoſt equally balanced; and the remainder of the Imperial crowd could only deſire and expect to be forgotten by poſterity. Was perſonal happineſs the aim and object of their ambition? I ſhall not deſcant on the vulgar topics of the miſery of Kings; but I may ſurely obſerve, that their condition, of all others, is the moſt pregnant with fear, and the leaſt ſuſceptible of hope. For theſe oppoſite paſſions, a larger ſcope was allowed in the revolutions of antiquity, than in the ſmooth and ſolid temper of the modern world, which cannot eaſily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes expoſed them to domeſtic perils, without affording any lively promiſe of foreign conqueſt. From the pinnacle of greatneſs, Andronicus was precipitated by a death more cruel and ſhameful than that of the vileſt malefactor; but the moſt glorious of his predeceſſors had much more to dread from their ſubjects than to hope from their enemies. The army was licentious without ſpirit, the nation turbulent without freedom: the Barbarians of the Eaſt and Weſt preſſed on the monarchy, and the loſs of the provinces was terminated by the final ſervitude of the capital.'

In the ſecond chapter of this volume, which is the 49th of the work, Mr. G. examines the introduction, worſhip, and perſecution of images, which was immediately followed by the revolt of Rome and Italy from the Eaſtern empire. The Romans once more attempted to aſſert their freedom; the Popes aſpired at temporal as well as ſpiritual juriſdiction, and the Lombards threatened the ſafety and exiſtence of Rome. But the fate of Italy depended on the movements beyond the Alps. Charles Martel, who governed the French monarchy with the humble title of Mayor or Duke, had ſaved his country, and perhaps Europe, from the yoke of the Saracens. His ſon Pepin, the heir of his power and virtues, aſſumed the office of champion of the Roman church; and Charlemagne, the ſon of Pepin, imitated and ſurpaſſed the glorious example of his father. The mutual obligations of the Popes and the Carlovingian family, form the important link of ancient and modern, of civil and eccleſiaſtical hiſtory; and Mr. G. has explained them with an accuracy,

curacy, fulneſs, and perſpicuity, which we have not met with in any other writer. The paſſage being too long for inſertion, we ſhall only mention that the Carlovingian race were inveſted by the Popes with the dignities of King of France, and of Patrician of Rome. The feeble Childeric, the laſt deſcendant of Clovis, was degraded, ſhaved, and immured in a convent for the remainder of his days. The royal unction of the Kings of Iſrael was dexterouſly applied in conſecrating the title of Pepin; a German chieftain was transformed into the Lord's Anointed; the Franks were abſolved from their ancient oath; and a dire anathema was thundered againſt them, and their poſterity, if they ſhould dare to renew the ſame freedom of choice, or to elect a King, except in the holy and meritorious race of the Carlovingian princes. In conſequence of the dignity of Patrician, theſe princes were preſented with the keys of the ſhrine of St. Peter, as a pledge and ſymbol of ſovereignty, and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. Charlemagne, having conquered the Lombards, was received by the Romans as a ſaviour and a maſter. The people ſwore allegiance to his perſon and family; in his name money was coined, and juſtice was adminiſtered; the election of the Popes was examined and confirmed by his authority; and except an original, and ſelf-inherent claim of ſovereignty, there was not any prerogative remaining, which the title of Emperor could add to the Patrician of Rome. The Carlovingians were not ungrateful for theſe obligations. The farms and houſes, which formed the ancient patrimony of the church, were extended into the temporal dominion of cities and provinces; 'and the donation of the exarchate to the Pope was the firſt fruits of the conqueſt of Pepin.' The ſplendid gift was granted in ſupreme and abſolute dominion; and the world beheld for the firſt time a Chriſtian Biſhop inveſted with the wealth and prerogatives of a temporal prince. Not ſatisfied with this ample juriſdiction, ſome apoſtolical ſcribe compoſed, before the end of the eighth century, the decretals and the donation of Conſtantine. The firſt of the Chriſtian Emperors, according to the legend, being healed of the leproſy by St. Sylveſter, the Roman Biſhop, declared his reſolution of founding a new capital in the Eaſt, and reſigned to the Popes the free and perpetual ſovereignty of Rome, Italy, and the provinces of the Weſt. This fiction was received by the ignorance and credulity of the times, and though univerſally rejected after the revival of letters, by the contempt of hiſtorians and poets, it is ſtill enrolled among the decrees of the Canon law. The Popes themſelves, ſays Mr. G. have indulged a ſmile at the credulity of the vulgar; but a falſe and obſolete title ſtill ſanctifies their reign; and by the ſame fortune which has attended the decretals and the Sibylline oracles,

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the edifice has ſubſiſted, after the foundations have been undermined.

In the three following chapters (the 50th, 51ſt, and 52d), Mr. G. gives an account of the Arabians, or Saracens, whoſe valour and enthuſiaſm had ſo great a ſhare in the deſtruction of the Eaſtern empire. This intereſting part of his hiſtory opens with an animated deſcription of Arabia, with its inhabitants; which is followed by an account of the birth, character, and doctrine of Mahomet, the voluntary or reluctant ſubmiſſion of the Arabs to his authority—his death, and ſucceſſors. Mr. G. then purſues the victories and conqueſts of theſe ſucceſſors, through Perſia, Syria, Egypt, Africa, and Spain; and having deſcribed the empire of the Caliphs, in its full extent and greateſt ſplendor, he unfolds the cauſes which led to its decline and diſſolution: their unſucceſsful ſieges of Conſtantinople, their invaſion of France, and defeat by Charles Martel, the civil wars of the Ommiades and Abbaſſides, and the luxury of the Caliphs, which at the ſame time that it proved uſeleſs to their private happineſs, relaxed the nerves, and terminated the progreſs, of the Arabian power.

A ray of light beams from the darkneſs of the tenth century; and Mr. G. availing himſelf of the labours of Conſtantine Porphyrogenitus, ventures to deſcribe, in his 53d chapter, the ſtate of the capital and provinces in that age, when the remnant of the empire ſtill exceeded the meaſure of the largeſt of the European kingdoms.

'The ſame princes (viz. the Greek Emperors) might aſſert, with dignity and truth, that of all the monarchs of Chriſtendom they poſſeſſed the greateſt city, the moſt ample revenue, the moſt flouriſhing and populous ſtate. With the decline and fall of the empire, the cities of the Weſt had decayed and fallen; nor could the ruins of Rome, or the mud walls, wooden hovels, and narrow precincts of Paris and London, prepare the Latin ſtranger to contemplate the ſituation and extent of Conſtantinople, her ſtately palaces and churches, and the arts and luxury of an innumerable people. Her treaſures might attract, but her virgin ſtrength had repelled, and ſtill promiſed to repel, the audacious invaſion of the Perſian and Bulgarian, the Arab and the Ruſſian. The provinces were leſs fortunate and impregnable; and few diſtricts, few cities, could be diſcovered which had not been violated by ſome fierce Barbarian, impatient to deſpoil, becauſe he was hopeleſs to poſſeſs. From the age of Juſtinian the Eaſtern empire was ſinking below its former level: the powers of deſtruction were more active than thoſe of improvement; and the calamities of war were embittered by the more permanent evils of civil and eccleſiaſtical tyranny. The captive who had eſcaped from the Barbarians was often ſtripped and impriſoned by the miniſters of his ſovereign: the Greek ſuperſtition relaxed the mind by prayer, and emaciated the body by faſting; and the multitude of convents and feſtivals diverted many hands and many days from

from the temporal ſervice of mankind. Yet the ſubjects of the Byzantine empire were ſtill the moſt dexterous and diligent of nations; their country was bleſſed by nature with every advantage of ſoil, climate, and ſituation; and, in the ſupport and reſtoration of the arts, their patient and peaceful temper was more uſeful than the warlike ſpirit and feudal anarchy of Europe. The provinces that ſtill adhered to the empire were repeopled and enriched by the misfortunes of thoſe which were irrevocably loſt. From the yoke of the Caliphs, the Catholics of Syria, Egypt, and Africa, retired to the allegiance of their prince, to the ſociety of their brethren: the moveable wealth, which eludes the ſearch of oppreſſion, accompanied and alleviated their exile; and Conſtantinople received into her boſom the fugitive trade of Alexandria and Tyre. The chiefs of Armenia and Scythia, who fled from hoſtile or religious perſecution, were hoſpitably entertained: their followers were encouraged to build new cities and to cultivate waſte lands; and many ſpots, both in Europe and Aſia, preſerved the name, the manners, or at leaſt the memory, of theſe national colonies. Even the tribes of Barbarians, who had ſeated themſelves in arms on the territory of the empire, were gradually reclaimed to the laws of the church and ſtate; and as long as they were ſeparated from the Greeks, their poſterity ſupplied a race of faithful and obedient ſoldiers. Did we poſſeſs ſufficient materials to ſurvey the twenty-nine themes of the Byzantine monarchy, our curioſity might be ſatisfied with a choſen example: it is fortunate enough that the cleareſt light ſhould be thrown on the moſt intereſting province; and the name of PELOPONESUS will awaken the attention of the claſſic reader.'

Mr. Gibbon's deſcription of the ſtate of the Peloponeſus is too long for inſertion; but one paragraph, reſpecting manufactures, eſpecially that of ſilk, is ſo curious, that we cannot refuſe it a place:

'But the wealth of the province, and the truſt of the revenue, were founded on the fair and plentiful produce of trade and manufactures: and ſome ſymptoms of liberal policy may be traced in a law which exempts from all perſonal taxes the mariners of Peloponeſus, and the workmen in parchment and purple. This denomination may be fairly applied or extended to the manufactures of linen, woollen, and more eſpecially of ſilk: the two former of which had flouriſhed in Greece ſince the days of Homer; and the laſt was introduced perhaps as early as the reign of Juſtinian. Theſe arts, which were exerciſed at Corinth, Thebes, and Argos, afforded food and occupation to a numerous people: the men, women, and children, were diſtributed according to their age and ſtrength; and if many of theſe were domeſtic ſlaves, their maſters, who directed the work and enjoyed the profit, were of a free and honourable condition. The gifts which a rich and generous matron of Peloponeſus preſented to the Emperor Baſil, her adopted ſon, were doubtleſs fabricated in the Grecian looms. Danielis beſtowed a carpet of fine wool, of a pattern which imitated the ſpots of a peacock's tail, of a magnitude to overſpread the floor of a new church, erected in the triple name of Chriſt, of Michael the archangel, and of the prophet Elijah. She gave ſix hundred pieces of ſilk and linen, of various uſe and denomination: the ſilk was painted with the Tyrian dye, and adorned

adorned by the labours of the needle; and the linen was ſo exquiſitely fine, that an entire piece might be rolled in the hollow of a cane. In his deſcription of the Greek manufactures, an hiſtorian of Sicily diſcriminates their price, according to the weight and quality of the ſilk, the cloſeneſs of the texture, the beauty of the colours, and the taſte and materials of the embroidery. A ſingle, or even a double or treble thread was thought ſufficient for ordinary ſale; but the union of ſix threads compoſed a piece of ſtronger and more coſtly workmanſhip. Among the colours, he celebrates, with affectation of eloquence, the fiery blaze of the ſcarlet, and the ſofter luſtre of the green. The embroidery was raiſed either in ſilk or gold: the more ſimple ornament of ſtripes or circles was ſurpaſſed by the nicer imitation of flowers: the veſtments that were fabricated for the palace or the altar often glittered with precious ſtones; and the figures were delineated in ſtrings of Oriental pearls. Till the twelfth century, Greece alone, of all the countries of Chriſtendom, was poſſeſſed of the inſect who is taught by nature, and of the workmen who are inſtructed by art, to prepare this elegant luxury. But the ſecret had been ſtolen by the dexterity and diligence of the Arabs: the Caliphs of the Eaſt and Weſt ſcorned to borrow from the unbelievers their furniture and apparel; and two cities of Spain, Almeria and Liſbon, were famous for the manufacture, the uſe, and perhaps the exportation, of ſilk. It was firſt introduced into Sicily by the Normans; and this emigration of trade diſtinguiſhes the victory of Roger from the uniform and fruitleſs hoſtilities of every age. After the ſack of Corinth, Athens, and Thebes, his lieutenant embarked with a captive train of weavers and artificers of both ſexes, a trophy glorious to their maſter, and diſgraceful to the Greek Emperor. The King of Sicily was not inſenſible of the value of the preſent; and, in the reſtitution of the priſoners, he excepted only the male and female manufacturers of Thebes and Corinth, who labour, ſays the Byzantine hiſtorian, under a barbarous lord, like the old Eretrians in the ſervice of Darius. A ſtately edifice, in the palace of Palermo, was erected for the uſe of this induſtrious colony; and the art was propagated by their children and diſciples to ſatisfy the encreaſing demand of the weſtern world. The decay of the looms of Sicily may be aſcribed to the troubles of the iſland, and the competition of the Italian cities. In the year thirteen hundred and fourteen, Lucca alone, among her ſiſter republics, enjoyed the lucrative monopoly. A domeſtic revolution diſperſed the manufacturers to Florence, Bologna, Venice, Milan, and even the countries beyond the Alps; and thirteen years after this event, the ſtatutes of Modena enjoin the planting of mulberry-trees, and regulate the duties on raw ſilk. The northern climates are leſs propitious to the education of the ſilk-worm; but the induſtry of France and England is ſupplied and enriched by the productions of Italy and China.'

From manufactures, Mr. G. naturally proceeds to the revenue of the Greek empire, which, if it amounted to ſeven millions ſterling, muſt have far exceeded the incomes of the richeſt modern kingdoms, conſidering the relative values of the precious metals in the 10th and the 18th centuries. He next examines the

the pomp and magnificence of the Emperors, the offices of the palace, the ſtate, and the army, the ceremonial of the court, and the proud ſuperiority which the Greek princes affected over the other potentates of the earth. He then compares the Greeks with the Saracens and the Franks; ſince, from the age of Charlemagne to that of the Cruſades, the world was occupied and diſputed by theſe three rival nations. Their reſpective military ſtrength, he obſerves, may be aſcertained by a compariſon of their courage, their arts and riches, and their obedience to a ſupreme head, who might call into action all the energies of the ſtate. The Greeks, far inferior to their rivals in the firſt, were ſuperior to the Franks, and at leaſt equal to the Saracens, in the ſecond and third of theſe warlike qualifications. The reader will be glad to find an account of the tactics and character of theſe great nations,—an account ſo comprehenſive and ſo conciſe, that it is incapable of abridgment.

'The invention of the Greek fire did not, like that of gunpowder, produce a total revolution in the art of war. To theſe liquid combuſtibles, the city and empire of Conſtantine owed their deliverance; and they were employed in ſieges and ſea-fights with terrible effect. But they were either leſs improved, or leſs ſuſceptible of improvement; the engines of antiquity, the catapultæ, baliſtæ, and battering-rams, were ſtill of moſt frequent and powerful uſe in the attack and defence of fortifications; nor was the deciſion of battles reduced to the quick and heavy *fire* of a line of infantry, whom it were fruitleſs to protect with armour againſt a ſimilar fire of their enemies. Steel and iron were ſtill the common inſtruments of deſtruction and ſafety; and the helmets, cuiraſſes, and ſhields, of the tenth century did not, either in form or ſubſtance, eſſentially differ from thoſe which had covered the companions of Alexander or Achilles. But inſtead of accuſtoming the modern Greeks, like the legionaries of old, to the conſtant and eaſy uſe of this ſalutary weight; their armour was laid aſide in light chariots, which followed the march, till, on the approach of an enemy, they reſumed with haſte and reluctance the unuſual incumbrance. Their offenſive weapons conſiſted of ſwords, battle-axes, and ſpears; but the Macedonian pike was ſhortened a fourth of its length, and reduced to the more convenient meaſure of twelve cubits or feet. The ſharpneſs of the Scythian and Arabian arrows had been ſeverely felt; and the Emperors lament the decay of archery as a cauſe of the public miſfortunes, and recommend, as an advice, and a command, that the military youth, till the age of forty, ſhould aſſiduouſly practiſe the exerciſe of the bow. The *bands*, or regiments, were uſually three hundred ſtrong; and, as a medium between the extremes of four and ſixteen, the foot ſoldiers of Leo and Conſtantine were formed eight deep; but the cavalry charged in four ranks from the reaſonable conſideration, that the weight of the front could not be increaſed by any preſſure of the hindmoſt horſes. If the ranks of the infantry or cavalry were ſometimes doubled, this cautious array betrayed a ſecret diſtruſt of the courage of the troops, whoſe numbers might ſwell the appearance of

the line, but of whom only a choſen band would dare to encounter the ſpears and ſwords of the Barbarians. The order of battle muſt have varied according to the ground, the object, and the adverſary; but their ordinary diſpoſition, in two lines and a reſerve, preſented a ſucceſſion of hopes and reſources moſt agreeable to the temper as well as the judgment of the Greeks. In caſe of a repulſe, the firſt line fell back into the intervals of the ſecond; and the reſerve breaking into two diviſions, wheeled round the flanks to improve the victory or cover the retreat. Whatever authority could enact was accompliſhed, at leaſt in theory, by the camps and marches, the exerciſes and evolutions, the edicts and books, of the Byzantine monarch. Whatever art could produce from the forge, the loom, or the laboratory, was abundantly ſupplied by the riches of the prince, and the induſtry of his numerous workmen. But neither authority nor art could frame the moſt important machine, the ſoldier himſelf; and if the *ceremonies* of Conſtantine always ſuppoſe the ſafe and triumphal return of the Emperor, his *tactics* ſeldom ſoar above the means of eſcaping a defeat and procraſtinating the war. Notwithſtanding ſome tranſient ſucceſs, the Greeks were ſunk in their own eſteem and that of their neighbours. A cold hand and a loquacious tongue was the vulgar deſcription of the nation: the author of the tactics was beſieged in his capital; and the laſt of the Barbarians, who trembled at the name of the Saracens, or Franks, could proudly exhibit the medals of gold and ſilver which they had extorted from the feeble ſovereign of Conſtantinople. What ſpirit their government and character denied, might have been inſpired in ſome degree by the influence of religion; but the religion of the Greeks could only teach them to ſuffer and to yield. The Emperor Nicephorus, who reſtored for a moment the diſcipline and glory of the Roman name, was deſirous of beſtowing the honours of martyrdom on the Chriſtians who loſt their lives in an holy war againſt the Infidels. But this political law was defeated by the oppoſition of the Patriarch, the Biſhops, and the principal ſenators; and they ſtrenuouſly urged the canons of St. Baſil, that all who were polluted by the bloody trade of a ſoldier, ſhould be ſeparated, during three years, from the communion of the faithful.

'Theſe ſcruples of the Greeks have been compared with the tears of the primitive Moſlems when they were held back from battle; and this contraſt of baſe ſuperſtition, and high-ſpirited enthuſiaſm, unfolds to a philoſophic eye the hiſtory of the rival nations. The ſubjects of the laſt Caliphs had undoubtedly degenerated from the zeal and faith of the companions of the Prophet. Yet their martial creed ſtill repreſented the Deity as the author of war: the vital though latent ſpark of fanaticiſm ſtill glowed in the heart of their religion, and among the Saracens who dwelt on the Chriſtian borders, it was frequently rekindled to a lively and active flame. Their regular force was formed of the valiant ſlaves who had been educated to guard the perſon and accompany the ſtandard of their lord; but the Muſulman people of Syria and Cilicia, of Africa and Spain, was awakened by the trumpet which proclaimed an holy war againſt the Infidels. The rich were ambitious of death or victory in the cauſe of God; the poor were allured by the hopes of plunder, and the old,

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the infirm, and the women, assumed their share of meritorious service by sending their substitutes, with arms and horses, into the field. These offensive and defensive arms were similar in strength and temper to those of the Romans, whom they far excelled in the management of the horse and the bow; the massy silver of their belts, their bridles, and their swords, displayed the magnificence of a prosperous nation, and except some black archers of the south, the Arabs disdained the naked bravery of their ancestors. Instead of waggons, they were attended by a long train of camels, mules, and asses; the multitude of these animals, whom they bedecked with flags and streamers, appeared to swell the pomp and magnitude of their host; and the horses of the enemy were often disordered by the uncouth figure and odious smell of the camels of the East. Invincible by their patience of thirst and heat, their spirits were frozen by a winter's cold, and the consciousness of their propensity to sleep exacted the most rigorous precautions against the surprises of the night. Their order of battle was a long square of two deep and solid lines; the first of archers, the second of cavalry. In their engagements by sea and land, they sustained with patient firmness the fury of the attack, and seldom advanced to the charge till they could discern and oppress the lassitude of their foes. But if they were repulsed and broken, they knew not how to rally or renew the combat; and their dismay was heightened by the superstitious prejudice, that God had declared himself on the side of their enemies. The decline and fall of the Caliphs countenanced this fearful opinion; nor were there wanting, among the Mahometans and Christians, some obscure prophecies which prognosticated their alternate defeats. The unity of the Arabian empire was dissolved, but the independent fragments were equal to populous and powerful kingdoms; and in their naval and military armaments, an Emir of Aleppo or Tunis might command no despicable fund of skill and industry and treasure. In their transactions of peace and war with the Saracens, the princes of Constantinople too often felt that these Barbarians had nothing barbarous in their discipline; and that if they were destitute of original genius, they had been endowed with a quick spirit of curiosity and imitation. The model was indeed more perfect than the copy: their ships, and engines, and fortifications, were of a less skilful construction; and they confess, without shame, that the same God who had given a tongue to the Arabians, had more nicely fashioned the hands of the Chinese and the heads of the Greeks.'

The common appellation of Franks was applied to the Christians of the Latin church, the barbarous but warlike nations of the West, whose valour and exertions had been inspired and united by the soul of Charlemagne. In the beginning of the 10th century, the family of that conqueror had almost disappeared; the regal title was assumed by ambitious chiefs who divided his monarchy; while the nobles of every province disobeyed their sovereign, oppressed their vassals, and exercised perpetual hostilities against their equals and neighbours. Every peasant was a soldier, and every village a fortification. The powers of the mind and body were hardened by the presence of

danger and neceſſity of reſolution. The peaceful occupations of ſociety were aboliſhed or corrupted; and the Biſhop, ſays Mr. Gibbon, who exchanged his mitre for a helmet, was more forcibly urged by the manners of the times than by the obligation of his tenure. In the paragraph deſcribing the manners which reſulted from that ſituation, Mr. G. unites the ſplendor of Livy with the energy of Tacitus:

'The love of freedom and of arms was felt, with conſcious pride, by the Franks themſelves, and is obſerved by the Greeks with ſome degree of amazement and terror. "The Franks," ſays the Emperor Conſtantine, "are bold and valiant to the verge of temerity; and their dauntleſs ſpirit is ſupported by the contempt of danger and death. In the field and in cloſe onſet, they preſs to the front, and ruſh headlong againſt the enemy, without deigning to compute either his numbers or their own. Their ranks are formed by the firm connections of conſanguinity and friendſhip; and their martial deeds are prompted by the deſire of ſaving or revenging their deareſt companions. In their eyes, a retreat is a ſhameful flight; and flight is indelible infamy." A nation endowed with ſuch high and intrepid ſpirit, muſt have been ſecure of victory, if theſe advantages had not been counterbalanced by many weighty defects. The decay of their naval power, left the Greeks and Saracens in poſſeſſion of the ſea, for every purpoſe of annoyance and ſupply. In the age which preceded the inſtitution of knighthood, the Franks were rude and unſkilful in the ſervice of cavalry; and, in all perilous emergencies, their warriors were ſo conſcious of their ignorance, that they choſe to diſmount from their horſes and fight on foot. Unpractiſed in the uſe of pikes, or of miſſile weapons, they were encumbered by the length of their ſwords, the weight of their armour, the magnitude of their ſhields, and, if I may repeat the ſatire of the meagre Greeks, by their unwieldy intemperance. Their independent ſpirit diſdained the yoke of ſubordination, and abandoned the ſtandard of their chief, if he attempted to keep the field beyond the term of their ſtipulation or ſervice. On all ſides they were open to the ſnares of an enemy, leſs brave, but more artful, than themſelves. They might be bribed, for the Barbarians were venal; or ſurpriſed in the night, for they neglected the precautions of a cloſe encampment or vigilant centinels. The fatigues of a ſummer's campaign exhauſted their ſtrength and patience, and they ſunk in deſpair if their voracious appetite was diſappointed of a plentiful ſupply of wine and of food. This general character of the Franks was marked with ſome national and local ſhades, which I ſhould aſcribe to accident, rather than to climate, but which were viſible both to natives and to foreigners. An ambaſſador of the great Otho declared, in the palace of Conſtantinople, that the Saxons could diſpute with ſwords better than with pens; and that they preferred inevitable death to the diſhonour of turning their backs to an enemy. It was the glory of the nobles of France, that, in their humble dwellings, war and rapine were the only pleaſure, the ſole occupation, of their lives. They affected to deride the palaces, the banquets, the poliſhed manners, of the Italians, who, in the eſtimate of the Greeks themſelves, had degenerated from the liberty and valour of the ancient Lombards.'

Mr. G. next examines a ſubject highly intereſting to men of letters, and to literature itſelf; viz. the revival of Greek learning in the 9th century. The Emperor Baſil, who lamented the defects of his own education, entruſted to the care of the learned and laborious Photius, his ſon and ſucceſſor, Leo the Philoſopher; whoſe reign, and that of his ſon, Conſtantine Porphyrogenitus, forms one of the moſt proſperous æras of the Byzantine literature. The ſcholars of the preſent age may ſtill enjoy the benefit of the library of Photius, the philoſophical extracts of Stobæus, the hiſtoric Lexicon of Suidas, the Chiliads of Tzetzes, and the Commentaries of Euſtathius on Homer. The Empreſs Eudocia, and the Princeſs Anna Comnena, cultivated the arts of rhetoric and philoſophy; and we muſt envy the generation that could ſtill peruſe the Hiſtory of Theopompus, the Orations of Hyperides, and the Odes of Alcæus and Sappho.

In ſpeaking of literature, Mr. Gibbon is peculiarly on his own ground; and the two concluding paragraphs of his 53d chapter may be conſidered as models of juſt criticiſm, and elegant compoſition;—ſuch models as do honour to our country, and to our language. But our narrow limits will not allow us to tranſcribe them.

[*To be continued.*]

Art. V. *The Myſtical Hymns of Orpheus*, tranſlated from the Original Greek; with a preliminary Diſſertation on the Life and Theology of Orpheus. By Thomas Taylor. 8vo. 5s. ſewed. Payne, &c. 1787.

As every man who deſerves, or even endeavours to deſerve, well of the republic of letters, is entitled to our good wiſhes, we lament that Mr. Taylor had not lived before the Trojan war, or filled ſome lucrative and honourable poſt in the ſchools of Alexandria. In the former caſe, he might have profited by the perſonal inſtructions of his maſter Orpheus, and even played on his lyre, without fearing the fate of Neanthus *.

* 'Afterwards, when Neanthus, the ſon of Pittacus the tyrant, found that the lyre drew trees and wild beaſts with its harmony, he earneſtly deſired its poſſeſſion; and having corrupted the prieſt privately with money, he took the Orphean lyre, and fixed another ſimilar to it, in the temple. But Neanthus conſidering that he was not ſafe in the city in the day time, departed from it by night; having concealed the lyre in his boſom; on which he began to play. But as he was a rude and unlearned youth, he confounded the chords; yet pleaſing himſelf with the ſound, and fancying he produced a divine harmony, he conſidered himſelf as the bleſſed ſucceſſor of Orpheus. However, in the midſt of his tranſports, the neighbouring dogs, rouſed by the ſound, fell upon the unhappy harper and tore him to pieces.'

In the latter, he might have explored new regions of intellect with Plotinus, or Proclus, whoſe ſociety would, probably, have been more congenial to his taſte than that of Plato himſelf. At preſent, he unfortunately ſeems to be ſomewhat out of his element; for there are few, we believe, in theſe degenerate days, who contemplate the hiſtory of Orpheus, or of his philoſophy, any otherwiſe than as a literary curioſity. For our own part, though we would by no means diſpute the exiſtence of ſo celebrated a character, on the authority of Tully's dubious quotation from Ariſtotle *, yet Mr. T. muſt pardon us, if, after his zealous endeavours to initiate us in the myſteries of the Thracian bard, we ſtill retain our Chriſtian prejudices, and even doubt the truth of ſome anecdotes, which he has confidently related; for inſtance: 'This alone may be depended on, from general aſſent, that there formerly lived a perſon named Orpheus, whoſe father was Oeagrus, who lived in Thrace, and who was the ſon of a King, who was the founder of theology among the Greeks; the inſtitutor of their life and morals; the firſt of prophets, and the prince of poets; himſelf the offſpring of a Muſe; who taught the Greeks their ſacred rites and myſteries, and from whoſe wiſdom, as from a perpetual and abundant fountain, the divine Muſe of Homer, and the philoſophy of Pythagoras and Plato, flowed; and, laſtly, who by the melody of his lyre, drew rocks, woods, and wild beaſts, ſtopt rivers in their courſe, and even moved the inexorable King of Hell; as every page, and all the writings, of antiquity ſufficiently evince.'

It is true, Mr. Taylor's faith ſeems to waver a little afterward; for he mentions the heretical opinion of Palæphatus, on one of the moſt extraordinary miracles of Orpheus, certainly without cenſure, and apparently with approbation.

'With reſpect to his drawing trees and wild beaſts by the melody of his lyre, Palæphatus accounts for it as follows: The mad Bacchanalian nymphs, ſays he, having violently taken away cattle and other neceſſaries of life, retired for ſome days into the mountains. When the citizens, having expected their return for a long time, and fearing the worſt for their wives and daughters, called Orpheus, and intreated him to invent ſome method of drawing them from the mountains. But he tuning his lyre, agreeable to the orgies of Bacchus, drew the mad nymphs from their retreats; who deſcended from the mountains, bearing at firſt ferulæ and branches of every kind of trees. But to the men who were eye-witneſſes of theſe wonders, they appeared at firſt to bring down the very woods; and from hence gave riſe to the fable.'

After enumerating the different perſons celebrated under the name of Orpheus, Mr. T. proceeds to his Theology; exchanging, as he ſays, the obſcurity of conjecture for the light of

* Orpheum poetam docet Ariſtoteles nunquam fuiſſe. De Nat. Deorum, lib. 1.

clear

clear evidence, and the intricate labyrinths of fable, for the delightful, though ſolitary, paths of truth. The learned reader may eaſily gueſs at the nature of Mr. Taylor's clear evidence, when he learns that it is collected intirely from the writings of the later Platoniſts. That others may know where to ſeek for illumination on ſo ſublime a ſubject, we ſhall tranſcribe a ſpecimen of Mr. T.'s diſſertation, in which he appears in the double character of an Orphic *theogogue*, and the tranſlator of Proclus. After having ſtated, and attempted to explain, the well-known Orphic, or rather Platonic, diviſion of beings into ſuch as move only, ſuch as are intirely moved, and ſuch as both move and are moved, he proceeds thus:

'All things, therefore, depend upon unity, through the medium of intellect and ſoul. And intellect is of an uniform eſſence; but ſoul of a mental form νοερὸς, and the body of the world vivific, or vital, ζωτικὸς. The firſt cauſe of all is indeed prior to intellect, but intellect is the firſt recipient of a divine nature; and ſoul is divine, ſo far as it requires an intellectual medium. But the body which participates a ſoul of this kind is divine, in as great a degree as the nature of body will admit. For the illuſtration of intellectual light, pervades from the principle of things, to the extremes; and is not totally obſcured, even when it enters the involutions of matter, and is profoundly merged in its dark and flowing receptacle.

'Hence we may with reaſon conclude, that not only the univerſe, but each of its eternal parts, is animated, and endued with intellect, and is in its capacity ſimilar to the univerſe. For each of theſe parts is a univerſe, if compared with the multitude it contains, and to which it is allied. There is, therefore, according to the Orphic and Platonic theology, one ſoul of the univerſe; and after this others, which from participating this general ſoul, diſpoſe the entire parts of the univerſe into order; and one intellect which is participated by ſouls, and one ſupreme God, who comprehends the world in his infinite nature, and a multitude of other divinities, who diſtribute intellectual eſſences, together with their dependent ſouls, and all the parts of the world, and who are the perpetual ſources of its order, union, and conſent. For it is not reaſonable to ſuppoſe that every production of nature ſhould have the power of generating its ſimilar, but that the univerſe and primary eſſences ſhould not more abundantly poſſeſs an ability of ſuch like procreation; ſince ſterility can only belong to the moſt abject, and not to the moſt excellent natures.

'In conſequence of this reaſoning, Orpheus filled all things with Gods, ſubordinate to the demiurgus of the whole, Δημιουργῷ, every one of which performs the office deſtined to his divinity, by his ſuperior leader. Hence according to his theology there are two worlds, the intelligible and the ſenſible. Hence too his three demiurgic principles: Jovial, Dionyſiacal, and Adonical, Διῶος, Διονυσιακὴ, Ἀδωναϊκὴ, from whence many orders and differences of Gods proceed,

intelligible *, intellectual, ſuper-mundane, mundane, celeſtial, authors of generation. And among theſe ſome in the order of guardian, demiurgic, elevating and comprehending Gods; perfecters of works, vivific, immutable, abſolute, judicial, purgative, &c. and beſides theſe to each particular divinity, he added a particular multitude of angels, dæmons, and heroes; for, according to Proclus, relating the opinion of Orpheus, and the theologiſts †, "About every God there is a kindred multitude of angels, heroes, and dæmons. For every God preſides over the form of that multitude which receives the divinity." He likewiſe conſidered a difference of ſex in theſe deities, calling ſome male, and others female; the reaſon of which diſtinction Proclus ‡, with his uſual elegance and ſubtilty, thus explains:

"The diviſion of male and female comprehends in itſelf, all the plenitudes of divine orders. Since the cauſe of ſtable power and identity, and the leader χορηγος of being, and that which inveſts all things with the firſt principle of converſion, is comprehended in the maſculine order. But that which generates from itſelf, all various progreſſions and partitions, meaſures of life and prolific powers, is contained in the female diviſion. And on this account Timæus alſo, converting himſelf to all the Gods, by this diviſion of generated natures, embraces their univerſal orders. But a diviſion of this kind is particularly accommodated and proper to the preſent Theory, becauſe the univerſe is full of this two-fold kind of Gods. For that we may begin with the extremes, heaven correſponds with earth, in the order and proportion of male to female. Since the motion of the heavens imparts particular properties and powers, to particular things. But on the other hand earth receiving the celeſtial defluxions, becomes pregnant, and produces plants and animals of every kind. And of the Gods exiſting in the heavens, ſome are diſtinguiſhed by the male diviſion, and others by the female: and the authors of generation, ſince they are themſelves deſtitute of birth, are ſome of this order and others of that, for the demiurgic choir is abundant in the univerſe. There are alſo many canals as it were of life, ſome of which exhibit the male and others the female form. But why ſhould I inſiſt on this particular? ſince from the abſolute unities, whether endued with a maſculine or a feminine form, various orders of beings flow into the univerſe."

With reſpect to the Hymns, or Initiations, here tranſlated, Mr. T. agrees that they are juſtly aſcribed to Onomacritus, though he ſeems to think, with Geſner, that this Athenian did not abſolutely forge them, but rather altered the dialect of the old Thracian poet, making probably ſuch additions and ſubtractions as he is ſaid by Herodotus § to have uſed in other in-

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* Θεοι Νοητοι, Νοεροι, Υπερκοσμιοι, Ἐγκοσμιοι, Οὐρανιοι, Γενεσιουργοι. Et inter hos, aliæ ταξεις Φρουρητικων θεων, Δημιουργικων, Ἀναγωγων, Συνεκτικων, Τελεσιουργων, Ζωογονων, Ἁλιπλων, Ἀπολυτων, Κριτικων, Καθαρτικων, &c. Eſchemb. Epig. p. 58.

† In Timæum, p. 67. ‡ In Tim. p. 290.

§ See Herod. lib. vii. p. 508. with Weſſeling's Note.

ſtances,

ſtances. It is not probable, ſays Mr. T. that they ſhould have been the invention of any writer more modern than Onomacritus; and yet Cudworth * reaſons plauſibly, at leaſt, to prove they have been interpolated—a charge which our tranſlator, we ſuppoſe, thought beneath his notice. Granting, however, that the Orphic Hymns now extant may be in general attributed to Onomacritus, it is natural to ſuppoſe an agreement between them and the Pythagorean theology, as far as any idea of it can be obtained. Upon this principle Mr. T.'s induſtry has been employed in examining the Denarius Pythagoricus of Meurſius. We ſubjoin the following inſtances of ſimilarity, collected by Mr. T. not becauſe we think the real or ſuppoſed arcana of the Pythagorean or Orphic theology admits of any ſatisfactory explanation, but to ſhew that he has ſpared no pains in what he thinks a uſeful purſuit:

'In the firſt place then, among the various names aſcribed to the monad or unity, are thoſe of the following Gods; viz. the Sun, Jupiter, Love, Proteus, Veſta. Now in the hymn to the Sun we find the epithet ἀθάνατε Ζεῦ, O immortal Jove. In that to Love πυρίδρομος, or wandering fire, which is likewiſe found in the hymn to the Sun. In the hymn to Love, that deity is celebrated as having the keys of all things †; viz. of æther, heaven, the deep, the earth, &c. And Proteus is invoked as poſſeſſing the keys of the deep ‡. Again, Veſta, in the Orphic hymns, is the ſame with the mother of the Gods; and the mother of the Gods is celebrated as "always governing rivers, and every ſea §;" which perfectly agrees with the appellations given both to Love and Proteus. Again, among the various epithets aſcribed to the duad, or number two, are, Phanes, Nature, Juſtice, Rhea, Diana, Cupid, Venus, Fate, Death, &c. Now Phanes, in the Orphic hymns, is the ſame with Protogonus; and Nature is called πρωτογενὲα, or firſt-born, and δίκη, or Juſtice, as alſo πεπρωμένη, or Fate. Likewiſe Rhea is denominated θύγατερ πολυμερὲς Πρωτογενοῖο, or daughter of much-formed Protogonus; and in the ſame hymn the reader will find other epithets, which agree with the appellation given to Nature. Again, both Nature and Diana are called ὠκυλοχία, or ſwiftly bringing forth; and Love as well as Nature is called διφυὴς, or two-fold. In like manner Rhea and Venus agree, for he ſays of Venus πάντα γὰρ ἐκ σέθεν ἐστὶ, for all things are from thee; and of Rhea, Μήτηρ μὲν τε θεῶν ἠδὲ θνητῶν ἀνθρώπων, or mother of Gods and mortal men. After which he expreſsly ſays that earth and heaven, the ſea and the air, proceed from her divinity. Beſides this, he celebrates Venus as governing the three Fates; καὶ πρατέεις τρισσῶν μοιρῶν. And laſtly, he ſays of Love, after repreſenting that deity as inveſted with the keys of all

* Intellect. Syſt. Book i. chap. 4.

† —πάντων κλῆδα ἔχοντα,
Αἰθέρ', οὐρανὸν, κ. λ.

‡ —πόντου κλῆδας ἔχοντα.

§ Σοὶ πᾶσαι κρατέονται ἀεὶ καὶ πᾶσα θάλασσα.

things;

things; thou alone ruleſt the governments of all theſe *; which he likewiſe affirms of Death in the ſame words. And thus much for the duad.'

In the ſame manner he proceeds through the remaining numbers, from the triad to the decad; and concludes his diſſertation by lamenting that, in an age ſo barbarous as the preſent, the Commentary of Proclus on Plato's Cratylus, is not likely to be publiſhed: he comforts himſelf, however, with the hope that his own labours will in ſome meaſure ſupply its place, by opening the pure ſources of genuine wiſdom. To this end, he promiſes copious and truly philoſophic notes, which, together with the tranſlation, we ſhall now briefly conſider.

Notwithſtanding Mr. T.'s opinion, that the beſt effects are to be expected from tranſlations of ſuch works as contain the myſteries of ancient philoſophy, we cannot help thinking that this poetical verſion of the Orphic Hymns is expoſed to a manifeſt dilemma. For ſcholars, who can read them in the original Greek, will be diſpoſed to decline Mr. T.'s aſſiſtance; and the mere Engliſh reader will either never peruſe the work ſo kindly provided for him, or peruſe it, we fear, with an ungrateful ſmile. Grave though we be, our own riſibility has been provoked, ſometimes by the ſtrange appearance which the compound epithets, ſo natural to the Greek language, aſſume when literally tranſlated into Engliſh †; and ſometimes by the wanton adoption of

* In the hymn to Love, Μόνος γὰρ τύτων πάντων οἶσκα κρατύνεις. And in that to Death οἳ πάντων θνητῶν οἶσκα κρατύνεις.

† Mr. Taylor was aware of this difficulty, though he ſeems to claim the merit of ſubduing it. 'Indeed where languages differ ſo much as the ancient and modern, the moſt perfect method, perhaps, of transferring the philoſophy from the one language to the other, is by a faithful and animated paraphraſe: faithful, with regard to retaining the ſenſe of the author; and animated, with reſpect to preſerving the fire of the original; calling it forth when latent, and expanding it when condenſed. Such a one will every where endeavour to improve the light, and fathom the depth of his author; to elucidate what is obſcure, and to amplify what in modern language would be unintelligibly conciſe.

'Thus moſt of the compound epithets of which the following Hymns chiefly conſiſt, though very beautiful in the Greek language; yet when literally tranſlated into ours, loſe all their propriety and force. In their native tongue, as in a prolific ſoil, they diffuſe their ſweets with full-blown elegance; but ſhrink, like the ſenſitive plant, at the touch of the verbal critic, or the cloſe tranſlator. He who would preſerve their philoſophical beauties, and exhibit them to others in a different language, muſt expand their elegance, by the ſupervening and enlivening rays of the philoſophic fire; and, by the powerful breath of genius, ſcatter abroad their latent but copious ſweets.

'If ſome ſparks of this celeſtial fire ſhall appear to have animated the boſom of the tranſlator, he will conſider himſelf as well rewarded *for* his laborious undertaking.'

other

other expreſſions equally awkward, and utterly unauthoriſed by the original. The epithets φιλενθεος, φιλοιτρος, and μανικος, are all tranſlated *fanatic*, which word Mr. T. ſeems to have uſed in the ſenſe of the Latin word from which it is derived. *Fanaticus*, we are well aware, means *numine afflatus*; but *fanatic*, we apprehend, is never uſed in a good ſenſe, by any author of repute *.

Of the following paſſages, our Tranſlator ſeems to have totally miſtaken the meaning:

Και Σεμελην, Βακχιν τε συνεναιρας ἀπανλας
Ινω, Λευκοθεην τε, Παλαιμονα τ' ολβιοδωτην—
' Bacchus and Semele, the friends of all,
And white Leucothea, of the ſea I call,
Palæmon bounteous'—— p. 113.

Μανος εφυς αφανων εργων φανερων τε βραβευτης—
' Of unapparent works thou art alone
The Diſpenſator viſible and known'— p. 143.

Ενθεε, παντοκρατωρ, ἱερωτατε, αγλαοτιμε—
' O pow'r all-ruling, holy, *honour'd light*'—ibid.

——— λογε θνητοισι προφηλα—
—— ' Prophet of diſcourſe'— p. 152.

Γυμναζουσα κορη, φρικωδη θυμον εχουσα,
Γοργοφονε, φυγολεκτε, τεχνων μητερ πολυολβε,
Ὁρμασειρα, φιλοιτρε κακοις, αγαθοις δε φρονησις.
Αρσην μεν κ' θηλυς εφυς, πολεματοκε μητι.
Αιολομορφε δρακαινα, φιλενθεε, αγλαοτιμε.—
' Gymnaſtic virgin, of terrific mind,
Dire Gorgon's bane, unmarried, bleſſed, kind:
Mother of arts, impetuous; underſtood,
Rage to the wicked, wiſdom to the good:
Female and male, the arts of war are thine,
Fanatic, much-form'd dragoneſs, divine'— p. 157.

Ειτ' εν Κυπρω, ανασσα, τροφω σεο——
' Or if in Cyprus with thy mother fair'— p. 187.

Αθραυστος το συνειδος· αει θραυεις γαρ ἀπανλας
Ὁσσοι μη το σον ηλθον ὑπο ζυγον· αλλ' ὑπερ αυλις
Πλαγιγξι βριαραισι παρεγκλινανλες απλητως—
' A ſtable conſcience, and an upright mind;
For men unjuſt by thee are undermin'd,
Whoſe ſouls perverſe thy bondage ne'er deſire,
But more untam'd decline thy ſcourges dire'— p. 195.

We muſt confeſs, that we have too little taſte, or too little knowlege, to diſcover beauty, or even propriety, in Mr. T.'s tranſlations of the following paſſages:

Νυμφαι, θυγατερες μεγαλητορος Ωκεανοιο—
' Nymphs, who from *Ocean's ſtream* derive your birth'— p. 181.

* See pages 131, 133, 148, 152, 155, 182, and 183, of Mr. T.'s tranſlation.

Ειρηνη,

Ειρηνην, ὑγιειαν αγων, ηδ' ολβον αμεμφη—
'Add gentle peace, and fair-hair'd health beſide,
And pour abundance in a *blameleſs tide*'— p. 142.
—— Θνητων τηριγμα—
—— 'baſis of mankind'— p. 143.

P. 118. 'O mighty firſt-begotten, hear my pray'r,
Two-fold, egg-born, and wand'ring thro' the air,
Bull-roarer'——

155. l. 12. —— 'Bacchic King'—
—— απροσμαχον ευχος εχουσαν,
Τυμπειδιαν, πολυπλαγκτον, αοιδιμον ανθρωποισιν—
'*Mankind's unconquer'd*, endleſs praiſe is thine,
Sepulchral, widely-wand'ring, pow'r divine'— p. 203.
Λυε τε παννεφελον τασιν ηερος ὑγροκελευθα—
'The *miſty ſtation* of the air diſſolve'— p. 218.

P. 186. φιλανδρε, an epithet applied by the author of the Hymns to Venus, is weakly and vulgarly tranſlated by Mr. T. —'to men inclin'd.' The ſame may be ſaid of λυσιμερμνε, in p. 152,—'of care the loos'ner.'

As a favourable ſpecimen, we tranſcribe the following Hymn to Victory:

'O powerful Victory, by men deſir'd,
With adverſe breaſts to dreadful fury fir'd,
Thee I invoke, whoſe might alone can quell
Contending rage, and moleſtation fell:
'Tis thine in battle to confer the crown,
The victor's prize, the mark of ſweet renown;
For thou rul'ſt all things, Victory divine!
And glorious ſtrife, and joyful ſhouts are thine.
Come, mighty Goddeſs, and thy ſuppliant bleſs,
With ſparkling eye, elated with ſucceſs;
May deeds illuſtrious thy protection claim,
And find, led on by thee, immortal Fame.'

The general character of Mr. T.'s Notes is ſuch as might be expected from the author of the diſſertation. The following may perhaps afford ſome amuſement to our Readers:

'Rhea, according to the Orphic and Platonic theology, is one of the zoogonic or vivific principles of the univerſe; having a maternal rank among the univerſal paternal orders, *i. e.* between Saturn and Jupiter. Hence ſhe calls forth the cauſes latent in Saturn to the procreation of the univerſe; and definitely unfolds all the genera of the Gods. So that ſhe is filled from Saturn, with an intelligible and prolific power, which ſhe imparts to Jupiter the demiurgus of the univerſe; filling his eſſence with a vivific abundance. Since this Goddeſs then is a medium between the two intellectual parents of the univerſe, Saturn and Jupiter, the former of which collects intellectual multitude into one, but the other ſcatters and divides it: Hence ſays Proclus, in Theol. Plat. p. 266. this Goddeſs produces in herſelf the demiurgic cauſes of the univerſe; but imparts her diffuſive power abundantly to ſecondary natures. On this account Plato

Plato aſſimilates her prolific abundance to the flowing of waters; ſignifying nothing more by the word *flowing*, than that fontal power, by which ſhe ſingularly contains the diviſible rivers of life. And, p. 267. Proclus informs us, that this Goddeſs, according to Orpheus, when conſidered as united to Saturn by the moſt exalted part of her eſſence, is called Rhea: but conſidered as producing Jupiter, and, together with Jove, unfolding the univerſal and particular orders of the Gods, ſhe is called Ceres.'

The definition of memory in the note on page 214. we ſeriouſly recommend to the Oxford lexicographer; to whoſe literary purſuits we wiſh ſucceſs as much ſuperior to that of *poor* Johnſon, as the confidence with which he ſpeaks of his own labours convinces us that he merits—'Memory, according to the Platonic philoſophy, is that power, by which the ſoul is enabled to profer in ſome future period, ſome former energy: and the energy of this power is reminiſcence.'—We ſhall cloſe this article by tranſcribing a part of Mr. T.'s concluding note, in which he drops the character of the tranſlator, the critic, and the philoſopher, and aſſumes that of an orator, but with what ſucceſs we leave to our Reader to determine:

'You then,' ſays he to the liberal and philoſophical part of his readers, 'you then, as the votaries of truth, will, I doubt not, unite with me in moſt earneſt wiſhes, that every valuable work on the Platonic philoſophy was well tranſlated into our native tongue; that we might no longer be ſubject to the toil of learning the ancient languages. The miſchief, indeed, reſulting from the ſtudy of words is almoſt too apparent to need any illuſtration: as the underſtanding is generally contracted, its vigour exhauſted, and the genius fettered to verbal criticiſm, and grammatical trifles. Hence an opinion is gradually formed, that the Greek philoſophy can alone be underſtood in the Greek tongue: and thus the books containing the wiſdom of antiquity, are for the moſt part depoſited in the hands of men, incapable of comprehending their contents. While an opinion ſo ſordid prevails, amidſt all our refinements in arts, and increaſing maſs of experiments, we muſt remain with reſpect to philoſophy in a ſtate of barbarous ignorance. We may flouriſh, indeed, as a commercial people; and ſtretch the rod of empire over nations as yet unknown. The waters of Thames, heavy laden with the wealth of merchandize, and ſonorous with the din of trade, may devolve abundance in a golden tide; but we muſt remember that the Dæmon of commerce is at the ſame time advancing with giant ſtrides, to trample on the moſt liberal purſuits, and is preparing, with his extended ſavage arm, to cruſh the votaries of truth, and depopulate the divine retreats of philoſophy. Riſe then, ye liberal few, and vindicate the dignity of ancient wiſdom. Bring truth from her ſilent and ſacred concealments, and vigorouſly repel the growing empire of barbaric taſte; which bids fair to extinguiſh the celeſtial fire of philoſophy in the frigid embraces of philology, and to bury the divine light of mind in the ſordid gloom of ſenſe. But if your labours ſhould prove abortive; if the period is yet at a diſtance, when truth ſhall once more eſtabliſh her kingdom; when another ſtream, like that of Iliſſus,

ſhall

ſhall become tuneful with the muſic of philoſophy; and other cities, like thoſe of Athens and Alexandria, be filled with the ſacred haunts of philoſophers: there yet remains an inheritance for the lovers of wiſdom in the regions of intellect, thoſe fortunate iſlands of truth, where all is tranquil and ſerene, beyond the power of chance and the reach of change. Let us then fly from hence, my friends, to thoſe delightful realms: for there, while connected with body, we may find a retreat from the ſtorms and tempeſts of a corporeal life. Let us build for ourſelves the raſt of virtue, and departing from this region of ſenſe, like Ulyſſes from the charms of Calypſo, direct our courſe by the light of ideas, thoſe bright intellectual ſtars, through the dark ocean of a material nature, until we arrive at our father's land. For there having diveſted ourſelves of the torn garments of mortality, as much as our union with body will permit, we may reſume our natural appearance; and may each of us, at length, recover the ruined empire of his ſoul.'

ART. VI. *Concerning the Beautiful:* or, a paraphraſed Tranſlation from the Greek of Plotinus, Ennead I. Book VI. By Thomas Taylor. 8vo. 1s. 6d. Payne, &c. 1787.

AFTER ſaying ſo much (our Readers perhaps will think too much) of Mr. Taylor's tranſlation of the Hymns of Orpheus, we need only add, that the preſent work ſeems dictated by the ſame enthuſiaſtic admiration of the Platonic ſchool. We have carefully compared it with the original, and cannot refuſe our teſtimony to its *general* fidelity, and our approbation of *ſome* paſſages, in which the ſenſe of an author, whoſe ſtyle is harſh, and whoſe language is obſcure, is ſkilfully preſerved, in a paraphraſe, at once perſpicuous and ſublime. This praiſe ought to convince Mr. Taylor, that we are neither inſenſible to the real value of his author's work, nor blind to the merits of the tranſlation. And yet, we cannot abſolutely condemn the preſent age for beſtowing on natural and experimental philoſophy ſome part of that attention which Mr. T. would confine excluſively to the writings of the later Platoniſts. We have our doubts whether Plotinus *were united four times by an ineffable energy to the Divinity*, though the Tranſlator maintains that this *will be credited by every one who has properly explored the profundity of his mind.* There may be *deſtructive clefts and chinks in our ſouls, introduced by their departure from the light of good, and their lapſe into corporeal nature*; and we ſeriouſly regard the writings of Plotinus as the productions of a vigorous mind, and active imagination, employed in the contemplation of abſtract ideas: and yet we have ſome ſcruples about *ſupplicating the irradiations of wiſdom, and following him as our divine guide to the beatific viſion of the beautiful itſelf.* Indeed, we cannot forbear laughing at the ſingularity of the following addreſs, though the irritability of our riſible muſcles

may expoſe us to the philoſophical excommunication which it contains:

'But before I take my leave of Plotinus, I cannot refrain from addreſſing a few words to the Platonical part of my readers. If ſuch, then, is the wiſdom contained in the works of this philoſopher, as we may conclude from the preſent ſpecimen, is it fit ſo divine a treaſure ſhould be concealed in ſhameful oblivion? With reſpect to true philoſophy, you muſt be ſenſible, that all modern ſects are in a ſtate of barbarous ignorance: for Materialiſm, and its attendant Senſuality, have darkened the eyes of the *many*, with the miſts of error; and are continually ſtrengthening their corporeal tie. And can any thing more effectually diſſipate this increaſing gloom than diſcourſes compoſed by ſo ſublime a genius, pregnant with the moſt profound conceptions, and every where full of intellectual light? Can any thing ſo thoroughly deſtroy the phantom of falſe enthuſiaſm, as eſtabliſhing the real object of the true? Let us then boldly enliſt ourſelves under the banners of Plotinus, and, by his aſſiſtance, vigorouſly repel the encroachments of error, plunge her dominions into the abyſs of forgetfulneſs, and diſperſe the darkneſs of her baneful night. For, indeed, there never was a period which required ſo much philoſophic exertion, or ſuch vehement contention from the lovers of Truth. On all ſides, nothing of philoſophy remains but the name, and this is become the ſubject of the vileſt proſtitution: ſince it is not only engroſſed by the Naturaliſt, Chemiſt, and Anatomiſt, but is uſurped by the Mechanic, in every trifling invention, and made ſubſervient to the lucre of traffic and merchandize. There cannot ſurely be a greater proof of the degeneracy of the times than ſo unparralleled a degradation, and ſo barbarous a perverſion of terms. For, the word philoſophy, which implies the love of wiſdom, is now become the ornament of folly. In the times of its inventor, and for many ſucceeding ages, it was expreſſive of modeſty and worth; in our days, it is the badge of impudence and vain pretenſions. It was formerly the ſymbol of the profound and contemplative genius; it is now the mark of the ſuperficial and unthinking practitioner. It was once reverenced by Kings, and clothed in the robes of nobility; it is now (according to its true acceptation) abandoned and deſpiſed, and ridiculed by the vileſt Plebeian. Permit me, then, my friends, to addreſs you in the words of Achilles to Hector:

Rouſe, then, your forces, this important hour,
Collect your ſtrength, and call forth all your pow'r.

Since, to adopt the animated language of Neptune to the Greeks,

——— on daſtards, dead to fame,
I waſte no anger, for they feel no ſhame;
But you, the pride, the flower of all our hoſt,
My heart weeps blood, to ſee your glory loſt.

Nor deem the exhortation impertinent, and the danger groundleſs;

For lo! the fated time, th' appointed ſhore;
Hark! the gates burſt, the brazen barriers roar.

Impetuous ignorance is thundering at the bulwarks of philoſophy, and her ſacred retreats are in danger of being demoliſhed, through our feeble reſiſtance. Riſe, then, my friends, and the victory will be

be ours. The foe is indeed numerous, but, at the ſame time, feeble: and the weapons of truth, in the hands of vigorous union, deſcend with irreſiſtible force, and are fatal wherever they fall.'

ART. VII. *Mathematical Eſſays on ſeveral Subjects:* containing new Improvements and Diſcoveries. By the Rev. John Hellins. 4to. 7s. 6d. ſewed. Davis. 1788.

THE Public are here preſented with a collection of Eſſays, written, as the Author ſays, 'to amuſe ſolitude, and with the hopes of producing ſomething which might be uſeful to the community.' That the *firſt intention* is fully anſwered there is no room to doubt, becauſe no amuſement can furniſh more rational pleaſure, or afford greater ſatisfaction to a contemplative mind, than ſpeculative mathematics. But this pleaſure can only be known by thoſe who have taſted it; and perhaps it may, like a precious jewel, be held in greater eſtimation by its poſſeſſors, becauſe of the difficulty of obtaining it. Nor is there more reaſon to doubt that the *ſecond* is alſo fulfilled, becauſe the diffuſion of knowlege muſt, in the end, become beneficial to the Public.

Eſſay I. *On the computation of Logarithms*, was publiſhed in the 70th volume of the Philoſophical Tranſactions; for an account of which, ſee Review, vol. lxiv. p. 440.

The ſecond is on the ſame ſubject, and contains a variety of theorems for computing logarithms, with a method of conſtructing a table of Briggs's logarithms. Had ſuch theorems been wanting, and had no tables been already in the hands of the Public, this eſſay would have been of great uſe to the mathematical world; but although its extenſive utility is not very apparent, yet it diſplays great ingenuity and invention, and may afford conſiderable aſſiſtance to thoſe who are now engaged in making logarithmic tables. The inveſtigation of the theorems here given is too long for inſertion in this article, but we are perſuaded that it will afford pleaſure to all lovers of algebra; and the theorems themſelves, without the inveſtigation, would perhaps be unſatisfactory to the mathematical reader.

With reſpect to Mr. Hellins's method of conſtructing a table of Briggs's logarithms to fourteen places of decimals, it begins with finding the hyperbolical or Napier's logarithm of ten, and thence the modulus 0.434&c. The firſt, ſecond, third, &c. differences of the larger logarithms are computed from the preceding theorems for that purpoſe; and the whole table is filled up by different means, which, were we to enumerate them ſeparately, would increaſe the ſize of this article beyond our narrow limits.

Eſſay III. and IV. are *On the reduction of Equations that have two equal Roots.* One of theſe eſſays was publiſhed in the Philoſophical

ſophical Tranſactions for 1782, an account of which was given in the 69th volume of our Review, p. 457; where the merits of this paper were particularly examined. The other, which is now firſt publiſhed, contains, beſide theorems for finding the equal roots, ſeveral uſeful theorems for diſcovering whether a given equation has two equal roots.

At the end of theſe Eſſays, the Author ſays, that they are two ſections of a new ſyſtem of algebra, planned and begun ſeveral years ago, in which he intended to treat diſtinctly of equations that have two, as well as thoſe that have three equal roots; and to apply thoſe equations to ſuch uſes as he has not been able to find in any other book. That they *may* be applied to ſeveral uſes, which have never yet been mentioned, there is not the leaſt doubt; for, in practice, caſes continually occur which require various modes of treatment; yet it muſt be acknowleged, that equations, with equal roots, are uncommon, and the method of finding the equal roots is often, eſpecially in high equations, a laborious operation, independent of the trouble of determining whether the given equation have equal roots, or not.

Eſſay V. is *On the Correction of Fluents found by Deſcending Series.* The introductory ſentence to this Eſſay is as follows; 'Although the finding of fluents by deſcending ſeries has been often mentioned by the writers on fluxions, yet that method does not appear to have been brought into uſe in the ſolution of problems, even by thoſe late and celebrated writers, *Emerſon* and *Simpſon*, who, in their treatiſes of fluxions, have given no inſtances of the actual uſe of ſuch ſeries.' When we firſt read this paragraph, we thought we had recollected to have ſeen the deſcending ſeries uſed for finding fluents; and turning to the 29th and 30th examples to Prop. 10th of the 1ſt ſection of Emerſon's Fluxions, we met, in each, with two methods for finding the fluents of a fluxionary equation; one by the aſcending, and another by the deſcending ſeries; and the 27th example is expreſsly given for finding the fluent by a deſcending ſeries.

Mr. Hellins obſerves that the values of the fluents given by the aſcending and deſcending ſeries are not equal; that Sir Iſaac Newton had mentioned this difference, but that he had not noticed it to be conſtant; and that Mr. Euler had obſerved the difference to be conſtant, but that the method, which he uſed for determining it, would not give the quantity ſought 'very accurately.' Theſe particulars being premiſed, Mr. Hellins proceeds to the ſolution of ſome problems, in which the difference here mentioned is pointed out, and computed. His firſt caſe is 'to find z, the correct fluent of $\dot{x}\sqrt{a+x}$, where x and z begin together.' To illuſtrate his poſition, he gives the value of z in finite terms, $= \frac{2}{3}\overline{a+x}.\sqrt{a+x} - \frac{2}{3}a\sqrt{a}$; in an aſcending

ſeries, $= x\sqrt{a} \times : 1 + \frac{x}{2.2.a} - \frac{x^2}{2.4.3.a^2} + \frac{3.x^3}{2.4\,6.4.a^3}$ &c.;

and in a deſcending ſeries, $= \sqrt{x} \times : \frac{2}{3}x + a + \frac{a^2}{4.x} - \frac{a^3}{4.6.x^2}$ &c. He then ſhews that the correction $\frac{2}{3}a\sqrt{a}$, to be applied to the fluent in finite terms, found by the uſual method, is the difference between the two ſeries:—that the aſcending ſeries gives the true fluent; and that the deſcending ſeries is too great by that conſtant difference. The method of finding the correction is alſo given; but it is ſomewhat laborious; in caſes, however, where the aſcending ſeries diverges, or converges very ſlowly, this method of computing the value of the fluent, by the deſcending ſeries, is the only one that can be advantageouſly uſed, and, on that account, is highly valuable. A typographical error occurs near the end of this eſſay, at p. 112, line 4, *viz.* $\frac{aa}{4}$, for $\frac{aa}{64}$.

Eſſay VI. *On the Tranſformation of certain Series to others of ſwifter Convergency*, contains ſome curious inventions, of which a calculator will avail himſelf with advantage. The ſeries to which Mr. Hellins has applied this method of tranſformation are thoſe uſually employed for computing hyperbolical logarithms and circular arcs. It will indeed apply to others, and it may alſo be infinitely varied.

The laſt Eſſay is an inveſtigation of *the Force of oſcillating Bodies on their Centers of Suſpenſion.* The propoſitions here given do not admit of any abridgment. They are purely geometrical, and cannot fail of pleaſing the mathematical mechanic, by whom indeed they can only be underſtood.

It appears from this enumeration of the contents of Mr. Hellins's volume of Eſſays, that he has applied himſelf to ſome of the more abſtruſe parts of mathematics; and that his proficiency in theſe ſtudies is by no means inconſiderable. The tracts of which we have juſt given an account are all of them uſeful, and we do not doubt their being well received by all who are judges of their merit. We ſhall wait with impatience the publication of a ſecond volume, in which we are promiſed ſome new theorems for extracting the ſquare and cube roots, a method of finding products and quotients to eleven or twelve places of figures, by means of logarithmic tables only to ſeven places; and ſeveral improvements in algebra and fluxions.

ART.

ART. VIII. *Memoir of a Map of the Countries comprehended between the Black Sea and the Caſpian*; with an Account of the Caucaſian Nations, and Vocabularies of their Languages. By G. Ellis, Eſq. 4to. 9s. Boards. Edwards. 1788.

CATHARINE the Second of Ruſſia, whoſe encouragement of the arts and ſciences has been great, and whoſe aggrandiſement of her empire has been rapid, having completed the lines extending from the Caſpian Sea to that of Aſoph, Lat. 43° 45′ (which lines were thrown up as barriers againſt the incurſions of her barbarian neighbours, the inhabitants of the country known by the general name of Circaſſia), ſent, as we are informed by our Author, a gentleman of the name of Guldenſtaedt, to Mount Caucaſus, with orders to traverſe thoſe wild regions, in various directions, to trace the rivers to their ſources, to take aſtronomical obſervations, to examine the natural hiſtory of the country, and to collect vocabularies of all the dialects that he might meet with; which might be afterward referred to their reſpective languages, ſo as to form a general claſſification of all the nations comprehended between the Euxine and Caſpian.

'It is hoped,' ſays Mr. Ellis in his preface, 'that the map now offered to the Public, will be found to be much fuller and more accurate than any which has yet been publiſhed. It is ſtill, however, very imperfect; and many errors will doubtleſs be diſcovered in it, when the countries that it repreſents ſhall have been completely and accurately ſurveyed. To ſuch a map it ſeemed neceſſary to annex a few pages of narration, and I flatter myſelf that I ſhall not be thought to have treſpaſſed too much on the reader's patience. What I have offered is principally drawn from the firſt volume of Mr. Guldenſtaedt's Travels,—from various papers inſerted in the St. Peterſburgh Journal—from Dr. Reineg's Deſcription of Georgia, publiſhed in a periodical work by Profeſſor Pallas—from the materials contained in Muller's Samlang Ruſſiſche Geſchite, and from ſome manuſcript relations which it is needleſs to particularize.'

With reſpect to the accuracy with which the ſeveral places are laid down in the preſent large and ſplendid map, it cannot be expected that we ſhould hazard any opinion. The country is little known to Europeans, the Ruſſians excepted; and from ancient writers, nothing ſatisfactory is to be gathered concerning its geography, in any of its parts. Were we, however, to judge from the *fulneſs* of Mr. Ellis's draught, we ſhould imagine (the ſituation of the towns, &c. admitted as right) that ſcarcely any thing remained to be done.

But leaving this matter to be determined by the reſearches of geographers, we proceed to conſider that part of the preſent Memoir which brings us acquainted with the people occupying this particular tract of land; *i. e.* the ſeveral provinces lying be-

tween the Euxine and the Caſpian ſeas. 'It appears' (continues Mr. E.), 'that there are in this diſtrict of country at leaſt ſeven diſtinct nations, each ſpeaking a ſeparate language *, *viz.* 1. The Tartars. 2. The Abkhas. 3. The Circaſſians. 4. The Oſſi, or Oſſeti. 5. The Kiſti. 6. The Leſguis. 7. The Georgians.'

As the Circaſſians of the Cabardas, properly ſo denominated, are held as *principal* among theſe nations, we will extract ſome few particulars reſpecting them for the information and entertainment of our Readers.

'The Cabardian Circaſſians, though diſunited from the reſt of their countrymen, are ſtill the moſt powerful people of the northern ſide of Caucaſus, and this ſuperiority has introduced among their neighbours ſuch a general imitation of their manners, that from a deſcription of theſe we ſhall acquire a general idea of all the reſt: beſides which, the ſingularity of many of their cuſtoms, and their reſemblance to thoſe of the moſt ancient inhabitants of theſe countries, renders them an object of particular curioſity.

'The Circaſſians are divided into three claſſes: 1. The Princes. 2. The Nobles (called Uſdens). And 3. The Vaſſals, or people. A certain number of the people is allotted to each princely family.—No Prince can be a landholder: he has no other property than his arms, his horſes, his ſlaves, and the tribute he may be able to extort from the neighbouring nations. The perſon not only of the Chief, but of every prince, is ſacred; and this extraordinary privilege extends even to the princes of the Crimea. This is, however, the only diſtinction of birth when unaccompanied by perſonal merit. The greateſt honour a prince can acquire is that of being the firſt of the nation to charge the enemy. The preſent poſſeſſor of this privilege is ſaid to have acquired it by an action of ſtrange temerity: he undertook, with three comrades, to cut his way through a Ruſſian column, and ſucceeded: his companions loſt their lives in this brilliant but uſeleſs enterprize. The princes are not to be diſtinguiſhed in time of peace from the nobles, or even the peaſants; their food and dreſs are the ſame, and their houſes little better.

'The Uſdens, or nobles, are choſen by the princes from the inferior claſs. They are the officers of the prince, and executors of the laws, and are employed in the general aſſemblies of the nation to gain the aſſent of the people to the meaſures propoſed by the princes.

'The people, as well as the Uſdens, are proprietors of lands. By an odd kind of contradiction, the princes claim, and ſometimes attempt to exerciſe the right of ſeizing the whole property of their vaſſals; but, at the ſame time, the vaſſal has a right of transferring his allegiance to any other prince, whenever he thinks himſelf aggrieved: by this privilege the princes are compelled to gain the affections of their vaſſals, on whoſe readineſs to follow them into the

* Rather dialects of one and the ſame language. But this we ſhall briefly examine at the cloſe of our article.

field,

field, all their hopes of greatneſs and wealth muſt abſolutely depend.——

'The Circaſſians have few manufactures. The points of their arrows are the only articles of iron which they work up themſelves. They make, indeed, ſome very fine cloths, and felt for cloaks, which is uncommonly light and durable; and to theſe we may add, a few articles of leather, embroidered houſings for horſes, &c. Their coats of mail, which are very beautiful, are brought from Perſia, and their fire-arms from Kubeſcha. Their agriculture produces barely what is ſufficient for their own ſubſiſtence: ſheep and horſes are the principal articles of their commerce, particularly the latter, which ſell at a very high price; but notwithſtanding this, the balance of trade would be conſiderably againſt them, were it not for the ſlaves which they make in their predatory excurſions. The art of conducting theſe expeditions is therefore the moſt valuable talent of a Circaſſian prince, and the great object of a long and painful education.

'At the birth of a prince, ſome Uſden, or ſometimes a prince of another family, is choſen by the father as his future preceptor. At a year old he is preſented, at the ſame time, with ſome playthings and arms: if he appears to prefer the latter, the event is celebrated in the family by great rejoicings. At ſeven (or, according to others, at twelve) years of age he leaves his father's houſe for that of his preceptor. By him he is taught to ride, to uſe his arms, and to ſteal, and conceal his thefts. The word thief is a term of the utmoſt reproach among them, becauſe it implies detection. He is afterwards led to more conſiderable and dangerous robberies, and does not return to his father's houſe, until his cunning, his addreſs, and his ſtrength are ſuppoſed to be perfect. The preceptor is recompenſed for his trouble by nine-tenths of the booty made by his pupil while under his tuition. It is ſaid that this mode of education is perſevered in with a view to prevent the bad effects of paternal indulgence. The cuſtom is, I believe, peculiar to the Circaſſians, but the object of education is the ſame among all the mountaineers of Caucaſus, who univerſally ſubſiſt by robbery, for which reaſon the accounts of their ferocity appear to have been greatly exaggerated. Wars have been frequently undertaken with no other view but that of plunder, by nations who call themſelves highly civilized, and ſuch wars have not been conſidered as an impeachment of their humanity. In anſwer to the complaints of travellers, the princes of theſe little tribes might urge that the ſecrecy of their retreats is to them highly important; that they have, in common with all ſovereigns, a right to puniſh ſpies and enemies; that to pillage or enſlave ſuch merchants as travel through their country without their permiſſion, is not more cruel than to condemn the contraband dealers to death or to the galleys; and while they receive with diſintereſted hoſpitality and kindneſs ſuch as court their protection, they might declaim in their turn againſt the methodical extortions of European cuſtom-houſes.—

'The Circaſſian women participate in the general character of the nation; they take pride in the courage of their huſbands, and reproach them ſeverely when defeated. They poliſh and take care of the armour of the men. Widows tear their hair, and diſfigure themſelves with ſcars, in teſtimony of their grief. The men had formerly

the ſame cuſtom, but are now grown more tranquil, under the loſs of their wives and relations. The habitation of a Circaſſian is compoſed of two huts, becauſe the wife and huſband are not ſuppoſed to live together. One of theſe huts is allotted to the huſband, and to the reception of ſtrangers; the other to the wife and family: the court which ſeparates them is ſurrounded by palliſades or ſtakes. At meals the whole family is aſſembled; ſo that here, as among the Tartars, each village is reckoned at a certain number of kettles. Their food is extremely ſimple, conſiſting only of a little meat, ſome paſte made of millet, and a kind of beer, compoſed of the ſame grain fermented.——

'The foregoing deſcription of the Circaſſians, as far as relates to the free ſpirit of their government, their general modes of life, and many of their particular cuſtoms, is equally applicable to all the mountaineers of Caucaſus, and probably to every uncivilized nation upon earth. But two of their cuſtoms ſeem peculiar to themſelves. The one, by which the huſbands are prohibited, under pain of infamy, from publicly converſing with their wives, ſo that the two ſexes are divided as it were into two diſtinct communities;—the other, by which the education of all male children is entruſted to ſtrangers in preference to the parents, the females only being brought up by their mothers. It is not eaſy to conceive from what diſtant nations theſe ſtrange regulations can be derived; and if we ſuppoſe them to have exiſted in an early period in Mount Caucaſus, they may perhaps account in ſome meaſure for the fabulous deſcription of the Amazons and Gargarenſes, who are placed by ancient geographers in the country now occupied by the Circaſſians *.'

The

* 'The moſt wonderful parts of the ancient ſtory are, the myſterious commerce of the Amazons with their temporary huſbands, the Gargarenſes—their mode of diſpoſing of their male children (killing them)—and the amputation performed on the breaſts of the females, which laſt circumſtance was probably invented by the Greek Etymologiſts, in order to explain the name of the nation. Perhaps it might not be more abſurd to derive that name from the Circaſſian word Maza, the Moon, which is reported to have been the favourite deity of the mountaineers of Caucaſus, than from the Greek word Μαζὸς, which ſignifies a woman's breaſt.' Ellis.

The deſcription of the Amazons, as given by the ancient writers, is plainly allegorical. The *amputation of one of the breaſts* was meant to ſignify that the female only was nouriſhed by the mothers—The *killing of the boys*, that they committed them entirely to the care of ſtrangers.

Diodorus Siculus has given an account of a nation of Amazons in Africa. It is therefore highly probable that theſe are the females originally diſtinguiſhed by that appellation; and who having followed the armies of the Ptolemies, in their expeditions into Aſia, ſettled in the mountains of Caucaſus, retaining their primitive name. Hiſtory, it may be obſerved, informs us, that Æa, the metropolis of Colchis, received a colony from Egypt ſo early as the time of *Seſoſtris*. But if this opinion, that the name of *Amazon* proceeded

immo-

The vocabularies which Mr. Ellis has preſented to us of the *languages*, as he calls them, or, as we rather chuſe to term them, the *dialects* of the Caucaſian nations (ſince, from the ſimilarity of ſeveral of the words, they appear to have but one particular root), are curious, and will furniſh an agreeable entertainment to the etymologiſt. We will ſelect from two of theſe vocabularies a few of the words which are evidently analogous to the Circaſſian expreſſion, and afterward conſider the language of theſe people as it may be derived from a Celtic or Gomerian ſource:

Circaſſians.	*Abkhas.*	*Leſguis.*
Father — Yada.	Father — Yaba.	Father — Dada.
Mother — Yana.	Mother — Yan.	Mother — Nana.
Heart — Goo.	Heart — Goo.	
Moon — Maza.	Moon — Mazia.	Moon — Mayee.
Beard — Jaky.	Beard — Jakay.	Beard — Rheky.

The above will be ſufficient to prove that the aforeſaid people, though dwelling in ſeparate communities, uſe not an entirely ſeparate language; but rather, as we have already obſerved, dialects of one original and particular tongue. This tongue we believe to have been the Celtic; and this, as the matter is untouched by Mr. Ellis, we will, briefly, endeavour to prove. It is agreed then by moſt of the inquirers into the origin and formation of languages—at the head of whom we may place the indefatigable M. Pelloutier—that the Celts, as they were the primitive people of Europe, ſo were they neceſſarily the eſtabliſhers of a language which was afterward common to the ſeveral nations inhabiting that quarter of the globe, and likewiſe to many in Aſia. To give force to the poſition advanced by us—that ſome remains of the Celtic are to be met with in the mountains of Caucaſus, as it is known they are to be found in thoſe of Wales—and to confirm the opinion of the ſaid M. Pelloutier and others reſpecting the languages of Europe as being generally of Celtic extract,—we will lay before our Readers ſome particular words from Mr. Ellis's vocabularies, by which they will perceive the affinity of thoſe words to the genuine Celtic expreſſion, as well as to its derivatives, the Saxon, Greek, Latin, and French: at the ſame time deſiring it may be remembered, that as the ortho-

immediately from Africa, be rejected, we may ſurely be permitted to hazard a conjecture as to its origin with the people of Caucaſus. In the vocabulary of the Cabardian Circaſſians then, we find, that *Maza* is the moon, and *Sana* a mother. Hence, in all probability, *Amazons*, or they who, conſidering the Moon as the governing deity and parent of all, were led to worſhip it, as we have already ſeen. The women too might be thus diſtinguiſhed, in excluſion of the men, on account of their pretended ſkill in divination, and of which hiſtorians have particularly ſpoken. As to the *military* reputation of the Amazons, we have nothing to ſay.

graphy of ancient words is frequently arbitrary, we muſt, in determining on the analogy of languages, be directed principally, if not entirely, by *ſound:*

Father,	Tad, *or* Tader, *Celt.*	Yada, *Circaſſ.*	Dada, *Leſg.*
God,	Dhue, *Celt.*	Khoo, *Circaſſ.*	Dieu, *French.*
Day,	Dæg, *Sax.*	Deh, *Circaſſ.*	
Earth,	Ge, *Greek.*	Ch, *Circaſſ.*	
Star,	Stella, *Latin.*	Stella, *Circaſſ.*	
Name,	Nom, *French.*	Nom, *Circaſſ.*	
Huſband,	Mari, *French.*	Kmary, *Circaſſ.*	

We obſerve that many of the Circaſſian or Caucaſian words are nearly the ſame as thoſe of the uncivilized inhabitants of America. To point them out in a particular manner, and by a neceſſary deduction to account for the peopling of the weſtern world, would lead us into a diſquiſition much too elaborate for our periodical pages. Such, however, is the fact; and they who incline to the opinion of Hornius, and others, who have maintained that America was originally peopled by colonies from Aſia,—particularly from Scythia or Tartary,—have here an additional argument in their favour.

ART. IX. *The Aggrandiſement and national Perfection of Great Britain*; an humble Propoſal, comprehending, under one ſimple and practical Undertaking, without laying additional Burdens on the Subject, the Means of paying off the *Public Debt* of Great Britain, within the Space of 30 Years; of perfecting the Police of the Kingdom; of promoting public and private Happineſs; of accompliſhing the national Improvements; of rendering Proviſions plentiful; of bringing forward the great mental Powers and moral Diſpoſition of Man, ſo as effectually to promote the public Welfare; and ſecure the Stability of the Empire on a permanent, ſolid Baſis. Including the practical Art of ameliorating Land, to the greateſt Advantage. By George Edwards, Eſq. M. D. 4to. 2 Vols. 1l. 5s. Boards. Debrett. 1787.

DR. Edwards appears to be a perſon of a truly patriotic and benevolent turn of mind, and to have been induced to lay this work before the Public, on the beſt of motives,—the promotion of the moſt valuable intereſts of the community to which he belongs. For his good intentions, therefore, he is juſtly entitled to the thanks of his country: as every author is, who exerts his abilities on public-ſpirited principles, rather than with a view, merely, to the private advantage which may accrue to himſelf, from the ſale of a book.

With regard to the Doctor's merit as a writer, we are ſorry to find ourſelves obliged to be leſs liberal of our commendation. In juſtice to the Public we muſt remark, that his mode of compoſition is ſingular, deſultory, and tedious; and that he

frequently embarraſſes his readers, by ſeeming to contradict himſelf, and even by retracting *, in one part of his work, what he had advanced in another: ſo that we are not always certain of being in poſſeſſion of his moſt mature ſentiments. Yet if his candour ſometimes manifeſts itſelf at the expence of his conſiſtency, he, nevertheleſs, merits commendation for his honeſty; and he has an old proverb in his favour, that *ſecond thoughts are beſt.*

But, notwithſtanding any inſtances of our Author's giving way to unſteadineſs, or fluctuation in point of opinion, and notwithſtanding a variety of ſeemingly wild ſtarts of imagination †, he throws out many important hints, and uſeful obſervations, moral, political, agricultural, &c. and had he contented himſelf with giving us his thoughts on the ſeveral ſubjects which his very extenſive plan [if *plan* it may be called] embraces, in a moderate compaſs, like *Greville's maxims* ‡, without attempting a ſyſtematic arrangement, ſuch a publication would, probably, have met with better acceptance, from the generality of readers, than the two quarto volumes before us ſeem likely to obtain, in their preſent form.

We have hinted at ſome appearances of ſelf-contradiction, or inconſiſtency, in this writer; and we ſhall here briefly notice one inſtance, of this kind, which, at firſt reading, ſtruck us as a very remarkable one: the extract will likewiſe ſerve as a ſpecimen of his manner of expreſſing his conceptions:

'France has, in the ſtrongeſt manner, ſtrengthened with Spain, by having granted this [*that*] nation, on the termination of the laſt war, the ampleſt ſpoils of the poſſeſſions taken from the kingdom of Great Britain. It was intended Spain ſhould have had a ſtill greater booty:

* With reſpect to his ſtrictures on the *preſent practice of the law*, in this kingdom, he has, moſt unreſervedly, retracted them, in his prefatory advertiſement.

† Such, for inſtance, as the following Antigallican ſally: 'France, of late, has made John Bull roar not a little, by diſpoſſeſſing him of his Thirteen Colonies. He has therefore began to be afraid of his old enemy, not without good reaſon, for ſhe has brought a great load of miſery and debt upon him; beſide having robbed him the laſt war, of an infinite number of paſtures over ſea, where he was wont to feed his cattle. He has at laſt entered into a commercial treaty with France, to prevent any future bickerings; and has agreed to buy her cambrics, wines, ſilks, and whatever ſhe can ſpare, even her frogs; and in return to let her have any of the commodities of Britain, ſuch as his beſt oak wood, nay, his favourite beef and beer.'—Surely, Sir! we have no occaſion to purchaſe *frogs* of our neighbours: indeed, we have not heard of *their* being yet introduced, in this country, to the tables of even the warmeſt admirers of French diſhes, and foreign cookery.

‡ See Review, vol. xiv. p. 488.

Jamaica,

Jamaica, if it had fallen before the combined fleets in the Weſt Indies, as well as Gibraltar, were to be ceded to Spain; and they are ſtill promiſed. Fortunately for this nation, neither of them were wreſted from it; and perhaps Providence more particularly interfered to preſerve Gibraltar, for the future ſafety of the empire.' Vol. i. p. 14.

What is preciſely our Author's idea with reſpect to the future ſafety of our empire, is not to us quite clear; but the manner in which he has expreſſed himſelf, does not ſeem to correſpond, perfectly, with the following paſſage, in another part of the ſame volume:

'We do not hear of any attempts made by Government, to prevent or diſſolve the confederacy, that at this time actually exiſts, or is certain in a ſhort time to take place between France, Spain, the United Provinces of Holland, and the United States of America. They may be right to poſtpone at this time ſuch attempts; it may be wiſe and politic, not to interpoſe at preſent, until the ardours of their mutual regards, and friendſhips, have ſomewhat abated. However, the utility, and real neceſſity of weakening, or anihilating, ſo formidable a combination, muſt be admitted by all men; and that a friendly connexion with any one of them, converted into a durable attachment, would be of the firſt importance to the kingdom.

'In my opinion, at a proper time, Spain ſhould, before the others, be courted to form ſo deſirable an alliance; with Spain, a confederacy would be moſt advantageous to this country. The means of forming it, are fortunately in our hands; by Gibraltar being ours, which, on proper conditions, we ſhould by all means cede to Spain, for this purpoſe. The main queſtion to be agitated on this ſubject, is that of the utility of this fortreſs to Great Britain. I apprehend it is of no utility, that can ſtand in competition with that, which would enſue, from ceding it to Spain; at leaſt I cannot find (and I have enquired much) what the uſe of Gibraltar is to this nation, which ought in any degree to bar ſuch ceſſion. For the common uſes aſſigned, I regard as too nugatory to mention. I think it a fortunate circumſtance that Gibraltar is ſo unneceſſary and coſtly an appendage of the empire: for, in my opinion, it ſhould be relinquiſhed almoſt at any rate, to ſeparate Spain from her confederacy with France; and put it out of the power of France to keep this kingdom ſo conſtantly embroiled in a ſucceſſion of wars. While this impregnable fortreſs remains in our hands, Spain muſt be a perpetual inveterate enemy.'—

In tranſcribing this paſſage, we think we have happily diſcovered our Author's meaning in the firſt paragraph, where he ſpeaks of the importance of Gibraltar to this nation, and of the interpoſition of 'Providence' in our favour, by preſerving that fortreſs to us, 'for the future ſafety of the empire.' He does not, now, to us, appear ſo plainly to have contradicted himſelf, if he only meant to intimate the importance of our retaining the poſſeſſion of Gibraltar, till a favourable opportunity ſhould offer, of our relinquiſhing that place, for a proper equivalent. Nor do

we

we in the leaſt differ from Dr. Edwards, with reſpect to his politics, on this particular point.

In brief, whatever imperfections may be found in Dr. E.'s performance, we muſt obſerve, in behalf of his modeſty, and becoming diffidence of himſelf, that he does not pretend to give it to the world as faultleſs. Let us, therefore, repeat, in this concluſion of our ſhort account of a greatly diverſified work, our teſtimony to the apparent rectitude of his deſign, and his laudable deſire to promote the welfare of his country, by the publication of his thoughts on the intereſting topics on which he has beſtowed his beſt attention. Whatever may be deemed of him as a writer, we cannot but conſider him as a worthy man, who has dedicated his time and labour to the general good of mankind, and to the increaſe of the proſperity of this nation, in particular.

ART. X. *Bell's Edition of Shakſpere*; or, The Dramatic *Writings of Will. Shakſpere*, with the Prolegomena, and the Notes of all the various Commentators; printed complete from the beſt Editions of Sam. Johnſon and Geo. Steevens. In Twenty Volumes. 12mo. 6l. bound. Bell. 1788.

BY men of cold and phlegmatic conſtitutions, it may be thought that the rage for Shakeſpeare has been carried to exceſs; and that editions have multiplied ſo faſt, that the Public may now be ſaid to be, not only encumbered, but diſtracted, with variety. The critic of taſte, however, who has the honour of letters and of his country at heart, will not ſubſcribe to a propoſition ſo frigid and ſpiritleſs. The genius of Shakeſpeare deſerves all the homage that has been offered by a grateful poſterity:—but this is not the place for the panegyric of that extraordinary man, who, in many of his plays, intermixed indeed with ſcenes of heterogeneous matter, has left to his countrymen the true model of dramatic dialogue; a model, which has not yet been in any degree *rivalled*, and always poorly *imitated*. The glory of Shakeſpeare has been maintained in its proper luſtre by his commentators only: ſome of whom were men who, by their own productions, were ſure of extending their names to aftertimes. In this claſs may be reckoned Rowe, Pope, Warburton, and Johnſon. The reſt may have done ſome good by their labours, but, as Dr. Bentley expreſſed it, *they ride to poſterity on the back of an ancient*. In the next rank to the commentators, ſtand the booksellers, who have ſpared neither money nor attention to decorate the name of Shakeſpeare by ſplendid editions of his works. It has been ſaid, that while he was by theſe means advanced to the pinnacle of fame, the Greek and Roman claſſics have been too much neglected, and that a complete and

ſuperb edition of thoſe great writers has never been publiſhed in England. Their time, we hope, is to come: a noble edition of Cicero has lately iſſued from the Oxford preſs *, and in the preſent age it is more than probable that the example will be followed. For the attention ſhewn to Shakeſpeare, during a great number of years, there was an immediate and preſſing demand. To ſay nothing of the emendations which the text required, Voltaire called aloud on every Engliſhman to vindicate the memory of a genius, who did honour to their country. By decrying, diſtorting, and miſrepreſenting the productions of the great Engliſh bard, Voltaire had the preſumption to hope that, in the opinion of all Europe, he ſhould be able to exalt Corneille, Racine, and himſelf. We took the alarm at home, and every new edition of Shakeſpeare was a full and deciſive anſwer to envy, malice, and detraction. Voltaire continued to traduce and vilify: we held up the works of our bard, and thereby the detractor ſtood refuted. The French nation have, at length, opened their eyes: the truth is now diffuſed among them, and Shakeſpeare ſtands as a Coloſſus, while the moſt that can be done by Voltaire, and indeed the very beſt of our modern writers at home, is to creep under his feet. More perhaps cannot now be expected. Quintilian has obſerved, that where a great genius has reached the ſummit of the ſublime, to ſurpaſs him is impoſſible; and to equal him, too much to be expected. A falling off is more likely to be the conſequence.

To the number of thoſe, who have contributed to the reputation of our immortal bard, Mr. Bell may now be added. His edition has been well received by the Public, and it deſerves all encouragement. The whole is beautifully printed: the type is elegant, and does honour to him, who had the ſpirit to undertake ſo expenſive a work. The Editor has called in the beſt artiſts to his aſſiſtance, and the number and elegance of the engravings which he has given, are fine embelliſhments of the work. He has printed from that text which was, at the time of his undertaking, thought to be the beſt. Mr. Reed's edition was not then publiſhed: an account of it may be ſeen in our Review, vol. lxxv. p. 81. and 161.

We cannot aver that we have peruſed every play in the preſent edition, but what we have ſeen deſerves applauſe; and the whole has the reputation of being correct. We have now a ſet of theſe charming dramas, not only fit for the library, but for a pocket-companion. The ſize of the work, and the type, make it convenient in all places; and, therefore, he who has Bell's Shakeſpeare, has *amicus omnium horarum.* The purchaſer has this farther advantage, that he may arrange the plays into vo-

* See Review, vol. lxxii. p. 56.

lumes

lumes in what order he pleaſes:—this was judiciouſly contrived. The works of the great Poet may be bound up ſeparately, and the Notes and Commentary on each play may be collected in another ſet of volumes, and ſo placed as to correſpond with the ſeries of the plays. He may then read the text, and let himſelf be carried away by the current of the poet's imagination, without that frequent interruption of notes, which is apt to diſtract the mind, and weaken the impreſſion made by the Author.

The reader will obſerve that we have written the name of our bard in the moſt received and accuſtomed manner. Mr. Bell has thought proper to depart from the eſtabliſhed form: he writes SHAKSPERE; but whatever authority he may have for it, there is, we believe, equal authority for the old accuſtomed way; and we are not fond of uſeleſs innovations. If this be an objection, it is, however, a ſlight one: and it is the only one in our power to make. The Editor is juſtly entitled to the applauſe we have given him; and we congratulate the elegant arts, on the ſucceſs of that ſpirit of enterpriſe, which, by exciting emulation, cannot fail of rendering great ſervice to the literature of this country.

ART. XI. *Liberality; or, the Decayed Macaroni.* A Sentimental Piece. 4to. 1s. Dodſley, &c. 1788.

THE character of that ſpecies of fop, called *Macaroni*, has never, to the beſt of our recollection, been defined. If we take our idea of him from this poem, he is a motly mixture of the beau, the buck, the gameſter: in a word, the *faſhionable profligate:* a contemptible, as well as a deteſtable compoſition.

This is an admirable piece of ſatire. If it is not an ANSTY, it is, at leaſt, of equal value with moſt of the productions of the Bath Muſe: and no writer, of the preſent day, will be *afraid* of its being aſcribed to him.

The hero of the tale is drawn in *broken-down* circumſtances, and reduced to ſolicit a ſubſcription for his future ſupport. He relates the marked events of his worthleſs life; and in this detail conſiſts the ſatire on his deſpicable tribe. Take the following ſtanzas, by way of ſpecimen:

VI.

When I firſt came to *years of diſcretion*,
I took a round ſum from the ſtocks,
Juſt to keep up a decent ſucceſſion
Of race-horſes, women, and cocks:

VII.

Good company always my aim,
Comme il faut were my cellars and table:
And freely I aſk'd to the ſame
Ev'ry Jockey that came to my ſtable:

VIII.

No ſtripling of fortune I noted
With a paſſion for carding and dice,
But to him I my friendſhip devoted,
And gave him the beſt of advice:

IX.

" To look upon money as traſh,
Not play like a pitiful elf,
But turn all his acres to caſh,
And ſport it as free as myſelf."

X.

And as Faro was always my joy,
I ſet up a bank of my own,
Juſt to enter a hobbedehoy,
And give him a ſmack of the *ton:*

XI.

In the morning I took him a-hunting,
At dinner well-plyed with champaign,
At tea gave a lecture on punting;
At midnight, on throwing a main:

XII.

His friends too with bumpers I cheer'd,
And in truth ſhould have deem'd it a ſin
To have made, when a *ſtranger* appear'd,
Any ſcruple of *taking him in.*

XIII.

As I always was kind, and ſoft-hearted,
I took a rich maiden to wife;
And though in a week we were parted,
I gave her a penſion for life:

XIV.

My free and humane diſpoſition
(Thank Heaven) I ever have ſhewn
To all in a helpleſs condition,
Whoſe fortunes I'd firſt made my own:

XV.

To ****** with whom long ago,
My friendſhip in childhood begun,
I preſented a handſome *rouleau,*
When his ALL I had luckily won.

XVI.

My friends were much pleas'd with the action,
But *charm'd* when I open'd my door
To his wife, whom he lov'd to diſtraction,
But could not ſupport any more.'

A *vignette*, not ill engraved, gives us the miſerable figure of this wretch. Whether the poet, or the painter, may have had any *individual* in view, as the original of the picture, we know not.—On the whole, we look upon the object, not as a particular macaroni, ſingled out for the example's ſake, but rather as a general character:

" As Knight of the ſhire, to repreſent 'em all."

ART.

ART. XII. *Poems:* Conſiſting chiefly of original Pieces. By the Rev. John Whitehouſe, of St. John's College, Cambridge. 8vo. 3s. 6d. Boards. Robinſons. 1787.

THIS volume contains *Elegies*, *Odes*, *Sonnets*, and *Inſcriptions*. The elegies are in the ſtyle of Tibullus, or rather in that of his imitator, Hammond—

'Unbleſt is he, and born in evil hour,
Whom tyrant-love with iron ſceptre ſways:
Who lull'd ſupine within his ſyren bow'r,
Forgets the meed of honourable praiſe:

Who pines in youth, while on his fickly cheek,
Blaſted by love the drooping roſes die;
Whoſe heart, to ev'ry manly effort weak,
Melts in the ſoft expreſſion of a ſigh.

Science or fame in vain their charms diſplay,
In vain convivial, ſocial hours invite;
In moody indolence he waſtes the day,
And reſtleſs toſſes all the live-long night.'

Mr. Whitehouſe's imagination, though it be not remarkably lively and fervid, "*Acer ſpiritus ac vis*," is yet by no means unpoetical. The 'Verſes written near the Ruins of a Nunnery' have conſiderable beauty, as will be ſeen by the following extract:

'Amidſt theſe deſolated aiſles, where now
Springs the rank weed, and tangling briars moleſt,
The ſainted Siſters from their cloiſter'd cells
Aſſembled, at the ſtated hour of prayer
Chanting their oriſons: and th' evening bell
Swinging with conſtant toll *from the moſſy tow'r*,
Summon'd them frequent 'mid the taper'd choir
To hold late veſpers; from th' embowed roof,
Solemn and ſlow, the pealing organ roll'd
The manly baſs, to voices loud and clear
Anſwering at intervals; round the rude walls
Now clings the ivy pale, and props awhile
Some mould'ring column; in each arched nook
Where legendary ſaints ſtood carv'd in ſtone,
And quaint Madonas on their boſom wore
A holy croſs,—now wreathes full many a ſhrub
Its duſky branches, emulous to ſhade
The falling ſhrine. E'en there where painting breath'd
High o'er the altar, each expreſſive form
Starting to life, and moving o'er the piece,
At Titian's magic touch, or, Raphael, thine;
Now ſits gaunt Ruin, grinning o'er the wreck
His ruthleſs arm has made: while Genius rolls
His fiery eyes around, that blaze at times
Like meteors in a ſtorm; the winds of night,
In hollow accents murmur to his ſighs.

—Here

* * * *

——Here ſhall come
Calm Contemplation from her ſunleſs grot
To meet the favour'd youth, whom ſcenes like theſe
Can pleaſe; who views with eye inquiſitive
Theſe rude memorials of ancient times.
Long o'er theſe ſtones the flow'ring weed ſhall ſpread
Its colour'd folds, and long the thiſtle ſhake
Its white beard to the winds; the wintry ſtorm,
Oft through theſe cloiſter'd cells and arches dim
Shall howl amain; and oft the ſummer gale
Wave the high graſs that tops the ruin'd wall,
Ere he who loves the Muſes ſhall forego
Theſe ſimple beauties and unboaſtful charms,
For Folly's tinſel glitter, though her lyre
To Muſic's ſofteſt blandiſhments be ſtrung
In hall or bower;—theſe o'er the ſoul ſhall ſhed
A placid calm, as when the riſing Moon
O'er the ſmooth lake reflects her ſilver beam.'

Mr. Whitehouſe, however, is not at all times attentive to the harmony of his numbers:—for example,

'Retir'd and ſought th' ocean's utmoſt verge.'

* * * *

'Paſſing each flow'r that ſcents th' amorous gale.'

He ſeems to remember the remark of the poet, that

"*Oft the ear the open vowels tire*;"

and therefore has recourſe to *eliſion*; but as the flow of the verſe is neceſſarily interrupted by it, the practice is diſcontinued by our better poets. The defect, indeed, is trifling, and we really wiſh that there was nothing more material to be objected to him; but juſtice obliges us to acknowlege that he ſometimes runs into error and abſurdity,—of which we will produce an inſtance or two:

—'bidd'ſt the ſoul-commending lyre
Some ſuch magic numbers chuſe
As love and tenderneſs inſpire,
Till the ſorrow ſoothing ſtrain
On the rapt ear with nectar'd ſweetneſs fall.'

A ſound may be ſaid to fall upon the ear with *ſweetneſs*; but it is wholly impoſſible that it ſhould fall with *nectar'd* ſweetneſs. The Poet has unwarily confounded the ſweetneſs or melodiouſneſs of ſound, with the ſweetneſs which is perceivable by the palate,—by the ſenſe which we denominate *taſte*. We know, indeed, that the like incongruous metaphor is frequently found in poetry, but we have not the leſs objection to it on that account:

'Naiad, that lov'ſt to pour thy azure wave
In ſoft mæanders thro' yon ſhadowy cave;
Whoſe woods faint-murmuring *o'er* the rocky ſteep,
O'er all the place a ſolemn ſtillneſs keep'—

But

But if the woods are 'faint-murmuring,' how can they keep a 'ſolemn ſtillneſs?' *Faint-murmuring* is *ſound*; and *ſtillneſs* is privation, or abſence, of all ſound.

'Dear Goddeſs of each amiable Muſe.'

This is the beginning of an addreſs to Simplicity. But what it is to be the *Goddeſs of an amiable Muſe*, we do not know.

——'ſlant hillock gay,
With which erſt Flora deck'd in trim array.'

The ſecond line is faulty in its conſtruction. 'Erſt' appears as though it were an epithet. It might be written thus:

Which Flora erſt bedeck'd in trim array.

There are other inaccuracies in Mr. W.'s poems. We likewiſe track him in the walks of Akenſide, Warton, Shenſtone, &c. &c. He is, however, a man of abilities; but let him ſtudy to be correct: correctneſs (ſince the days of Pope) is a quality expected in every one who aſpires to the name of *Poet*.

ART. XIII. *Remarks on the moſt important Military Operations of the Engliſh Forces*, on the Weſtern Side of the Peninſula of Hindooſtan, in 1783 and 1784; in which the Conduct of the Army under the Command of Brigadier General Mathews is vindicated, from the illiberal Miſ-repreſentations contained in a late Narrative, ſigned JOHN CHARLES SHEEN, and publiſhed by Order of the Court of Directors of the Eaſt India Company. By a Britiſh Officer. 8vo. 2s. Robſon and Co. &c. 1788.

WHEN a writer preſents a ſtate of facts or events to the Public, and pledges himſelf for their authenticity, he has a right to a degree of credit, proportionate to the character and rank which he holds in ſociety. On this principle, we paid due regard to the narratives of Capt. Oakes and Lieut. Sheen, and mentioned them accordingly, in our 72d volume, p. 379. Theſe gentlemen, however, are here animadverted on, by a writer who pretends to better information, but who has withheld the ſanction his name, and contented himſelf with telling us that he is '*A Britiſh Officer*;' and with ſigning the initials J. M. to his Dedication '*To the Officers in the Service of the King, and of the Eaſt India Company, employed during the late War on the Weſtern Side of India*;'—with whom he ſays, he had the honour to ſhare in their toils, and to be an eye-witneſs of their ſervices.

We wiſh that J. M. had given us his name at length, as it might have added great weight to his repreſentations, and precluded the objection of thoſe who pay little regard to anonymous accounts; and who, beſide, may deem it an infraction of the laws of literary war, thus, in diſguiſe as it were, or under a maſque, to enter the liſts againſt the man who appears *in propriâ perſonâ*.

The Remarker premiſes, that his intention in writing theſe letters, 'is not to exculpate General Mathews from imputed guilt, but to clear his officers and ſoldiers from the imputations with which they have been indiſcriminately aſperſed, as if it were not poſſible for them to be otherwiſe than guilty under him.—Admitting him, therefore, in all reſpects, to be as culpable as repreſented,—guilty of cruelties and peculation,—it muſt be unjuſt to make it a neceſſary conſequence, that the officers of the army under his command were equally criminal: for in direct contradiction of all the malicious repreſentations to their prejudice in the public prints, I can in conſcience poſitively declare, that there never was an army in any quarter of the globe leſs inclined to cruelty and oppreſſion; nor one which had exhibited ſtronger proofs of unwearied zeal, honour, and humanity, than that employed on the weſtern ſide of India, during the laſt war.'

The narrative of Capt. Oakes comes firſt under this author's notice. As we cannot deſcend to the enumeration of particular facts, we ſhall here only obſerve, in brief, that our 'Britiſh Officer' conſiders the charges of licentiouſneſs, rapine, and cruelty, brought againſt the officers who ſerved under General Mathews, as totally groundleſs, and ſlanderous in the higheſt degree.

With reſpect to Lieut. Sheen's narrative, the Remarker is equally ſtrenuous in contradicting that part of it which repeats and enforces the above-mentioned charges againſt the Britiſh ſoldiers; and, in return, he is occaſionally very free in his glances at the credit of the Lieutenant's teſtimony, and even againſt the Lieutenant himſelf; frequently aiming at him a random ſhot from the battery of Ridicule—a battery which moſt controverſialiſts are ever forward to open on their opponents.

We hope, for the credit of the Britiſh name and nation, that we have here a more fair and juſt account of the conduct of the unfortunate General M. and his troops, than that which had before been given. The Author does not undertake the General's vindication in every point, but only where tyranny and oppreſſion have been laid to his charge; and we regret with him, that no *general and impartial* hiſtory of the military operations of the Britiſh forces in Hindooſtan, has been publiſhed under the ſanction of any reſpectable authority, though, as he obſerves, the ſubject 'is of the higheſt magnitude, and deſerves to be recorded in the moſt circumſtantial manner.' As to ſome *particular* papers, including Lieut. Sheen's narrative, the Remarker conſiders them as having been publiſhed under the Company's authority, and as adapted rather to ſtrengthen than to remove thoſe 'illiberal aſperſions' which have gained too much credit 'with the uninformed part of mankind.'

The tract now before us is well calculated to do juſtice to the injured reputation of our troops, and to give the Public more ſatisfactory information than had before been obtained, concern-

ing

ing the principal events which are here brought under review. The relations, with reſpect to many of the circumſtances, are highly intereſting, and the traits of Tippoo Saib's character will increaſe the abhorrence and deteſtation, in which that Eaſtern tyrant has long been held by the friends of HUMANITY in every part of the globe to which the report of his horrid barbarities hath extended.

ART. XIV. *Elements of Natural Hiſtory, and of Chemiſtry:* being the Second Edition of the Elementary Lectures on thoſe Sciences, firſt publiſhed in 1782, and now greatly enlarged and improved, by the Author M. de Fourcroy, Doctor of the Faculty of Medicine at Paris, of the Royal Academy of Sciences, &c. &c. Tranſlated into Engliſh. With occaſional Notes, and an hiſtorical Preface, by the Tranſlator. 8vo. 4 Vols. 1l. 4s. Boards. Robinſons. 1788.

WE expreſſed our hearty approbation of the firſt edition of M. de Fourcroy's work *, regretting only that the office of tranſlating it had been undertaken by a perſon, who was unequal to the taſk. The preſent publication is, as the title-page expreſſes, very much improved throughout, and *enlarged* from two volumes to four; the diſcoveries made ſince the former went to the preſs (in 1781) having required many corrections and additions. The tranſlation is executed with fidelity and propriety, and we think we can recogniſe in it the ſame maſterly hand, to which the Engliſh philoſophers have already been indebted for ſeveral valuable productions of the continent.

The Tranſlator's notes are few, but judicious. There is one very curious, and of conſiderable length [in vol. i. p. 108—115.], containing a ſeries of propoſitions, drawn up in the geometrical form, on the theory of heat;—not its *chemical* theory, but that of its communication, quantity, and the different capacities of bodies for containing it; which are objects of mathematical demonſtration, and muſt obtain equally, whatever its nature may be. From theſe propoſitions, a rule is deduced, for inveſtigating (from the ratio of the capacities of the ſame body in its ſolid and fluid ſtates, and the number of degrees that the fluid would increaſe in temperature by the heat which ſimply melts the ſolid) the number of degrees between the temperature of the ſolid juſt melting, and the natural zero, or abſolute privation of heat; and from experiments on water and ice, the zero is determined to be 1300 degrees of Fahrenheit's ſcale, below the freezing point of water.

The Tranſlator has given, in his Preface, a conciſe hiſtorical account of ſome of the principal changes which the chemical

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* See Monthly Review, vol. lxxiii. p. 329.

ſcience has, of late years, undergone. A fair and impartial ſtatement of theſe points, which we believe this to be, is now the more neceſſary, as 'it is certain' (to uſe his own words) 'that the want of a ſpeedy and faithful communication of philoſophical diſcoveries between Great Britain and the continent, together with the unprincipled conduct of ſuch perſons as are daily employed in endeavouring to appropriate to themſelves the diſcoveries of others, have produced many hiſtorical miſtakes: and on the other hand, among the variety of new theories of chemiſtry offered to the Public, few have been exhibited with a proper diſcrimination between hypotheſis and matter of fact.'

Of the above-mentioned want of ſpeedy and faithful communication between us and our neighbours, we obſerve a ſtriking inſtance in the preſent work, vol. i. p. 152. 'An inſtrument capable of indicating with exactneſs the high degrees of heat' (M. de Fourcroy ſays) 'would be an acquiſition of great value and importance. We are aſſured that ſuch an inſtrument has been conſtructed in England. It conſiſts of a very acute angled cone, on which a ring of the ſame matter is occaſionally placed. The contraction of the dimenſions of the cone by heat cauſes the ring to ſink to a poſition nearer the baſe, according to its intenſity. This ingenious inſtrument is yet unknown in France.'

This ſtrange miſrepreſentation of Mr. Wedgwood's thermometer is corrected by the Tranſlator in a note; but we could hardly have believed that ſuch a chemiſt as M. de Fourcroy ſhould be ſo ill informed reſpecting an invention (of which he ſo well underſtood the importance, and felt the want), that was deſcribed at large in the Philoſophical Tranſactions ſo long ago as the year 1782 *, and connected with the common thermometer, ſo as to form one regular ſcale of heat from the freezing of mercury, up to the ſtrongeſt fires of our furnaces, in 1784 †.

With regard to the different theories which have lately divided the philoſophical world, the Author, in the firſt volume, embraces the phlogiſtian, as explained and modified by Macquer; but many important facts which aroſe in the progreſs of the work, induced him to change his opinion, and to adopt the principles of Lavoiſier. As theſe facts could not be inſerted in the places which they ought properly to have occupied, he has prefixed a connected view of them, with all the others that relate to the ſame ſubject, ſo far as they are known, under the title of 'A ſhort Account of the Nature and Properties of Elaſtic Fluids;' ſtating, clearly and diſtinctly, the ſyſtem of Lavoiſier, in its full extent. We ſhall here juſt obſerve, that ſome other important facts have ariſen ſince the time of M. de Fourcroy's publication, which, had they been then known, ingenious and

* See Review, vol. lxix. p. 386.

† ——— vol. lxxii. p. 250.

alluring as his theory certainly is, would probably have ſtill prevented his becoming a proſelyte to it: we ſhall ſoon have occaſion to lay theſe facts before our Readers, in the courſe of our monthly labours.

Thoſe parts of the work which relate to Natural Hiſtory are much improved and enlarged, as well as the directly chemical parts. The two ſciences indeed are in many places ſo cloſely connected, that they cannot be entirely ſeparated: of the ſubjects of the mineral kingdom, in particular, no uſeful or perfect arrangement can be made but from their chemical properties; and accordingly the mineralogic ſyſtems of Kirwan and Bucquet, founded on thoſe properties, are introduced very conſiſtently with the general plan of the work. We cannot ſay ſo much of M. Daubenton's, which is here diſplayed *con amore*, and which is built upon external configuration, texture, hardneſs, tranſparency, and other ſimilar circumſtances, that are rather adventitious than eſſential to the reſpective ſubjects, and afford moreover, in many inſtances, not very perfect diſcriminations. Still leſs do we approve of introducing the claſſification of animals, as eſtabliſhed by Linné, Daubenton, Briſſon, Gouan, and other Naturaliſts; for though it is only from the figure, and from the number and diſpoſition of the different parts, that any methodical arrangements, or diſcriminations, of animals can be taken, yet we conceive that ſyſtems of this kind do not very well accord with a ſyſtem of chemiſtry: to us, at leaſt, they appear to form rather an heterogeneous aſſemblage. And beſide, when two branches of Natural Hiſtory (Mineralogy, and Zoology in all its ſubdiviſions) are ſo minutely treated, we can perceive no good reaſon why the other great branch, Botany, ſhould have been excluded.

But whatever little incongruities there may be in this reſpect, the work upon the whole has great merit, and we recommend it as a very valuable ſyſtem both of the practical and ſcientific chemiſtry of the preſent time.

Before we conclude, we muſt take the liberty of obſerving to the tranſlator, that ſome literal inaccuracies have eſcaped him, which a little attention in reviſing the ſheets from the preſs might have corrected. There occurs to us at preſent only one that materially affects the ſenſe, or can much embarraſs the reader: it is in a note of his own, vol. iii. p. 407. 'Platina' (he ſays) 'when purified from iron by repeated coction in ſpirit of ſalt, ſolution in aqua regia, and precipitation of the iron by *aqua regia*, may be fuſed with a ſtrong heat.' This laſt *aqua regia* is obviouſly either a miſtake of the tranſcriber or compoſitor, or one of thoſe inadvertencies *quas humana parum cavit natura*: but what ſhould the word be? We ſuppoſe *Pruſſian lixivium*.

MONTHLY CATALOGUE,

For AUGUST, 1788.

POETRY.

Art. 15. *An Epiſtle from Pindar to his pretended Couſin Peter:* In which are many curious and original Anecdotes of the *Pſeudo Pindar*; with an Appendix, containing Peter's celebrated Song of "O the Roaſt Pork of Old Truro," being one of the earlieſt of his ſatirical Productions. 4to. 2s. 6d. Bew. 1788.

THE ſtyle of the old Theban bard is greatly altered, and he has abated much of his ſpirit, ſince he took to writing in Engliſh. —To whatever cauſe it may be owing, it ſomehow happens, that all Peter Pindar's antagoniſts are *out of luck*, as the phraſe goes. We ſhould be glad, however, for once, to ſee him meet with his match.—Pindar (the *Engliſh* Pindar, whoſe performance is now before us) has dreſſed up ſome ſtories about Peter's having once had an hoſtile operation performed on his noſe, when he was an apothecary in Cornwall; of his fiddling; and of his preaching in Jamaica, where he was Chaplain to Governor Trelawney; of his ill ſucceſs in pharmacy; and of his being reduced to wear ſtockings without feet. Some of theſe anecdotes are illuſtrated by ſatirical engravings;—but where is the *Muſe of Fun?* Peter's Muſe, we mean, "to ſet the table in a roar." Such *ſober lays* as theſe will never gain the laugh againſt "the pleaſant ſcoundrel,"—as Johnſon once called a member of our

the occaſion. The great point, in this conteſt, would be, to carry the *laugh* againſt the Corniſh poet; for, ſurely, his opponents give him the greater conſequence, by being ſo *angry* with him,—which, however culpable he may appear in the eyes of a good and loyal ſubject, ſhould, if poſſible, be avoided.

Art. 17. *Poems on ſeveral Occaſions*, never before publiſhed. By James Woodhouſe. With an Addreſs to the Public. 4to. 3s. ſewed. Sold by the Author, No. 10, Lower Brook-ſtreet.

Mr. Woodhouſe, who, as we have before remarked *, is not a poet of the very loweſt order, is diſpleaſed at the ridicule which has recently been thrown on his ſovereign, and he thus invokes his countrymen in ſupport of the royal cauſe:

'Is there nō champion in the liſts of fame,
Who dare ſtand forth to guard a ſovereign's name?
Who dare take up the glove, return the ſtone,
Preſumption has dropp'd down, and pride has thrown?
No hero, mail'd with wealth, with honour caſqu'd,
Who dare diſdain diſguiſe; appear unmaſk'd
With warlike weapons, boldly to oppoſe
A King's falſe friends, or hoſts of ambuſh'd foes?'

As Mr. W. poſſeſſes a reſpectable private character, and as it is ever our wiſh to contribute as much as may be in our power to the relief of indigent merit, we will tranſcribe a page or two of his prefatory addreſs to the Public:

'Poſſeſſed of little, and encumbered with much, my duty forcibly urges me to ſome trial, to retrieve my circumſtances, and ſubſiſt my family. My preſent attempt appeared the moſt plauſible for repelling thoſe wants that muſt inevitably, without an effort, ſoon ſink myſelf, and them, to ruin and wretchedneſs. It is a little like attempting to make diſcoveries in an unknown ſea, without a compaſs, and without a crew; without proper proviſion, and without a pilot. My own weak and wavering abilities are but poor directors; ſo that I am left to depend on the kind and generous volunteers in ſociety who may humbly condeſcend to engage in my ſervice (ſome of whom Providence has already procured me), and the Author of that Providence, the Parent and Governor of the univerſe; who never fails to ſupply the place of a pilot to all who implicitly confide in his protection and guidance; and, though I ſhould be wrecked in the expedition, yet will he not fail to conduct me, finally, to an haven of repoſe, beyond the reach of all future calamity. My views are virtuous, and my endeavours ſhall be upright; and I ſhall wait with patience, and hope, for the indulgence and encouragement of all thoſe whoſe humane hearts that gracious and good Providence ſhall influence in my favour; and to whom, next to the firſt Mover, I ſhall look up, as a conſtant debtor: ſtill endeavouring to deſerve their countenance and ſupport, by all the means that duty and deference ſhall ſuggeſt. It may be aſked why I attempt a buſineſs ſo foreign to all my former experience. Without inclination nothing eſſential is ever atchieved: the want of that inclination prevented me

* See Rev. vol. xxxv. p. 78.

making any great proficiency in my original employment *; and eighteen years of inattention to that employment, in a ſtate of ſervitude, have leſſened thoſe abilities, as well as diminiſhed that diſtinctneſs of ſight, which are neceſſary to complete execution, without making an adequate compenſation for ſuch eſſential ſacrifices. Being preſſed into the ſervice, I have procured no penſion; and, though not entirely diſabled in body, I have received ſome wounds which will not be readily cured. I had conceived myſelf poſſeſſed of ſome attainments in the agricultural art (an art the moſt congenial to the human conſtitution); but the opinion of one, whoſe opinion may, perhaps, have ſome weight with the world, has precluded me from that reſource. A repetition of ſervitude ſtill remains; but I have given ſo little ſatisfaction to others, and have found ſo ſmall comfort and advantage to myſelf, in that condition, that I neither hope, or wiſh, or feel, much encouragement to make another trial.'

Art. 18. *Poems on various Subjects*, by Charlotte Eliz. Sanders. 12mo. 3s. ſewed. Wilkie. 1787.

Miſs Sanders, in her Preface to this collection of poems, ſays—'Urged by the ſolicitations of many friends, I have ventured to offer to the Public theſe trifling productions of my youthful Muſe. When their errors meet the pervading eye of Criticiſm, may they prove too ſimple to provoke its frown: or if found entirely unintereſting, may they be permitted to paſs uncenſured to the regions of oblivion.'

Theſe performances are in truth ſo very *ſimple*, ſo *entirely unintereſting*, that we ſhall certainly comply with the lady's requeſt. We will not attempt to arreſt them in their progreſs to the ſhades.

"——The gates are open night and day;

the firſt glance over Dr. F.'s performance, that his chief object was to impreſs the reader's mind with the peculiar hardſhips that fall to the ſhare of a Navy-ſurgeon. He had, himſelf, been three years in that line.

Many uſeful obſervations are alſo interſperſed, on ſuch points as are moſt likely to ſtrike the curious obſerver, in the courſe of a voyage. Various ſcenes, natural appearances, and incidental ſituations, are well deſcribed; particularly the diſtreſs and danger of a ſhip, in a violent ſtorm: and, throughout the whole, the poetry, if it has no claim to the praiſe of elegance, ſeems not ill adapted to the ſubject, and to the rugged element on which, perhaps, the work was compoſed. In a word, not wiſhing to regard a production of this peculiar caſt, with too much critical attention, we have been conſiderably entertained, as well as informed, by the peruſal of it.—For the Author's "Maritime State conſidered, as to the Health of Seamen, &c." ſee Rev. Dec. 1787, p. 497.

Art. 21. *Euphroſyné*, an Ode to Beauty: addreſſed to Mrs. Crouch. By Sylveſter Otway. 4to. 1s. Faulder, &c. 1788.

If there is a 'Poet's Corner' in the great temple of THE SUBLIME, in Moorfields, this writer (ſhould he continue in the glorious career in which he ſets out) will certainly be entitled to a conſpicuous ſeat in it. We may apply to him his own motto,

"Can any mortal mixture of earth's mold
Breathe ſuch divine enchanting raviſhment?"

COMUS.

Art. 22. *Philoſophic Venus:* an Ethic Epiſtle. Addreſſed to a young Nobleman. With Notes and Illuſtrations. 8vo. 1s. Ridgeway. 1788.

This piece of poetic libertiniſm was firſt publiſhed in 1775: See Rev. vol. lii. p. 552.

Art. 23. *The Lyric Works of Horace*, tranſlated into Engliſh Verſe: to which are added, a Number of original Poems. By a Native of America. 8vo. 2 Vols. 5s. ſewed. Philadelphia printed; and ſold by Dilly in London. 1786.

This article involves us in ſome difficulty. To praiſe the publication before us, would be groſs violation of conſcience; and if we honeſtly expreſs our opinion, and treat this Tranſatlantic verſifier as we really think he deſerves, he will be ready to exclaim—"Did I not propheſy that, *as an American*, I muſt expect little quarter from the *Reviewers* of England?"—*Dedication*, p. v.——A pl——on all *ſuch* prophecyings! Here, boy! put this book on the lower ſhelf there, in the corner, among the *reſpites*, next to the *condemn'd hole*.

DRAMATIC.

Art. 24. *A Quarter of an Hour before Dinner*; or Quality Binding. A Dramatic Entertainment of one Act; as performed at the Theatre Royal in the Haymarket. 8vo. 1s. Lowndes. 1788.

The unknown author, in his prefatory advertiſement, congratulates the Public, on their 'being able to bear with a ſingle ACT of plain, common life, that endeavoured to ſpeak to the heart, rather than

than the fancy.' It is ſeldom that any literary effort which is well-aimed at the human heart, fails of ſucceſs.—If we may judge of the *repreſentation* from the ſatisfaction that hath been afforded us in the peruſal of this little piece, *it could not fail*. Its object is to ſatirize the affectation of aſſociating with thoſe of ſuperior rank, and to ſhew the folly of depending on the ſpecious profeſſions and civilities of the Great. This plan is executed in an eaſy, natural, and agreeable manner.

SLAVE TRADE.

Art. 25. *An Addreſs to the Inhabitants, in general, of Great Britain and Ireland*; relating to a few of the Conſequences which muſt naturally reſult from the Abolition of the Slave Trade. 8vo. 1s. Liverpool printed, and ſold by Evans, &c. in London. 1788.

The Author contends, that the conſequences of an abolition of our African trade for ſlaves, would be moſt ruinous to this country. His arguments are arranged under the three following heads: 1. 'The ſlave trade *lawful*, according to the different ſtates of nations over the face of the earth.' 2. 'The ſituation of the Negroes *bettered* by their changing African maſters for thoſe in the Weſt Indies.' 3. 'The trade *uſeful* to ſociety in general, and to this country in particular.' For his ſtatement of facts, and his reaſoning on theſe beaten ſubjects, we refer to the pamphlet at large.

BIOGRAPHY.

Art. 26. *Authentic Memoirs*, and a Sketch of the real Character, of the late Right Honourable Richard Rigby. 8vo. 1s. Debrett.

parental reſentment; when ſhe was ſuppoſed to have periſhed in the flames. Her adventures in ſearch of laborious ſubſiſtence, are natural enough, until ſhe married a young farmer, with whom ſhe had lived as a ſervant. The moſt unlikely part of the ſtory is, that neither ſhe, from natural affection, nor her ruſtic mate from views of intereſt, ever relieved the concern of her family with the information of her welfare.

The writer underſtands human nature well, and in a little epiſode concerning a beautiful, a good, but unfortunate gypſey girl, has inſinuated ſome reflections that will, as uſual in ſuch caſes, be loſt on thoſe for whoſe uſe they are intended. Thoſe of her ſex in any degree removed from the lower ranks of life, reject with diſdain any ſentiments that thwart their exalted ideas of their own deſerts, and interrupt their golden expectations.

The ſtyle of theſe tales is eaſy, but the language groſsly incorrect; and a page and a half of *errata*, though they proclaim a ſhameful number, do not contain all the typographical errors in this ſmall volume: theſe circumſtances perſuade us that it is the production of ſome writer not familiar with the preſs.

Art. 28. *The Inquiſitor*; or inviſible Rambler. By Mrs. Rowſon. 12mo. 3 Vols. 7s. 6d. ſewed. Robinſons. 1788.

Mr. Inquiſitor is preſented by his guardian genius with a ring; which ring, when placed on his finger, is to render him inviſible. Thus, like the Aſmodeus of Le Sage, the writer has an opportunity of viewing the ſecret tranſactions of mankind, and of commenting on them accordingly—that is to ſay, as good or evil manners may be found to prevail.

There is nothing of novelty in the idea, nor any thing particularly ſtriking in the execution of the work. It may, however, be peruſed with profit by our youthful friends, as in ſome of the ſtories here preſented to us, the duplicity and diſhoneſty ſo frequently to be found in the world, are exhibited with a tolerable degree of ſkill. The Authoreſs is evidently in poſſeſſion of a feeling heart. But *ſtyle*, and the various graces of compoſition, are yet to come.

Art. 29. *Roſa de Montmorien.* By Miſs Ann Hilditch. 12mo. 2 Vols. 5s. ſewed. Lane. 1787.

Roſa de Montmorien is a lively and agreeable laſs. Let her not, however, imagine that ſhe is a *goddeſs*, becauſe we allow her to be in poſſeſſion of ſome perſonal charms. There is a degree of beauty both in the phyſical and the moral world, which may be intitled to a favourable report, though not to particular and abſolute praiſe. In other words, the ſtory of this novel is trifling; and, from a bad arrangement of the incidents, it is ſomewhat obſcure.—But the language is often pretty, and might, with a little attention, have been rendered correct. Miſs H. will one day, we think, preſent us with a better work.

Art. 30. *The Widow of Kent*; or the Hiſtory of Mrs. Rowley. 12mo. 2 Vols. 5s. ſewed. Noble. 1788.

Mrs. Rowley, with ſeveral children, and in narrow circumſtances, is left a widow, at an early age. She is deprived of her little property

perty by the machinations of a villain, and her daughters are reduced to a ſtate of ſervitude. The manner in which ſhe conducts herſelf amid the ſevereſt trials of fortune, are ſuch as elevate her character above the crowd; and ſhew that *ſtrength of mind*—a quality by many ſuppoſed to be peculiar to man—is yet to be found in the female form.

This novel may be peruſed with advantage by every woman in the ſituation of our heroine; deprived

——"Of every ſtay, ſave innocence and Heaven;"

but whoſe virtue is at length rewarded with temporal happineſs.

Art. 31. *The Victim of Deception.* 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

This novel appears to be of French extraction. The ſtory is briefly as follows: A young and beautiful female becomes enamoured of a man of libertine principles, and *very delicately* invites him to her bed. The gentleman, as will be readily imagined, complies; and then abandons her to the ſorrows of remorſe. How far he is to be juſtified in his conduct, or whether the lady can properly be termed the *Victim of Deception*, we muſt leave to the determination of caſuiſts. With reſpect to the merits of the work, we muſt remark—that the paſſions are repreſented by our author in ſuch warm and glowing colours, that the woman who riſes from the ſtudy of his pages with an unheated imagination, may ſafely ſit down to the peruſal of *Thereſe Philoſophe*.

Art. 32. *The Half-pay Officer; or Memoirs of Charles Chanceley.*

as the great patron * of Sunday Schools. The Editor adds, that he thinks M. Berquin's work is well calculated for that valuable inſtitution, but we think that moſt of thoſe who have read the 'Children's Friend,' will join us in being of a different opinion; for M. Berquin intended his work chiefly for children of a rank that will never be met with in a Sunday ſchool. Some of his '*Petites Pieces*,' indeed, relate to thoſe of a lower claſs, and might not, perhaps, be thought improper for this purpoſe; if no other objections are urged.

The ſtories here ſelected, are taken from that tranſlation of the entire work, which was publiſhed in four volumes by Mr. Stockdale, and noticed in our Review for June laſt, p. 537.

Art. 34. *The Parental Monitor.* 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

"Delighful taſk! to rear the tender thought,
To teach the young idea how to ſhoot,
To pour the freſh inſtruction o'er the mind," &c.

The writer of theſe volumes (Mrs. Elizabeth Bonhote) appears to have felt the full force of the above-quoted obſervations of the gentle, natural, and elegant Thomſon. The introductory part of the work contains an addreſs to her children, in which the maternal character is ſeen in its proper colours: bright and vivid, but ſimple and unadorned with foreign ornament. The inſtructions ſhe lays down for them in their progreſs through the rugged and perilous ſtages of life are excellent, and are farther enforced by apt and judicious ſelections from the moſt admired Britiſh writers both in proſe and verſe. In a word, the fair Authoreſs has eminently ſucceeded in what ſhe propoſed to herſelf, 'to endeavour—by the force of example—to guard youth from error, and by ſo doing, ſhield old age from many of its agonizing ſorrows: to caution the thoughtleſs, humble the vain, and reform the vicious.'—We hope her publication will meet with that encouragement from the world to which it is entitled, as well from its principle as from its intrinſic merit.

Art. 35. *The Children's Miſcellany.* 8vo. 3s. Boards. Stockdale. 1788.

The Editor's Preface to this Collection inform us that,

'Some gentlemen of fortune and literary abilities had once conceived the ſcheme of contributing to the entertainment and inſtruction of the riſing generation, by a ſelection of the moſt intereſting and improving hiſtories from different authors.'—'After they had made ſome progreſs in the execution of this ſcheme, they were compelled by accidents which it is unneceſſary to relate, to abandon their deſign. But, though the modeſty of the authors would rather have led them to ſuppreſs what they could not engage to finiſh, the Editor, to whom their papers were entruſted, has judged them too valuable to be entirely ſuppreſſed.'

The volume commences with 'the hiſtory of Little Jack,' which, we are informed, is the production of the ingenious Mr. Day. It is

* We ſay *patron*, becauſe *ſome people* have lately diſputed his claim to being called the *founder*.

entertaining

entertaining and inſtructive, and fully demonſtrates the truth of the Author's poſition, that it is of very little conſequence, under what circumſtances of birth or fortune a man comes into the world, provided he behaves well, and diſcharges his duty when he is in it.—Various amuſing ſtories follow, interſperſed with the natural hiſtory of the elephant, lion, rhinoceros, &c. and the book concludes with 'the hiſtory of Philip Quarll,' of which we need ſay nothing, as moſt of our readers will perhaps remember their having read it, when they were young. It is here introduced by a ſhort preface likewiſe written by Mr. Day, which is replete with good ſenſe, and ſound obſervations, characteriſtic of the Author.

Art. 36. *The Hiſtory of Little Jack.* By the Author of Sandford and Merton. 12mo. 1s. bound. Stockdale. 1788.

This inſtructive little hiſtory is publiſhed ſeparate from the above mentioned 'Children's Miſcellany,' to accommodate its admirers, at a low price. It is embelliſhed with twenty-two neat wooden cuts.

Art. 37. *The Sunday Scholar's Manual*, Part I. By Mrs. Trimmer. 12mo. 1s. bound, or 10s. per Dozen. Longman, &c. 1788.

Art. 38. *The Sunday School Catechiſt*; conſiſting of familiar Lectures. With Queſtions for the Uſe of Viſitors and Teachers. By the ſame. 12mo. 2s. bound. Longman, &c.

The indefatigable Authoreſs has publiſhed theſe two little tracts at the ſame time, becauſe, as ſhe obſerves, each correſponds with the other, and either, alone, would be incomplete.

In her preface, ſhe ſays, 'I have given to my work the title of the *ſchool* catechiſt, becauſe I would not be regarded as invading the province of the clergy. It has long been conſidered as a part of the buſineſs of ſchools to prepare catechumens for the examination of their reſpective miniſters. The *ſchool* catechiſt pretends to nothing more. It is not my deſign to ſuperſede the works, or to exalt myſelf to a level with perſons of acknowledged eminence, who in this or former ages have condeſcended to write lectures, catechiſms, &c. for the poor; on the contrary, my wiſh is to render their valuable tracts more profitable by opening the minds of the illiterate ſufficiently to enable them to improve by writings which have no fault, but that of being above the comprehenſion of thoſe whoſe underſtandings have had no previous culture. In purſuing the propoſed plan, it will be my endeavour to conduct the ſcholars ſtep by ſtep, to ſuch a degree of Chriſtian knowledge as may furniſh them with ſolid principles for the cheerful performance of the duties of their humble ſtation; enable them to underſtand all that it materially concerns them to know of the *ſacred writings*; and excite and keep alive in their minds the hope of obtaining an eternal inheritance. I have attempted to prove in a familiar manner, the certainty of divine revelation—the truth and authenticity of the holy ſcriptures. In the ſecond part of this work, it will be my endeavour to make the ſcholars acquainted with the general ſcope of the ſcriptures of the Old Teſtament, and in a third, to enable them to ſtudy the *New Teſtament* to advantage. I ſhall make the leſſons as general as I can, conſiſtently with my own fixed principles; for it is my deſire not only to avoid giving offence to Chriſtians of different perſuaſions, but

but to promote, as far as poſſible, that harmony which at preſent unites them in the ſame good work.' Such liberality of ſentiment cannot fail of recommending theſe performances to all, in general, who are concerned in the education of children; and to thoſe in particular who wiſh to promote the important inſtitution of Sunday ſchools.

POLITICAL.

Art. 39. *Two Pair of Portraits,* preſented to all the unbiaſſed Electors of Great Britain; and eſpecially to the Electors of Weſtminſter. By John Horne Tooke, an Elector of Weſtminſter. 8vo. 1s. Johnſon. 1788.

In the firſt pair of portraits here exhibited (in *contraſt,* not as *companions,* or by way of *parallel),* we are preſented with the late Lords Holland and Chatham; who had each been *Paymaſter of the forces,* but with very different effect to *themſelves.* The one—'refuſing all perquiſites, and *retiring voluntarily,* no richer than he entered;—in the ſettlement of his accounts neither delay, nor diſtruſt, nor diſpute, nor arrear. The OTHER, making every poſſible emolument, and *reluctantly removed,* immenſely rich,—his accounts not to this moment ſettled,' &c. This is a ſmall ſpecimen of the manner in which the principles and practices of the ORIGINALS are here ſet in oppoſition.—We need not anticipate the political ſpectator in his remarks on theſe performances.

In the ſecond pair of portraits, we view the two ſons of the above-named *pair* of Lords, Mr. Fox, and Mr. Pitt; and here the contraſt is equally ſtrong and remarkable. The drawing ſeems to be very accurate, and the characters and colouring are well ſupported by our recollection of facts which are freſh in every one's memory; and to which the artiſt has taken effectual care to refer us.—But when we remind our readers that Mr. Horne Tooke is the painter—(he who ſo lately, and ſo ſtrenuouſly, diſtinguiſhed himſelf in the Weſtminſter election, and in the intereſt of Lord Hood) need we ſay more? Yes—we will copy the witty *concluſion.*

After having ſufficiently engaged us in the contemplation of the two SATANS, *Senior* and *Junior,* and in the compariſon of them with two ANGELS OF LIGHT,—the following queſtions are fairly put:

'The Author now begs leave to propoſe *two* [every thing here is in *pairs*] queſtions to his readers; which all men, he conceives, will, in their cloſets, anſwer in the ſame words: you have here been preſented with four portraits (merely an aſſemblage of known indiſputable facts). *Queſt.* 1. Which two of them will you chuſe to hang up in your cabinets—the PITTS, or the FOXES? *Queſt.* 2. Where, on your conſciences, ſhould the other two be hanged?'

Art. 40. *A Letter to the Right Hon. William Pitt,* Chancellor of the Exchequer, on the Reform of the internal Government of the Royal Boroughs of Scotland. By Robert Graham, Eſq. Preſident of the Delegates from the Burgeſſes, &c. With an Appendix. 8vo. 1s. 6d. Murray. 1788.

Publiſhed by appointment of the London Committee for conducting an application to Parliament, in order to procure a reform of the internal government of the royal boroughs of Scotland;

land; for which meaſure there appears to be a great and urgent neceſſity. The Letter is well written, and ſtrongly enforces the plan for reſtoring to the burgeſſes their ancient liberty and privilege of chooſing their own magiſtrates, common council, &c. for the management of the property, revenues, and affairs, and to ſuperintend and direct the police, of the boroughs. This right, it appears, has been long uſurped; and a new ſyſtem of borough government has taken place; the old councils being permitted to chuſe their ſucceſſors; and thus a power of *ſelf*-election is univerſally exerciſed, to the great injury of the burgeſſes, whoſe right of appointing their own officers, and power of control over their management, have been annihilated. Hence, as was natural to expect, the police of the boroughs has been neglected; their revenues have been miſapplied; enormous and unneceſſary debts contracted; the public property profuſely ſquandered, or alienated to the *ſelf-created* counſellors, their friends and connexions; and what is ſtill worſe, the ſpirits of the injured town's-people, affected with the languor and dejection which naturally accompany a deprivation of freedom, were, for a long time, incapable of any vigorous exertions of induſtry, or commercial enterpriſe. It is, ſurely, high time that ſuch abuſes ſhould be corrected; and therefore, from our well-known regard to the rights and liberties of our countrymen, whether ſituated north or ſouth of the Tweed, we cordially wiſh ſucceſs to the burgeſſes of Scotland, in their laudable endeavours to recover their violated privileges.

Art. 41. *The Guardian of Public Credit.* Containing important Obſervations on the Nature of our public Debt; and a Proof of the Certainty of its Liquidation, &c. &c. 8vo. 2s. 6d. Debrett. 1788.

'It was not,' ſays the Author in his Preface, 'originally my intention to have troubled the Public with this work, I had therefore ſubmitted it to the opinion of gentlemen in office, hoping they would have been much pleaſed with the appearance of an opportunity of having it in their power, to relieve a ſuffering, though loyal people.—In this however I was miſtaken, there not having been the leaſt notice taken of my applications.'

As Miniſtry did not 'take the leaſt notice' of the Author's communications, he addreſſes the Public, and propoſes a plan for the diſcharge of the national debt. He ſhews that an annuity of one million ſterling, in the 4 per Cents, at 75, will, in 48 years, amount to 299,288,775*l.* 9*s.* 7*d.*; but the difficulty conſiſts in raiſing the annual million. He propoſes a reduction of the preſent ſtock to ſterling, and to pay intereſt at 4 per Cent. The annual intereſt of the debt would then be 6,619,249*l.* 14*s.* 0½*d.* which, ſubſtracted from 8,073,265*l.* 19*s.* 11*d.* our preſent expenditure in intereſt, leaves 1,454,016*l.* 5*s.* 11*d.* for the annual ſaving. This annuity will, in 43 years, at 4 per Cent. amount to 2,662,802*l.* 0*s.* 1*d.* more than the national debt.

This is all very plauſible; but, 1ſt. The Author calculates the amount of annuities different from any computation that we have before ſeen, making the intereſt payable half-yearly, and the annuity yearly; and in this calculation, he makes the intereſt for half a year half of the intereſt for a whole year, which is not allowable in

in compound intereſt. 2d, There is a great uncertainty in the time required, on account of the fluctuation of the ſtocks, which can never be prevented in a commercial country.

After this plan for diſcharging the national debt (which is in fact no more than *conſolidating the funds*, and *reducing the rate of intereſt to 4 per Cent.)*, the Author offers ſeveral obſervations on lotteries, taxes, our gold coin, and ſalt; he alſo paſſes ſome ſtrictures on the mode of conducting the funds. The letters which the Author wrote to the Miniſters are interſperſed through the work.

Art. 42. *A Short Statement of the Services of thoſe Naval Officers who were overlooked in the laſt Promotion of Admirals:* with Obſervations on the Queſtion agitated in Parliament regarding that Meaſure. With an Appendix, containing the Speeches of Mr. Baſtard, Mr. Pitt, Sir George Howard, Mr. Fox, Sir Peter Parker, Mr. Dundas, Sir John Miller, Mr. Loveden, Sir Richard Hill, Mr. Sheridan, Mr. Edwards, Capt. Macbride, Mr. Powis, Sir Edmund Affleck, &c. 8vo. 2s. 6d. Stockdale. 1788.

The parliamentary arguments urged on both ſides, in the courſe of this very delicate diſcuſſion, which could ſcarcely be conducted without ſeverely wounding the feelings of individuals, and injuring, inſtead of aiding, the naval ſervice; have already been ſufficiently circulated, and had better be forgotten. Since the rule of promotion by ſeniority, is diſavowed by *both* parties, the only points to be ſettled are, how diſcretion is to be exerciſed, and where it is to be placed? Theſe are points that will be explained away; the contending parties will grow tired of the ſubject; they will catch up ſomething freſh,—and leave the flags as they found them.

NAVAL.

Art. 43. *An Eſſay on Signals.* By an Officer of the Britiſh Navy. 12mo. 6s. Boards. Hooper. 1788.

The Author of this Eſſay informs his readers, that he has, 'in the courſe of many years ſervice, had frequent opportunities of remarking the egregious miſtakes and dangerous diſappointments that reſulted from the imperfection of ſignals.' He was therefore induced to attempt making improvements on the general method. To aſſiſt him in the undertaking, he profeſſes 'to have carefully examined and compared all that the induſtry and ingenuity of others have furniſhed; and after the moſt diligent application he at length formed the ſyſtem here offered to the Public.'

It is impoſſible to give a deſcription of the method here recommended, as it chiefly depends on the different arrangement of two, three, or more flags of different colours, in different order. It ſeems to poſſeſs three very neceſſary and important advantages, *viz.* ſimplicity, clearneſs, and variety; the laſt article indeed is, if we may uſe the expreſſion, almoſt infinite, and at the ſame time ſo regular that the ſignals can be changed with the greateſt eaſe, and without the leaſt confuſion.

To landmen, this book will be an entertaining curioſity. To ſeamen, eſpecially thoſe belonging to the navy-royal, it may be not only curious, but very uſeful.

MEDICAL.

Art. 44. *An extraordinary Caſe of lacerated Vagina, at the full Period of Geſtation,* &c. By William Goldſon, Member of the Corporation of Surgeons. 8vo. 1s. 6d. Murray. 1787.

The caſe which Mr. Goldſon here relates, was a laceration of the vagina early in parturition. The circumſtances attending it were clearly marked during the few days which the patient ſurvived the accident, and were confirmed by diſſection after her death.

The author's judicious remarks on the caſe, throw new light on this part of midwifry, and tend to ſhew, that many caſes deemed irremediable, from being conſidered as ruptures of the uterus, were only lacerations of the vagina, and capable of effectual aſſiſtance from art.

Art. 45. *An Enquiry into the Nature, Cauſes, and Cure, of the Conſumption of the Lungs*; with ſome Obſervations on a late Publication on the ſame Subject. By Michael Ryan, M. D. Member of the Antiquarian Society at Edinburgh. 8vo. 3s. 6d. ſewed. Elliot. 1787.

Dr. Ryan firſt deſcribes the diſeaſe, then inveſtigates its cauſes, and, laſtly, treats of the method of cure. In the deſcriptive part, nothing extraordinary occurs. The author thinks that the hectic fever is produced by the abſorption of the purulent matter, and not by irritation. He adds ſome remarks on the methods of diſtinguiſhing *pus* and *mucus*.

The cauſes of the phthiſis employ much of the Author's attention; he enumerates the opinions of many preceding writers on the ſubject; refuting ſome of them, and approving others. He ſeems * to think that no phthiſis can exiſt without an ulcer in the lungs, but that the ulceration may be brought on by a variety of cauſes.

The method of cure is adapted to the opinion that the diſeaſe is owing to ulcers, or, at leaſt, to abſceſſes. In thoſe ſpecies of phthiſeôs which proceed from tubercles, or from obſtructions, which is the caſe, we believe, in at leaſt nineteen out of twenty conſumptions, Dr. Ryan thinks the moſt eligible method would be 'the removal of the tubercles and obſtructions, by remedies endued with a deobſtruent power;' as, however, we are not poſſeſſed of medicines powerful enough to anſwer this purpoſe, little can be expected from following that indication. The principal intentions of the phyſician, our Author ſays, in this caſe, ſhould be, to prevent the inflammation, and conſequent ſuppuration, of the tubercles; to correct the cachexy which frequently accompanies this ſpecies of tumor, and obviate, by a ſuitable diet, the effects of the hectic fever. In the caſe of a mere topical inflammation, and a ſimple purulent ulcer, he directs the practitioner's attention to the local diſorder, and recommends, firſt, to abate the inflammation, which always ſupports the fever and the purulent diſcharge; and, next, to guard againſt the emaciation of the body, by a well-conducted regimen. Such is the outline of Dr. Ryan's practice. Without entering into a

* We ſay *ſeems*, becauſe the Author is, ſometimes, a little obſcure.

detail

detail of the particular means which he uſes for attaining theſe purpoſes, we refer our medical readers to the book itſelf; which contains much good advice, and paſſes many juſt cenſures on erroneous practice.

An Appendix, conſiſting of about 50 pages, is employed in refuting ſome of the opinions advanced by Dr. Reid, of whoſe works an account was given in Rev. vol. lxviii. p. 331.

Art. 46. *A ſhort Deſcription of Pyrmont*, with Obſervations on the Uſe of its Waters. Abridged from the German of Dr. Marcard, and reviſed by the Author. 8vo. 1s. 6d. Johnſon. 1788.

This pamphlet contains a ſhort deſcription of the celebrated ſpring, and its environs. For an account of the analyſis of the water, the reader is referred to the large work of Dr. Marcard. The Editor gives ſome general directions for drinking the waters with advantage: and he enumerates the diſeaſes in which it is found beneficial. The moſt material information which the reader will collect from a peruſal of theſe pages, is the manner of living at the wells, the expences of board and lodging, &c. An account is added of the different roads from England to Pyrmont.—We have been agreeably amuſed in the peruſal of the deſcriptive part of this tract.

Art. 47. *Remarks upon the Cauſes which produce Diſeaſes among new-raiſed Troops upon long Voyages*, &c. &c. 8vo. 1s. 6d. Egerton. 1788.

Many books have been written on the diſeaſes to which Europeans are ſubject in warm climates, and ſeveral modes have been ſuggeſted for preſerving the health of ſeamen and tranſports in long voyages: theſe treatiſes, the Author of the preſent performance thinks, are entirely adapted to medical practice, and theoretical reaſonings about the methods of cure after the diſeaſes have appeared; and are calculated more for the ſurgeon than the officer: he therefore points out the errors which ariſe from the preſent mode of tranſporting our troops to warm climates—from their clothing—their food—their duty while on board, and the attention which their officers ſhew them. The Author treats ſeparately on each of theſe heads, and with judgment ſhews the truth of his opinions.

As a proof of the conſequence of preſerving the health of the tranſports, the Author ſtates, at the end of his pamphlet, the expence which government is at for a private ſoldier (who is raiſed to ſerve in India), before he arrives at his deſtination, to be 86l. 11s. Moderate as the eſtimate ſeems to be, it is doubtleſs incumbent on the ſtate (independent of moral obligations) to adopt any meaſures which ſeem likely to preſerve the lives of our ſoldiers employed in this ſervice.

Art. 48. *An Eſſay on the Treatment of Conſumptions*; in which the Cauſes and Symptoms are conſidered, and a new Mode of Treatment propoſed. By Rd. Charles, Surgeon at Wincheſter. 8vo. 1s. Herdsfield. 1787.

Mr. Charles conſiders conſumptions as ariſing 'from obſtructions in the ſmall veſſels and glands, either in the lungs, which are the

common ſeat of the diſeaſe, or in the glands of the various parts contained in the lower belly; ſuch as the liver, meſentery, &c.' He thinks alſo, 'that inflammation, varying in degree, attends theſe obſtructions;' and that 'a portion of the coagulable lymph (the moſt viſcid fluid in the human frame when altered from its natural ſtate) is thrown out, and principally occaſions the further obſtruction and tumefaction near the parts inflamed.' Having thus given his theory of the diſeaſe, which, in our opinion, wants more demonſtration for its ſupport than the Author has laid before his readers, he proceeds: 'If a ſaponaceous fluid capable of diſſolving this extreme viſcidity of the coagulable lymph, and penetrating the inmoſt receſſes of the obſtructed glands: if ſuch a fluid is readily abſorbed, and, when received into the circulation, appears to produce thoſe changes which reaſon would point out to be proper, we have juſt cauſe to expect the beſt effects from its uſe. Such in ſeveral caſes have been the properties of the following liniment: ℞ *Liquaminis ſalis diuretici, ſaponis mollis,* āā ʒi. *Eſſentiæ limonum* ʒi. M.'

The method of applying the liniment in caſes where the lungs are principally affected, is as follows: 'Let a tea-ſpoon-ful be ſlowly rubbed on the ſides, between the breaſts, and over the ſtomach, with a warm hand, morning and evening, while the patient is in bed;—after it has been uſed a few days, increaſe the quantity to two or three teaſpoonfuls.' If the complaint originates from obſtructions in the abdomen, the Author applies the liniment neareſt to the part affected.

Such is the ſubſtance of the preſent publication: ſhould future experience, added to that of the Author, confirm the ſucceſs of this method of treating conſumptions, the practice of phyſic will gain conſiderable improvement. That the liniment will be received into the circulation by the abſorbing veſſels is beyond a doubt; and it will, probably, alſo attenuate the viſcidity, and remove obſtructions: but will it be received, or rather can it find an *immediate paſſage* into the glands of the lungs, through the *ſkin, muſcles* and *pleura?* The being carried by the abſorbents immediately to the glands, before it is mixed with the blood, is a circumſtance which, in the Author's opinion, is of great weight. The thought is doubtleſs ingenious; and experience, which in practice is preferable to theoretical ſpeculations, will, we hope, determine the efficacy of this mode of curing an obſtinate and deſtructive diſeaſe.

The immediate conveyance of a remedy to obſtructed glands by means of the cutaneous abſorbents, deſerves attention. It may ſerve as a baſis for the foundation of a rational practice in many caſes, which have hitherto been the *opprobria* of medicine.

Art. 49. *An Eſſay on the Bite of a mad Dog*; with Obſervations on John Hunter's Treatment of the Caſe of Maſter R——. And alſo, a Recital of the ſucceſsful Treatment of two Caſes. By Jeſſe Foot, Surgeon. 8vo. 2s. Becket. 1788.

Mr. Foot enumerates the ſeveral remedies that have been offered to the world for curing the canine madneſs, none of which, he thinks, are to be confided in, either as prophylactics or ſpecifics. He recommends, as the only ſure prevention of the diſeaſe, the exciſion

ciſion of the wounded part; and recites two caſes from which it appears that the patients were bitten by dogs evidently mad—that the wounded part was cut out—and that neither of the patients had the leaſt ſymptom of madneſs.

The caſe of Maſter R——, as here related, was treated unſucceſsfully, with cauſtic, by a celebrated anatomiſt.

Art. 50. *Tabulæ Nomina Medicamentorum Pharmacopœiæ Londinenſis, Anno* 1746, *editæ, alibique promulgatorum, quæ ejuſdem Editione Anno* 1788, *tamen Nominibus novis inſignita, retinentur vel accipiuntur, oſtendentes; et, vice verſa,* &c. A Sheet, Royal Folio. 1s. Evans. 1788.

Art. 51. *The Medical Memento,* containing the Materia Medica, and the Alterations of the Names made in the Chymical Preparations, agreeable to the New Pharmacopœia of the Royal College of Phyſicians, London. Small 8vo. 1s. Darton. 1788.

Theſe tables may be convenient for thoſe perſons who have not the New Pharmacopœia, or Dr. Healde's tranſlation of it, being compiled from the indices of theſe books.

Art. 52. *A Treatiſe on the Intermitting Febris,* commonly called the Ague and Fever. To which is added, a radical and approved Cure. By S. Thompſon, Surgeon. 8vo. 1s. Wade.

Calculated to recommend the Author's noſtrum.

Art. 53. *Medical Remarks on Natural, Spontaneous, and Artificial Evacuation.* By John Anderſon, M. D. The 2d Edition. 8vo. 3s. ſewed. Murray. 1788.

In this ſecond edition of his valuable performance, Dr. Anderſon has added many caſes which corroborate the doctrines that he advanced in the firſt; for an account of which, ſee our Review for Auguſt 1787, p. 172.

Art. 54. *Eſſays on the Hepatitis and Spaſmodic Affections in India;* founded on Obſervations made whilſt on Service with his Majeſty's Troops in different Parts of that Country. By Thomas Girdleſtone, M. D. 8vo. 2s. Murray. 1788.

The Author of this performance, having frequently ſeen the diſeaſes which he deſcribes, thought he could not render a more material ſervice to people going to the Eaſt Indies, than by publiſhing his remarks, and the method of cure which he found ſucceſsful.

He divides hepatitis into three ſtages, and deſcribes the phenomena in each, viz. the *chronic, inflammatory,* and *ſuppurative.* From the enumeration of the ſymptoms, the diſeaſe appears to be an obſtruction, ſlowly formed, in the liver, which terminates in inflammation, and ſubſequent ſuppuration. This circumſtance ſupports that doctrine which ſuppoſes all inflammation to be preceded by obſtruction.

Dr. Girdleſtone thinks the remote cauſes of the diſeaſe are to be found among thoſe particular circumſtances to which the army was expoſed, viz. a hot climate, injuries of the cranium from the ſun's rays, abuſe of ſpirits, paſſions of the mind, violent exerciſe, bad water, want of vegetables, great repletion after long faſting, and

abuſe of mercury. Each of theſe he conſiders ſeparately, and ſhews how they may affect the liver and the biliary ſecretions.

With reſpect to the proximate cauſe, the Author wiſhes not to be dogmatical on a point of ſo much uncertainty: his conjectures, however, are ingenious, and ſhew that he has not ſtudied pathology in vain.

No part of pathology is ſo difficult as the determinating with preciſion the diagnoſtic ſymptoms. The pain in the ſhoulder and ſide is (as the Author obſerves) a certain characteriſtic, when it exiſts, but he acknowledges that it is by no means conſtant: he, therefore, thinks, that the preſence of the diſeaſe can only be aſcertained by attending to the whole of the phenomena taken together.

In the cure, the author chiefly relies on mercury: for the method of adminiſtering it, and the regimen neceſſary to be obſerved, we muſt refer the reader to the pamphlet, where he will find many judicious practical rules concerning ſeveral affections of the liver and bowels.

In treating the ſpaſmodic diſeaſes which are endemial to hot countries, Dr. Girdleſtone differs not much from other writers on the ſubject. The remote cauſes of ſpaſms, he thinks, are damps from the earth, not uſing capſicum in ſufficient quantities, bad arrack, and coffee made of ſtramonium. Theſe circumſtances being peculiar to the Eaſt Indies, are judiciouſly pointed out by the Author. Cold, however, or damps, are the moſt common cauſes; and the cure which Dr. G. directs, conſiſts in the uſe of the warm bath, wrapping the patient in warm, and frequently heated, blankets, and a liberal uſe of opium, in a liquid form, joined with a ſtrong and active cordial, in ſmall, and frequently repeated, doſes.

Art. 55. *Chemical Obſervations on Sugar.* By Edward Rigby. 8vo. 2s. Johnſon. 1788.

A chemical inveſtigation of the conſtituent principles of ſugar was never ſatisfactorily accompliſhed until Bergman, with his uſual accuracy, gave a complete analyſis of this ſubſtance. The reſult of his experiments, joined with thoſe of Scheele, was, that ſugar conſiſts of a peculiar acid and phlogiſton.

Mr. Rigby enquires, in the preſent performance, whether any of the facts and phenomena obſervable in the natural production of ſugar, and the changes produced on this ſubſtance by other chemical operations, agree with the analyſis which the Swediſh chemiſts have given. He divides his work into three parts; in the firſt of which he conſiders the production, or compoſition, of ſugar by natural proceſſes; in the ſecond, he deſcribes the manner in which it is decompoſed by art, eſpecially by the moſt general operation to which it is ſubjected, viz. fermentation; and, in the third, he treats of its reviviſication by the artificial reunion of its conſtituent parts.

After eſtabliſhing the fact, that ſugar is produced only from vegetables, Mr. Rigby enters into an ingenious examination, how a peculiar acid and phlogiſton are united in the proceſs of vegetation. He ſuppoſes ſugar, or ſaccharine ſubſtances, to be the only objects capable

capable of being fermented; he then ſhews that, during the operation of fermentation, the phlogiſton, being ſeparated from the acid, unites with the water of the ſolution, and that the compound will, in that caſe, be wine, or vinous or ardent ſpirit. If the proceſs be continued with an increaſed degree of heat, the phlogiſton will be evaporated, and the acid only will remain in the water of the ſolution. This is doubtleſs ingenious, and leads to the following concluſion, that the acid of ſugar, of tartar, and of vinegar, are the ſame acid, under different modifications.

Having thus determined the conſtituent parts of ſugar, the Author ſhews how ſugar may be, and actually is, produced by combining phlogiſton with the acid. Thus ſugar of lead is, he thinks, the union of the phlogiſton of lead with the acid of vinegar. This is doubtful. The other inſtances which Mr. Rigby produces ſeem more ſatisfactory, viz. the dulcification of ſour wines, by impregnating them with ſulphur, and the preparing malt, by impregnating it with the fumes of coake or charcoal.

Mr. Rigby is aware that various experiments are yet wanting to complete the theory which he has here offered. It muſt, however, be acknowleged, that he has given an account of fermentation that merits the attention of the chemiſt, and promiſes to lead us into a wide field, hitherto unexplored by the inquiſitive philoſopher, wherein many valuable diſcoveries may be made, tending both to elucidate the ſubject, and become beneficial to mankind, by facilitating ſeveral operations which depend on the proceſs of fermentation.

MISCELLANEOUS.

Art. 56. *An impartial Account of the Diſpute between Sir Thomas Beevor, Bart. and John Money, Eſq*; late Major in the 9th Regiment of Foot. With Obſervations. 4to. 1s. Kirkman and Co. No. 79, Fleet-ſtreet. 1788.

Relates to a perſonal diſagreement between Sir Thomas Beevor and Major Money, which originated in the conteſt during the late election for Norwich. The Editor of this publication appears to be the friend of Sir Thomas; but we cannot pretend to judge how far his account is ſtrictly impartial: nor does the ſubject appear to *us* entitled to much enquiry. However, with regard to the public importance of any private altercation, the byſtander ſhould bear in mind, that a man's feelings, in his own cauſe, will, ſometimes, very naturally, make that appear to him a MOUNTAIN, which, to others, ſeems only a *mole-hill*.

Art. 57. *Pleaſing Reflections on Life and Manners*; with Eſſays, Characters, and Poems moral and entertaining. Principally ſelected from fugitive Publications, 12mo. 3s. Hooper. 1788.

Miſcellaneous collections, of this kind, are become very numerous; but as they generally conſiſt of moral pieces, they are, to ſay the leaſt of them, *innocent*, as well as entertaining. The multiplication, therefore, of ſuch compilements, is of no diſſervice to ſociety. The pocket volume now before us, is calculated for the inſtruction, as well as the amuſement, of young people, of both ſexes. The Editor is Mr. Wright, whoſe former publications, of

a ſimilar nature, we have noticed, as intended to ſubſerve the good purpoſes of religion and virtue.

Art. 58. *The Appeal of an injured Wife againſt a cruel Huſband.* Written by Mrs. Farrer. 8vo. 2s. Stalker. 1788.

It cannot be ſuppoſed that we ſhould give our readers an *analyſis* of this publication, nor preſume to doubt, or vouch for, the authenticity of the horrid facts which it relates. We need only inform them that Mrs. F. is the "wedded wife" of Capt. Farrer [well known as the *Protector* of Lady Strathmore when ſhe was forcibly carried off by Mr. Bowes]—that ſhe accuſes him of uſing her in the baſeſt and moſt inhuman manner—of being Lady S—'s paramour, &c. &c. and that an affidavit is prefixed, of the truth of her narrative:—which is dedicated to Lady S. From this dedication, we ſhall tranſcribe the firſt and the laſt paragraph.

'I cannot adopt the common-place flattery of dedications in addreſſing a work to you, the contents of which would make the moſt ſervile adulation ſilent, inſtead of pleaſing your vanity.—This detail of my miſeries will wring your heart, if it be made of "penetrable ſtuff;" and if there be but *one* nerve of ſenſibility in it, will awaken that nerve to *anguiſh*.——

'I remain a depreſſed and miſerable being, ſtruggling with calamities of which *you* are the *principal* cauſe and origin; I ſhall add no more,—but leave the reader to beſtow his pity, and deal forth his execration, on the objects who reſpectively deſerve the one or the other. M. Farrer.'

Art. 59. *Additions and Corrections* to the former Editions of Dr. Robertſon's Hiſtory of America. 8vo. 6d. Cadell. 1788.

Our readers may, perhaps, remember, that, ſome time ago, we gave an account of Clavigero's Hiſtory of Mexico *; in which work, the author threw out various reflections, tending, in ſeveral inſtances, to impeach the credit of Dr. Robertſon's Hiſtory of America. This attack, it appears, induced our learned hiſtorian to reviſe his work, and to enquire into the truth of the charges brought againſt it by the Hiſtorian of New Spain; and this he appears to have done with a becoming attention to the importance of the facts that are controverted, and to the common intereſts of truth. In many of the diſputed paſſages, he has fully anſwered the Abbé Clavigero, and vindicated himſelf; in others, he has candidly ſubmitted to correction, and thereby given additional value to his own work.——The *additions* refer to the octavo edition, printed in 1783; the purchaſers of which are obliged to the bookſeller for this ſeparate publication of the improvements.

THEOLOGY.

Art. 60. *Sacred Biography: or the Hiſtory of the Patriarchs.* Being a Courſe of Lectures delivered at the Scots Church, London Wall; by Henry Hunter, D.D. Vol. IV. 8vo. 6s. Boards. Murray. 1788.

Dr. Hunter here carries forward his plan of lectures on the hiſtory of the Old Teſtament, in the ſame declamatory ſtyle, in which

* Vid. Appendix to Review, vol. lxxvi. p. 633.

the

the former volumes were written; but gives his fancy a ſtill freer ſcope, when he finds himſelf on the fairy ground of types and emblems. He ſpeaks of it as probable, that the Grecians borrowed their ſtyle of architecture from the Hebrew model. The variegated cieling of the holy place he underſtands to have been a repreſentation of the impenetrable receſſes of the eternal mind; the quadrangular figure of the altar, and the equality of its ſides, an emblem of the impartial extenſion of divine goodneſs to the four quarters of the world; and its materials of Shittim wood and pure gold, a figure of the twofold nature of Chriſt.

Theſe pretty fancies might, for aught we know, have had a powerful effect in preaching; but we very much queſtion whether, in reading, they will have any other effect than to raiſe a ſmile. There is a point of condeſcenſion to vulgar conceptions, below which no writer of real ability ſhould ever ſuffer himſelf to paſs.

Art. 61. *Six Chapters of the Goſpel according to St. Luke*, from the 10th to the 15th inclusive; with the long Words divided into Syllables, at the Head of each Chapter, after the Method of Mr. Brown's Family Teſtament: with a Morning and Evening Prayer, taken from Dr. Adams's Paſtoral Advice before Confirmation. 12mo. 2d. or 1s. 6d. per Dozen. Johnſon. 1788.

Uſeful for Sunday ſchools.

Art. 62. *Two Eſſays on Juſtification*, and the Influence of the Holy Spirit. By W. Ludlam, B. D. Rector of Cockfield, Suffolk, and formerly Fellow of St. John's, Cambridge. 8vo. 1s. 6d. Davies. 1788.

For an account of ſome theological eſſays *, formerly publiſhed by this worthy writer, we refer to our Review for January 1786, p. 15. Mr. Ludlam, both in that tract, and in the preſent publication, juſtly reprehends the miſtaken and injurious uſe, which has been made, by ſome writers and teachers, of the metaphorical language of ſcripture; and he alſo oppoſes the explications and pretenſions of thoſe who lay claim to the *teaching of the ſpirit*, or a kind of *divine inſpiration*. He ſtill appears, as in his former publications, to be a man of genuine piety and good ſenſe; and while he pleads for the uſe of our underſtanding, in religious inquiries, he reaſons like a firm friend to Chriſtianity and virtue. We are ſorry to add, that the learned world was deprived of this excellent man, ſoon after the publication of the preſent tract, a few months ago —He was eminent as a philoſopher, mathematician, mechanic; and, to crown all, a candid and rational divine †.

Art. 63. *The Young Chriſtian's Introduction* to the Knowledge of his God and Saviour Jeſus Chriſt. By J. Hodſon, M. D. 12mo. 6d. Deighton, &c. 1788.

The Author undertakes to explain the doctrine of the Trinity 'in an eaſy and familiar manner,' for the uſe of Sunday ſchools.

* On ſcripture metaphors, &c.

† We have heard that in his very advanced age, he ſhewed ſome partiality toward the Methodiſts; but we queſtion the truth of the report.

If the *children* can comprehend his notions, they will have the advantage of thoſe who are of *riper years*.

Art. 64. *Sermons on Public Occaſions, and Tracts on Religious Subjects.* By R. Watſon, D. D. F. R. S. Lord Biſhop of Landaff, and Reg. Prof. of Divinity at Cambridge. 8vo. 6s. Boards. Elmſley. 1788.

The articles in this Volume are:

I. *A ſermon preached at Cambridge aſſizes*, March 9, 1769; for an account of which, ſee Review, vol. xl. p. 352.

II. *A ſermon preached before the Governors of Addenbrook's Hoſpital, Cambridge*, July 1, 1774. This ſermon hath not before appeared in print. The text is Gal. vi. 10. *As we have therefore an opportunity, let us do good unto all*; from which words the perſuaſive preacher almoſt compels his hearers to contribute their mite for the relief of their poor ſick brethren.

III. *The Principles of the Revolution vindicated*; *a ſermon preached before the Univerſity of Cambridge*, May 29, 1776. This admirable diſcourſe met with our fulleſt approbation on its firſt appearance in print (ſee Review, vol. lv. p. 80.), and was the cauſe of a controverſy, in which the adherents to the Stuart family made a deſpicable attempt to overturn the arguments of the worthy preacher. See Review, vol. lv. p. 317. two articles; and p. 478.

IV. *A ſermon preached before the Univerſity of Cambridge, on the anniverſary of his Majeſty's Acceſſion to the Throne*, October 25, 1776. For an account of this excellent conſtitutional diſcourſe, ſee Review, vol. lvi. p. 80.

V. *A ſermon preached before the Univerſity of Cambridge, on the day appointed for a General Faſt*, Feb. 4, 1780. Of this firſt-rate pulpit production, ſee our account, with large extracts, Review, vol. lxii. p. 329.

VI. *A ſermon preached before the Lords*, Jan. 30, 1784. We have already beſtowed, in our 70th vol. p. 166. a juſt tribute of praiſe on this diſcourſe, which is indeed worthy the philoſopher and politician.

VII. *A ſermon preached in the pariſh church of St. Bride's, London, before the Lord Mayor, &c. on Monday in Eaſter week*, 1786. This ſermon, which is now firſt publiſhed, is unlike the generality of diſcourſes on charitable inſtitutions, being void of thoſe common-place ideas, and worn-out expreſſions, which commonly fill the Eaſter Monday city ſermons. The text is John, xiii. 35.

VIII. *A diſcourſe delivered to the Archdeaconry of Ely*, May 1780. This learned charge was noticed in our Review, vol. lxiii. p. 371. It is now reprinted with conſiderable additions.

IX. An apology for Chriſtianity, in *a ſeries of letters addreſſed to Edward Gibbon, Eſq.* ſee Review, vol. lv. p. 453.

X. *A letter to his grace the Archbiſhop of Canterbury*; ſee Review, vol. lxviii. p. 431.

In Auguſt 1786, the Biſhop received a letter, ſigned by two clergymen, together with a printed one, giving an account of an intended meeting of the curates in Lancaſhire, to conſider of ſome mode of applying for a relief of their diſtreſſes, requeſting his aſſiſtance in *ſupporting* their cauſe. The worthy prelate's anſwer to this letter

closes the present volume. He politely excuses himself from interfering in the affairs of the curates of the county of *Lancaster*, and gives very sufficient and satisfactory reasons for his conduct on that occasion. In his letter to the Archbishop, he declared, that the matters contained in it should never be brought forward by him, unless a general approbation of the proposed plans should in some degree insure their establishment. His wish was, that the attempt to relieve the inferior clergy, might originate from another body of men.

His Lordship is aware that the political principles contained in this volume of tracts, may not be acceptable to all parties. Many of them, he says, 'were not originally written, nor are they now republished, with a view of pleasing or displeasing any party, but from a conviction, that they are wholly consonant to that system of civil government, which it would be the interest of freemen every where to submit to; and intirely repugnant to that, which it is the unhappiness of slaves, in many countries, to endure.'

This character of the Bishop's volume of tracts so entirely agrees with our own opinion of its merit, that we have adopted it as the best general account which we could give of his Lordship's collection.

Art. 65. *A Short Account of the Doctrines and Practices of the Church of Rome*, divested of all Controversy, and humbly recommended to the Perusal of all good Catholics as well as Protestants. 8vo. p. 74. Dublin, printed for Watson. 1788.

This is a brief, familiar, and, in all probability, a just representation of the distinguishing tenets of the church of Rome; at least, the Author, in his introduction, and in several other parts of his performance, appeals to Mr. O'Leary for the truth of what he writes. 'If in any particular I am mistaken, I doubt not, but Mr. O'Leary, a gentleman of great learning and known moderation, will set me right.'

If, as we have been credibly informed, this is the performance of a clergyman of eighty-eight years of age *, it may be considered as a rare exertion of a vigorous understanding, at a time of life when few of the sons of men who attain such an advanced age, possess either mental or bodily powers, capable of much exertion.

* The Reverend Daniel Beaufort.

SINGLE SERMONS.

1. Preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Wednesday, January 30, 1788, being the Anniversary of King Charles's Martyrdom. By Samuel, Lord Bishop of Gloucester. 4to. 1s. Cadell. 1788.

Those political prejudices and passions, which the religious observance of the 30th of January was designed to perpetuate, are now so much erased from the minds of the people, that multitudes, and among these some of the firmest friends of our national establishment, begin to be offended with what formerly gave no offence, but rather pleasure, *viz.* hearing passages of Scripture, which can only refer to the immaculate Saviour of the world, applied to an earthly prince,

prince, whom his warmeſt advocates cannot pronounce *faultleſs*, and of whom his own ſon, Charles II. on being reproved for ſwearing, did bear this teſtimony: "Your martyr ſwore more than ever I did." The members of the Houſe of Commons did certainly expreſs the ſenſe of the majority of their conſtituents, by paſſing this day over unobſerved; but the Lords ſpiritual and temporal, for reaſons we will not attempt to inveſtigate, did not chooſe to let the royal martyr go without his accuſtomed honours. Nor can we repine at their obſervance of the day, ſince it has given birth to a very elegant and well compoſed diſcourſe. But the ſentiments it contains will not juſtify the conduct of Charles, nor prove his death a martyrdom. Our learned Biſhop, from the words, *Let every ſoul be ſubject to the higher powers*, does not undertake to maintain, as ſome have formerly done, that it is the duty of the ſubject to ſubmit to the will of the ſovereign in all caſes whatſoever; nor on the phraſe, *the ordinance of God*, does he attempt to ſet up ſuperſtitious ideas of the regal character; but very candidly confeſſes, that 'caſes may happen, in which the powers uſurped by the magiſtrate may be ſo exorbitant, ſo contrary to the truſt repoſed in him by the people, and, if ſubmitted to, ſo ruinous to all their deareſt rights and privileges, that the bond of civil ſociety may by this means become not barely looſened, but diſſolved. Such a caſe, we all know, happened to ourſelves, now near a century ago; which occaſioned that memorable æra of our hiſtory we call the Revolution. The avowed deſigns of the king were in direct contradiction to the eſtabliſhed laws, and abhorrent from the ſpirit and principles of our conſtitution: the antiquated claim to a diſpenſing power, which had hung like the ruſty armour in ſome trophy'd hall, as an harmleſs enſign of former glory, was taken down and furbiſhed again for uſe; and that prerogative, which ſome of his anceſtors had principally employed for an ornament of ſpeech, or as the decoration of an harangue, he was preparing to exert in ſober ſadneſs againſt his people: the yoke that was meant to be thrown upon our necks was popery and arbitrary power: and by the ſignal goodneſs of Providence, a remedy was at hand, and within our reach, to which we could, and to which we did, with ſucceſs, thank God! apply, to remove the calamities which then oppreſſed us. When we labour again under the like malady, the like methods may again be lawfully uſed for our recovery.'

The Sermon opens in a manner which may induce the reader to expect a different doctrine; and we think Dr. Halliſax has not ſo fully explained the Apoſtle's argument, as to ſet in a clear light the concluſion, though a true one, which he draws from it, 'that it was altogether beſides the Apoſtle's intention to ſtate and aſcertain what are the bounds and limits of civil authority, on the one hand, or of civil ſubjection, on the other.' For a more complete diſcuſſion of this ſubject, we refer our readers to Mr. Paley's Moral and Political Philoſophy, b. 6. c. 4. which treats expreſsly *Of the Duties of civil Obedience, as ſtated in the Chriſtian Scriptures.*

After taking a review of the cauſes and conſequences which preceded and followed the event of *the day*, our Right Reverend Author deduces from it the following inſtructions: 1ſt, The folly of refining

refining too much, and endeavouring to attain an imaginary perfection in any human inſtitution, whether of government or religion. 2dly, The neceſſity of an eſtabliſhment. 3dly, The uſe and equity of a teſt-law, by way of ſecurity to the church eſtabliſhed *. 4thly, The proneneſs of human nature to run into extremes of doctrine. And, laſtly, that the hiſtory of the day ſhould teach us to watch, with a jealous eye, the unruly workings of that ſpirit (improperly called the ſpirit of reformation), which, under pretence of preventing and correcting abuſes in our religious polity, and, never ſatisfied with things ſettled, would, too probably, were the viſionary ſchemes propoſed attempted to be realized, be followed with the moſt ruinous effects.

Objections might be made to ſeveral things advanced under theſe heads of inſtruction; but few will be diſpoſed to controvert the obſervations with which the Sermon concludes:

'Liberty itſelf cannot be ſupported without authority; nor can authority be maintained without ſubjection to law. *Every kingdom divided againſt itſelf is brought to deſolation* †: it is either overturned at once by the invaſion of a neighbouring power, ever on the watch to take advantage of its confuſions; or elſe, after long languiſhing under public want and private luxury, dies away, like rivers that are loſt in the ſands. The knowledge of ſuch events, held out to our contemplation in the faithful monuments of paſt ages, ſhould ſtimulate us, as we value the bleſſings of our free conſtitution, to cultivate in ourſelves and others, that duty and affection to our Sovereign, that reverence and reſpect for magiſtracy, that ſobriety of deportment, and above all that virtuous ſimplicity of manners, which diſtinguiſhed the manly character of our forefathers. And then the civil and religious diſtractions, which have formerly weakened us at home, and rendered us contemptible abroad, will return no more; and amity and concord being at length reſtored, and our angry paſſions ſubdued by the correcting influence of religion, we may aſpire, with well-grounded affiance, to the continued protection of that Almighty Being, in whoſe hand all events, whether natural or civil, become proper inſtruments of reward or puniſhment to his rational ſubjects, who with one nod controuls and pacifies the tumults both of the phyſical and moral world, and *ſtilleth*, with equal eaſe, *the raging of the ſea, and the madneſs of the people* ‡.'

II. *The Advantages of Knowledge, illuſtrated and recommended*, April 30, 1788, at the Meeting-houſe in the Old Jewry—to the Supporters of a New Academical Inſtitution among Proteſtant Diſſenters. By A. Rees, D. D. F. R. S. 8vo. 1s. Cadell.

No one can be better qualified for illuſtrating and recommending the advantage of knowlege than Dr. Rees, who (as Johnſon would

* A hint this to the Diſſenters, that they muſt look up to other Lords, for the repeal of the *teſt-act*, than the Lords Spiritual. But they, perhaps, will ſay, even allowing the neceſſity of a teſt (for which there is no more reaſon here than in Ireland or Scotland), ought this teſt to be the ſacrament? ought this to be forced on every Deiſt? ought this to be made (as one expreſſes it) *a pickleck to a place?*

† Matth. xii. 25. ‡ Pſalm lxv. 7.

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term it), by the completion of his new edition of Chambers's Cyclopædia, has made a *Lord Anſon's voyage of univerſal ſcience*. A ſermon on ſuch a ſubject, from ſuch a writer, will be deemed worthy of attention; nor will the peruſal of it diſappoint the reader. It abounds with judicious obſervations, clothed in nervous language. What he has here advanced on *the importance of knowlege, in general, and of religious knowlege, in particular*, claims the moſt ſerious conſideration of all parents, guardians, and thoſe entruſted with the education of youth. As the NEW ACADEMICAL INSTITUTION *among Proteſtant Diſſenters* (to recommend which is the chief object of this diſcourſe) is principally intended for the education of perſons deſigned for civil life; the learned preacher makes it his chief object to ſtate the benefits of knowlege in this point of view. We are particularly pleaſed with that part of his diſcourſe where he repreſents the neceſſity of mental improvement, to enable the ſucceſsful and opulent trader to retire from the hurry of buſineſs, to the calm ſcenes of rural life. Retirement ſoon becomes a gloomy ſolitude to the illiterate. While there is novelty in the ſcene, the uneducated citizen, retiring from trade to ſome ſequeſtered villa,

———otium et oppidi
Laudat rura ſui———

but when the charm of novelty is over, and he is obliged to draw upon himſelf for amuſement, he will exclaim with the lady in Pope's Satire, *O odious, odious trees!* and

——— mox reficit rates
Quaſſas, indocilis *ſegnitiem* pati.

The Doctor obſerves, 'that at a period, when the judgment is approaching to maturity, and before it has contracted any improper bias and prejudices, it is of great importance to direct and aid it in forming juſt ſentiments of the *principles, obligations*, and *evidences* of religion.' We moſt heartily ſubſcribe to this, and we were a little ſurprized (ſeeing that the noble ſeminary, over which he is appointed to preſide, is in a great meaſure intended for the education of gentlemen's ſons) to find Dr. Rees omitting to enforce the neceſſity of this, as the only antidote againſt the common effects of *foreign travel*. The omiſſion of this, is a lamentable defect in the common education of our young nobility and gentry, and we wiſh this new academical inſtitution may be a means of remedying it. As the faſhion of the preſent time is, our youth are ſent abroad to aſſociate with the diſciples of Voltaire, on the continent; and being unable *to give a reaſon of the hope that is in them*, are ſoon converted into ſceptics and libertines; but had they been led to form *juſt* ſentiments of the *eternal principles of religion and morality*, they would not confound the errors of popery with the doctrines of Chriſtianity; nor conclude, as our travelled men of faſhion generally do, that becauſe the former are ridiculous, the latter muſt be falſe.

Toward the concluſion of the ſermon, ſome ſtrictures are naturally introduced, on the conduct of our univerſities, in requiring all who come to receive the benefits and honours of a univerſity education to ſubſcribe the 39 Articles. To inſiſt on ſubſcription to a ſyſtem of doctrine previous to the poſſibility of examining it, muſt ſtrike every perſon

perſon as a glaring impropriety. It has, however, been ſo for a long time; and this, perhaps, is the only argument which can be offered for its continuance; but then, is not this like the reaſoning of the old farmer againſt turnpike roads: *Our forefathers went through the dirt, and why ſhould not we?*

III. Preached at Chriſt Church, Middleſex, for the Benefit of the Humane Society *, March 30; and at the Pariſh-church of Wandſworth, April 27, 1788. By the Rev. Robert Pool Finch, D. D. Prebendary of Weſtminſter, and Rector of St. John the Evangeliſt in that City. 8vo. 2s. Dilly, &c.

An eloquent and well-adapted diſcourſe; to which the learned preacher has prefixed an addreſs to the Reader, containing a particular eulogium on *this* charity; and very properly taking notice, that although in Germany, at Venice, at Paris, and in ſome other places not only of Europe but America, ſimilar inſtitutions have happily taken place; yet, he adds, that it may be ſaid, without a boaſt, that the fulleſt diſplay both of ſkill and ſucceſs, has been made in England: 'where ſuch a ſyſtematic courſe of medical ſtudy, ſtill in improving progreſs, is eſtabliſhed, as is entitled to the higheſt praiſe, and ſhould excite the emulous encouragement of all ranks of people.'

The *appendix* contains ſome ſelect accounts of recovery, in various caſes of ſuſpended animation; with the methods of treating ſuch caſes, whether from drowning, ſuffocation by damps, hanging, fits, intenſe cold, noxious vapours, or ſtrokes of lightning. Alſo liſts of directors, contributors, aſſiſtants, &c. &c.

IV. Occaſioned by the Death of the late Rev. Michael Pope, who departed this Life February 10, 1788, in the 79th Year of his Age. With an Addreſs delivered at his Interment, by Thomas Jarvis. 8vo. 1s. Buckland,

The character here given of the worthy Mr. Pope, who was long and well known in our metropolis, is juſt, and not overcharged: The addreſs at the grave is what ſuch orations, in general, ſhould be,—not ſo much a panegyric on the deceaſed, as a pathetic application to the audience,—calculated to excite ſuch proper reflections in the mind, as tend to a ſuitable conduct in life.

CORRESPONDENCE.

OUR Roman Catholic Correſpondent, P. C——l, who ſometimes talks to us about *religious prejudices* in a ſtyle which almoſt makes us conclude, that he deems thoſe of his own perſuaſion *alone* free from them, has ſent us the following remark on the death-bed declaration of F. Courayer, "that he died a member of the church of Rome †;" which we inſert as a proof of our poſſeſſing that libe-

* Is it not rather inaccurate to ſay 'for the benefit of the Humane *Society?* Would it not be proper, in future, to ſubſtitute the word *Inſtitution?*

† See Rev. for January laſt, p. 37.

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rality and candour which this Correſpondent expects from us. The following is an extract of his letter:

'The intention of this addreſs, is only to rectify, what I rather chuſe to think a miſtake, than the effect of a malevolent ſpirit. P. Courayer, dying with the ſentiments aſcribed to him, *did not* die a Catholic—*could not* die a Catholic, with any other opinion of the perſon of Chriſt, than what St. Athanaſius has recorded to be the *avowed belief of the faithful from the origin of Chriſtianity to his own time; and which continues to be the belief to this day; and muſt continue, of neceſſity, in virtue of the promiſe, and under the immediate direction, of Jeſus Chriſt, to the end of the world.*

'Let this addreſs, alſo, inform you, and, by your means, the uninformed reader, that a *member* of that church is diſtinguiſhed by his *creſs*, by the commanded *ſignal* of the Lord, by the teſtimony he bears to *all* its doctrines; and that that qualification does no more depend on his own bare *ipſe dixit*, than Rouſſeau's calling himſelf a Proteſtant, or Voltaire a Catholic, entitles either of theſe infidels to the name of Chriſtian; which neither of them renounced formally, but either ridiculed or reaſoned againſt the principles of Chriſtianity. For, as by our ſinful departure from the grace of God, we are no longer protected by its diſtinctive influence; ſo, by a departure from the preſcriptive rules of the Catholic church, the *fallen* member is no longer acknowleged. But, if the benighted *only* miſtook his way, and did not forſake it through perverſeneſs, or a fondneſs for novelty or deviation; with the anxious ſolicitude of a regretful parent for the apparent loſs of a ſtrayed child, ſhe conſigns him to the mercy of her all-wiſe Director, who alone knows the ſprings that



THE

MONTHLY REVIEW,

For SEPTEMBER, 1788.

ART. I. *Capt. Wilſon's Account of the Pelew Iſlands*, concluded: See our laſt Month's Review.

WHILE the veſſel was building, Capt. Wilſon, his ſon, the ſurgeon, and another perſon, at the preſſing inſtance of Abba Thulle, paid a viſit to him at Pelew, where they reſided ſeveral days, and were treated with all the reſpect and hoſpitality that the King, the General, and all others, could deviſe. They had, in this viſit, conſiderable opportunities of ſeeing and ſtudying the diſpoſition and manners of the inhabitants, and came away highly prepoſſeſſed in their favour: indeed the account here given of them greatly exceeds that of any other Indian nation that we have ſeen or read of; and the civility and hoſpitality of the natives of the Society and Friendly Iſlands, in the Pacific Ocean, as deſcribed by Capt. Cook and his companions, are caſt at a great diſtance. We much fear, that if our voyagers had been caſt on ſome parts of the coaſts of their own country, they would have received far leſs friendly treatment than they appear to have met with from the inhabitants of the Pelew Iſlands.

This viſit terminated, however, in another requeſt from Abba Thulle to the Captain, for ten of his men, with their arms, to accompany him in another expedition againſt the natives of the ſame iſland, as their victory had not produced the effects he wiſhed for; and to this the Captain again conſented.

On the 4th of September Capt. W. and his party returned to Oroolong, the iſland on which the Engliſh were; and had the ſatisfaction to find the building of the veſſel conſiderably advanced. In the afternoon of the 8th, the King came to claim the Captain's promiſed reinforcement of ten men; and ſeeing now the ſwivel guns and the ſix pounder mounted, and being informed of their effects, was not eaſily denied the uſe of one of them in his intended expedition againſt the people of Artingall; but the quantity of powder which it would expend was an inſuperable objection to complying with his requeſt, and

he left them the next day, ſeemingly but little ſatisfied with obtaining only the ten men. Thoſe who remained behind continued to work on the veſſel with unremitting diligence; and on the 15th, canoes arrived with the ten men who had been ſent with Abba Thulle. One of the canoes, in which were two of the Engliſh, was overſet in returning, and they narrowly eſcaped with their lives. They informed Capt. W. that they arrived at Pelew the night after they left Oroolong; and that Abba Thulle ſeemed deſirous of proceeding to Artingall directly; but, as it was rainy weather, they objected to it on account of their arms being wet: that voyage was therefore put off to the next day; the evening of which proving fair, the King aſſembled his Rupacks, and canoes, to the number of 200, on board of which conſiderably more than 1000 people embarked; and they arrived off Artingall a little before break of day the next morning. Here they brought-to until ſun-riſe, and then ſent a light canoe with four men in it, to enquire whether the enemy would ſubmit to the terms which Abba Thulle had propoſed, by way of atonement for the injuries of which he complained; and if not, to defy them to battle: it being a maxim with the natives of Pelew, never to attack an enemy in the dark, or by ſurpriſe. All the men who went in this canoe had the long white feathers of the tail of a tropic bird ſtuck upright in their hair: the perſons who wear thoſe feathers being regarded in the ſame light by the natives of theſe iſlands, as a flag of truce is by us. The people returned with a flat refuſal; on which the King immediately gave the ſignal for battle. While this was doing, the enemy aſſembled in their canoes cloſe under the land, and blew their conch-ſhells in defiance, but did not ſeem inclined to quit the ſhore. The King, ſeeing their unwillingneſs to come to an engagement, directed one part of his canoes to conceal themſelves behind a point of land, and, after exchanging a few diſtant ſpears with the enemy, made a feint as if he ran away, ſetting the example in his own canoe, and all the reſt of his own ſquadron following him. This had the deſired effect; the enemy purſued them immediately, on which the ſquadron that lay concealed ruſhed out, and put themſelves between them and the land; and as ſoon as the King ſaw his ſtratagem had taken effect, he turned about, and attacked them in front, while the other ſquadron aſſailed them in the rear. The ſpears were directed with mutual animoſity, and the Engliſh kept up a continual fire, which not only did great execution, but puzzled and diſtracted the enemy, who could not conceive why their men fell without receiving any apparent blow. They therefore betook themſelves to flight, but were greatly obſtructed by the canoes who had formed in their rear. Moſt of them, however, made their way to the ſhore, ſix canoes only, on board of which were nine

nine wounded men, being taken. All theſe, in deſpite of whatever could be urged againſt it by the Engliſh, were ſoon diſpatched by the victors: the head of one of them, who was a Rupack, was carried to Pelew, and fixed up in triumph, before the King's houſe, on a bamboo. The victors paraded along the coaſt, blowing their conch-ſhells for ſome time, and then left it, and returned home, where great rejoicings were made for the victory.

Thomas Roſe, the Malay, who belonged to our people, ſtaid behind the reſt at the requeſt of Abba Thulle; but on the 22d, he alſo returned, with a large preſent of yams and molaſſes, and was directed to acquaint Capt. W. that the King had been prevented from returning him thanks for the ſervices his men had done him in the late engagement, by the great number of thoſe who had come from other iſlands to congratulate him on his victory, and who could not be prevented from going with him, were he to paſs over to Oroolong while they were at Pelew; and the number of them was ſo great, that he feared they would not only incommode the Engliſh in the works which they were carrying on, but would alſo be more than the iſland would ſupply with freſh water.

We cannot help remarking that there appears to be a degree of conſideration, and what is more, of delicacy, in the conduct of Abba Thulle, which we could not expect to find in an unlettered Indian; and which is not, indeed, always to be met with amongſt the moſt civilized nations. In the midſt of his care not to diſtreſs his friends the Engliſh, by bringing with him a crowd of people to viſit them, whoſe curioſity would impede a work on which he knew the ſtrangers were intent, his delicacy was alarmed leſt they ſhould impute the tardineſs of his acknowlegements to his forgetfulneſs of thoſe obligations which he felt himſelf under.

On the 28th, in the evening, Raa Kook arrived at Oroolong with an application for fifteen men, and one of the ſwivel guns, to go on a third expedition againſt Artingall, as the two former had not produced in the people of that iſland thoſe marks of ſubmiſſion which he now ſeemed bent on exacting from them; and we are almoſt ſorry to ſay that, after requiring an explanation of ſome matters which had lately happened, not quite to the ſatisfaction of the Engliſh, Capt. W. and his officers conſented to ſend the ſwivel, and *ten* men.

After ſupper, the General informed Mr. Sharp [the Surgeon] that his ſon had been wounded in the foot by a ſpear, in the laſt battle; that the point of the ſpear, which was barbed, was broken off, and left in the wound, and could not be extracted by them: and he requeſted him to go to Pelew, and extract it. Mr. Sharp told him he could not go then, as three of their beſt men were ill; but as the part was very much inflamed and ſwelled, he directed him to uſe fomentation, to abate

thoſe ſymptoms; and he would ſee him as ſoon as poſſible. About noon, the next day, Raa Kook embarked for Pelew, with the ſwivel and ten men.

On the 2d of October, the three men being much better, Capt. W. deſired the Surgeon to take his inſtruments, and go in the jolly-boat to Pelew, and ſee if he could be of any ſervice to Raa Kook's ſon. When he arrived at that place, he found the people returned from Artingall, who informed him that the battle had been more obſtinate and bloody than either of the two former, and that much execution had been done by means of the ſwivel, which they had contrived to fix in a canoe; but the joy that attended this victory had been greatly leſſened by the death of Raa Kook's ſon, and another Chief. The foot of the former having been greatly reduced by the fomentation, they had been able to force the point of the ſpear through the bottom of the foot, and by that mode had extracted it; and the young man finding himſelf able to ſtand, and to throw a ſpear, though he could not walk, would not be prevailed on to refrain from going in the expedition againſt Artingall, where he was killed by a ſpear.

Though Mr. Sharp told Raa Kook, as ſoon as he ſaw him, the purport of his journey to Pelew, the latter took no notice of his ſon's death, but led him to the place where the King and Rupacks were ſitting with the Engliſh; but after they had taken ſome refreſhment, he came up to him and the boatſwain, who was always a great favourite of his, and deſired them to follow him. He led them to the ſea-ſhore, and they found there a large canoe, in which they embarked, with the General and twenty-one other Rupacks; and ſoon found that they directed their courſe toward the ſmall iſland which lies between Pelew and Oroolong. On landing there, he took them a little way up the country, to a place where there was a ſquare pavement, incloſed by four or five houſes, ſeemingly uninhabited; as no people were ſeen moving about, and the graſs was growing between the ſtones of the pavement. After they had ſeated themſelves, Raa Kook diſpatched one of his attendants on a meſſage, who was abſent near an hour; during which time, all the natives remained very grave and ſilent; and Mr. Sharp and the boatſwain were, as yet, totally ignorant of the purport of their invitation to the place. When the meſſenger returned, they all aroſe, and the General conducted them to a town, which was about half a mile diſtant from the place where they had waited. Here they arrived at another ſquare pavement incloſed with houſes, where many people were ſitting, who all aroſe very reſpectfully, when the General and his company appeared. In the middle of the ſquare, were great quantities of yams and cocoa-nuts, in piles, with ſweet drink and ſherbet; and as ſoon as the General

neral and his friends were ſeated, the attendants began to ſerve out the proviſions, firſt to him and his companions, and afterwards to thoſe round about. But our people obſerved that, contrary to the cuſtom at all other entertainments which they had ſeen, the nuts were all old: however, they took away the old ones which had been ſet before the two Engliſhmen, and put young nuts in their places. During this repaſt, the moſt profound ſilence was obſerved; and when it was nearly ended, there was heard, at ſome diſtance, the lamentation of women. Raa Kook touched Mr. Sharp on the ſleeve, without ſpeaking, and made ſigns that he and the boatſwain ſhould go and ſee what it was that occaſioned this diſtreſs. They aroſe and went directly toward the part whence theſe ſounds of ſorrow ſeemed to proceed; and ſoon ſaw a great number of women following a dead body, which was tied up in a mat, and laid on a kind of bier, formed of bamboos, and carried on the ſhoulders of four men; and no other males were attending. Mr. Sharp was now ſatisfied that this muſt be the funeral of Raa Kook's ſon, but could not conceive why it had been conducted ſo ſilently, and why not a word or hint of the matter had been imparted to them. They arrived at the place of burial juſt as they were ready to lay the body in the grave which had been prepared for it. The corpſe was depoſited without any ceremony, and the men who had carried it began, immediately, to throw the earth over it, and fill up the grave, with their hands and feet, whilſt the women knelt down, and, with loud cries, ſeemed as if they would tear it up again, and as if reſolved not to be ſeparated from the beloved object which death had ſnatched from them. A heavy ſhower, which juſt then happened, drove our countrymen, together with ſome of the natives, away to the firſt ſhelter they could obtain; and after it cleared up, they returned to Raa Kook and the Rupacks, who they found had alſo taken ſhelter in an adjoining houſe.

The weather turning out tempeſtuous, they did not return to Pelew that night, but lay where they were; and next morning, before they ſet out, Raa Kook took Mr. Sharp and the boatſwain to a houſe in the neighbourhood of the place where his ſon had been interred the preceding evening. There was only one old woman in the houſe; who, on receiving ſome order from the General, went out, and returned with two old cocoa-nuts, a bundle of betle-nut with the leaves, and ſome red ochre. He took up one of the cocoa-nuts, and croſſing it tranſverſely with the ochre, placed it on the ground by his ſide; and after ſitting penſive awhile, he repeated ſome words, which, by his geſtures, our people took to be a prayer, and then did the ſame by the other cocoa-nut. He afterward croſſed the bundle of betle-nut, and then ſitting penſively over it, he

called the old woman, delivered it and the cocoa-nuts to her, with directions; and Mr. Sharp obſerved ſhe carried them toward the place where the young man was buried; but notwithſtanding their curioſity was very ſtrong to have ſeen the end of this ceremony, their reſpect for the General's ſorrow, and the fear of giving him offence, reſtrained them from gratifying it by following her. They ſoon after returned to Pelew, and thence to Oroolong; the General accompanying them thither.

On the 8th of October, Capt. W. ſet out with Raa Kook on a viſit to Abba Thulle. When they arrived at Pelew, they found he was gone to another iſland, called Emungs, which is very large, and lies about ten or twelve leagues to the northward of Pelew; but he had left his eldeſt ſon to entertain them, and conduct them to him. Our people ſuppoſed this iſland to be ſubject to another Rupack, from ſeveral circumſtances; and yet there were ſome reaſons for concluding that he was not of equal rank with Abba Thulle. Here was great feaſting, with entertainments of ſinging and dancing; and Capt. W. was loaded with preſents, which he had reaſon to ſuppoſe they eſteemed coſtly. On the 12th, they returned to Pelew, where they arrived about 10 o'clock in the evening. Next morning Abba Thulle made a fourth requeſt to the Captain for his men to go once more to battle with him, to which he conſented, on condition that he found them all well on his return to Oroolong; for which place he ſet out with Raa Kook that morning, and arrived about 4 o'clock in the afternoon. On the 16th, a canoe arrived at Oroolong to inform Raa Kook that the people of Artingall, tired of war, had ſent ambaſſadors to ſue for peace. Abba Thulle himſelf arrived on the 17th with eight or nine women, and many attendants, all of whom teſtified great ſurpriſe at the works which they ſaw carrying on. The King with his retinue left them on the 21ſt, but not without reminding Capt. W. of his promiſe of ſending him the men and arms.

On the 27th, he returned with Raa Kook for the men; and our people now learned that the expedition they were going on was againſt Pelelew, an iſland which lies to the ſouthward of Pelew and Oroolong. On the 31ſt ſome of the Engliſh returned, and the reſt ſoon after, and informed Capt. W. there had been no battle, the Pelelew people having aſked for peace. The King of Pelelew returned with Abba Thulle, and both paid a viſit to the Engliſh at Oroolong.

The veſſel being now almoſt completed, Abba Thulle requeſted that Capt. W. would not leave the iſland without acquainting him, becauſe he wiſhed to ſend two men with him to England; they made but a ſhort ſtay, and returned to Pelew.

On the 9th of November, about 7 in the morning, they ſucceſsfully launched their new veſſel, which, at the requeſt of Abba

Abba Thulle, who was preſent, with his brothers, on the occaſion, they called the Oroolong, after the iſland on which it was built. On the 10th Abba Thulle ſent to requeſt Capt. W.'s attendance at the watering place, on the other ſide of the iſland; and being arrived, he told the Captain that it was his intention to confer on him the honour of a Rupack of the firſt rank; and having received the Captain's acknowlegements for this intended honour, the King and all the Rupacks retired under the ſhade of ſome large trees, and Capt. W. was requeſted to ſit down at a little diſtance: then Raa Kook receiving a hoop made of the bone of ſome animal, and which is the badge of the order, from the King, put it on Capt. Wilſon's arm. But before he did this, he was very particular in determining which hand Capt. W. chiefly uſed, and when he had done ſo, he raſped the inſide of the hoop away, until, by the aſſiſtance of ſeveral of the Rupacks, he could juſt force it over the Captain's hand and wriſt. During all this time, a moſt profound ſilence was obſerved, both by the Rupacks who aſſiſted in the ceremony, and the people who attended as ſpectators; but Abba Thulle did not refrain from ſpeaking, but frequently ſuggeſted in what manner they might facilitate the operation of paſſing the bone over the hand. After it was effected, Abba Thulle addreſſed the Captain with great ſolemnity, and told him, *That the bone muſt be rubbed bright every day, and carefully preſerved as a teſtimony of the rank which he held among them; that this mark of dignity muſt, on every occaſion, be defended valiantly, nor be ſuffered to be torn from his arm but with the loſs of his life.* The ceremony being ended, all the Rupacks congratulated Capt. W. on being admitted into their order, and the people paid their reſpects to him.—And why, ye who may be ſuppoſed to know the value by being in poſſeſſion of it, ſhould not the Order of the Bone be as honourable as that of the Garter?

In the evening, they put all the tents and other ſtores on board from the Cove; which being done, they ſailed out of the harbour, and anchored off the well of freſh water which was on the other ſide of the iſland. Raa Kook and Arra Kooker went round with them, but the King choſe to walk acroſs the iſland. As ſoon as they had anchored, Capt. W. went on ſhore to the King, who now introduced to him his ſecond ſon, by name Lee Boo, a youth of about ſeventeen or eighteen years of age, whom he wiſhed to ſend to England with him; and, as he expreſſed it, that he might be made an Engliſhman, and be, by that means, enabled to benefit his country on his return. The account here given of this young man, and of his behaviour while he lived, is a pleaſing one indeed! We are ſorry to add, that he died of the ſmall pox, about five months after he arrived in England.

On the 12th of November the *Oroolong* ſailed for China. Abba Thulle accompanied them until they were near the reef, when he took his laſt farewell of his ſon, and a moſt tender and affecting one of Captain W. and his people. But what was this to the parting with their firſt, their faſt, and conſtant friend Raa Kook! who would ſtay on board until he ſaw them ſafe over the reef; and when that was paſſed, he remained ſilent and penſive for ſome time, ſo that the veſſel had got a conſiderable way before he could prevail on himſelf to leave them. And when, at length, he was obliged to do it, he was unable to ſpeak, but pointed to his heart, as much as to ſay, here it is I feel the pain of bidding you farewell. He addreſſed his nephew, Lee Boo, by name, and ſpoke a few words to him, but being unable to proceed, he haſtened into the boat which waited along ſide for him, and, as it dropped a-ſtern, gave them a laſt and moſt affectionate look.

This excellent man appeared to be turned of forty years of age, was of a middling ſtature, rather inclined to be luſty. His countenance was expreſſive of much ſenſibility and good nature. He was firm and determined, yet full of humanity. Steady and perſevering in whatever he undertook; he gave his orders with great mildneſs, but would be obeyed; and the people appeared to ſerve him with ardour and affection. He was not of ſo ſerious a caſt as the King; nor had he that turn for humour and mimicry which his brother Arra Kooker had. He poſſeſſed an eager ſpirit of enquiry, and an ardent deſire to examine the cauſes and reaſons of every effect which he ſaw produced; he had a mind ſtrong and active; was wonderfully quick in comprehending whatever was deſcribed to him, and poſſeſſed ſo nice a ſenſe of honour, that he was always much hurt when the natives, by any of their little thefts, had violated, as he thought, the laws of hoſpitality, which he held ſacred, and was impatient until he had made them reſtore what they had taken away. He beheld all duplicity with indignation; and publicly treated the Malay with contempt, notwithſtanding he was a great favourite of the King, becauſe he thought he had been guilty of it. Such is the character of this great and good man; both of which he muſt have been, in a very high degree, if a juſt regard was paid to truth by thoſe who drew it.

On the 25th they paſſed the Baſhee iſlands, and on the 30th arrived ſafe at Macao, without any occurrence happening, worthy of notice.

The book concludes with a general idea of the Pelew iſlands, their extent and progreſs, the manners and cuſtoms of the inhabitants, particularly their mode of living, their religion, marriages, funerals, &c. &c. but having given ſo long a narrative, as we have done, of this well-written and entertaining publication,

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we muſt refer our Readers to the work itſelf for farther information, and doubt not but they will find themſelves highly gratified by the peruſal of it. It is decorated by a number of maps, charts, views, portraits of the natives, and figures of weapons, implements, furniture, and ornaments, from drawings taken on the ſpot, or from the things themſelves which were brought home by Capt. Wilſon.

We are rather apprehenſive that ſome people will blame the Captain for entering ſo readily into the quarrels of the natives. Indeed we think, ourſelves, that it ought to have been avoided, if it could have been done with ſafety, and without occaſioning quarrels between the natives and the Engliſh. Of this, however, we are by no means proper judges: thoſe only are ſuch who were on the ſpot; becauſe many little circumſtances may have been ſeen, and felt likewiſe, by them at the time, which would have great weight then, but which do not ſtrike us in the narrative. Many others muſt undoubtedly have eſcaped their memory when the tranſactions of the voyage were to be recorded; and many, important at the time when they happened, may afterward have appeared too minute and trifling to be handed to the Public: and if there were any ſubſtantial grounds for ſuppoſing that a refuſal would have brought on a quarrel between the natives and the Engliſh, we muſt confeſs that we, for our part, think Capt. Wilſon perfectly juſtified in acting as he did. For beſide the greater riſk of having more of his own men killed in the latter caſe than in the former, and an almoſt total certainty of their being all cut off if they were overcome, the havock which muſt have been made among the natives before either party could have been maſtered, would, moſt probably, have been prodigiouſly greater than that which was occaſioned by their aſſiſting the natives of Pelew againſt thoſe of Artingall. On the other hand, thoſe who adopt the ideas which are entertained of the natives of the Pelew Iſlands by the writer of the narrative, will not be eaſily perſuaded that there was any cauſe for apprehenſions of this kind; but will be ready to attribute the eaſineſs with which this aſſiſtance was obtained, to that horrid diſpoſition with which Dr. Forſter and ſome others (we ſincerely hope, without cauſe) have endeavoured to ſtigmatize ſeamen, viz. the taking a pleaſure in dipping their hands in the blood of their fellow creatures. On this account, and this only, we ſincerely regret that Capt. Wilſon ever conſented to aid the King of Pelew againſt his enemies; for we are ſo far from thinking that the aſſiſtance of the Engliſh occaſioned more blood to be ſpilt, that we queſtion whether it might not leſſen the carnage, by ſhortening the conteſt between the two nations. Nor are we unwilling to acknowlege that the argument which may be drawn from the character of the natives of the Pelew Iſles againſt Capt. W.

as it ſtands in his own publication, does not weigh ſo much with us as might be expected; becauſe, granting the juſtneſs of that character in its fulleſt extent, the Captain could not be ſo thoroughly apprized of it at the time when he granted the aſſiſtance, as he was when the narrative was drawn up; and he might think that he had cauſe for ſuſpicion then, which he has ſince found to be groundleſs. Beſide, there is nothing uncharitable in ſuppoſing that the behaviour of theſe people may have riſen in his eſtimation ſince he left them, from his reaſoning on the events as they turned out: and, poſſibly too, the portraiture of the Pelew iſlanders has not ſuffered by the pencil of Mr. Keate. Not only the general character of that gentleman, which is philanthropy itſelf, but the very face of the publication, ſeems to intimate a partiality for the ſubject. And who, that is capable of making the obſervation, does not ſee, daily, in what various points of view the diſpoſitions of different relators will place the ſame tranſactions, without entertaining the leaſt deſign of miſrepreſenting it; nay, even the fluctuating temper of the ſame man, at different times, will cauſe him to put conſtructions on the ſame action, or the ſame words, as oppoſite as can well be imagined. Mr. Keate's own narrative informs us that ſeveral of the people ſaw the actions of the natives, at the time, in a very different light from that in which he has exhibited them; and we know that ſome had not altered their opinions of them, even after they arrived in England, notwithſtanding the favourable termination of the buſineſs, but were inclined to attribute more to the great care and circumſpection of the Engliſh, than to the good intentions of the natives. It is, moreover, obvious, that with the beſt intentions, it is almoſt impoſſible for one man to convey preciſely the ideas of another; and for this reaſon we would rather peruſe a mere common journal (provided it was written daily, as the tranſactions occurred, and on the ſpot, by an intelligent perſon) than the moſt elegant compoſition, drawn up by one who was not preſent at the tranſactions which he records. Who, now, looks on the narrative of Lord Anſon's Voyage, as drawn up by Robins (under the name of *Walter*), otherwiſe than as a moſt elegantly written romance, in which the leading circumſtances only are to be depended on? And it is well known that Capt. Cook was greatly diſſatisfied with the account of his firſt voyage as drawn up by Dr. Hawkeſworth; and that he conſtantly declared that many of the tranſactions in which he was concerned, were incorrectly ſtated: and yet we are far from ſuppoſing that either of theſe compilers was guilty of wilful miſrepreſentation; but we fear they were more attentive to the introduction of fine thoughts, and elegant language, than to expreſs the ideas of their authors with correctneſs and preciſion.

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Let it not be imagined that the foregoing general obſervation on works of this kind is intended to glance, in the ſmalleſt degree, toward Mr. Keate's execution of the taſk of preparing Capt. W.'s papers for the preſs. We have not the ſmalleſt doubt of his fidelity, or his judgment. We reſpect his abilities as a writer, and his character as a man; and we think his readers are truly obliged to him for the information and entertainment afforded them, by a work, highly intereſting in its ſubject, and pleaſing, with reſpect to the form and dreſs in which it is preſented to the Public.

ART. II. *The Tranſactions of the Royal Iriſh Academy*, for 1787. 4to. 16s. Boards. Elmſley. 1788.

HAD we no other proofs of the advancing ſtate of ſcience and literature in Europe, the numerous inſtitutions for the promotion of univerſal knowlege, that have been formed within this century, clearly ſhew that almoſt all its civilized nations are inſpired with a deſire of cultivating the arts, and diffuſing a general taſte for polite literature.

From the ſhort Preface which is given with this volume we learn, that as early as the year 1683, a ſociety was formed in Dublin, ſimilar to the Royal Society in London. Of this inſtitution much might have been expected, had the diſtracted ſtate of the kingdom, at that time, been propitious to the cultivation of philoſophy, and the purſuits of the learned.

About the beginning of the preſent century, the plan being reſumed, the Earl of Pembroke, then Lord Lieutenant, preſided in a philoſophical ſociety eſtabliſhed in Dublin College. In the year 1740, a Phyſico-Hiſtorical Society was inſtituted, of which two volumes of minutes are ſtill extant; and under the patronage of this ſociety, the ingenious Mr. Smith publiſhed his hiſtories of Waterford and Cork *. That gentleman was engaged to write the hiſtory of other counties in Ireland; but this Society ſoon declined, and Mr. Smith publiſhed his Hiſtory of Kerry in 1756 †, after they had diſcontinued their meetings. In 1772, the ancient ſtate of Ireland re-attracted the attention of the Dublin Society, who appointed a Committee for the expreſs purpoſe of inveſtigating Iriſh Antiquities. The meetings of this Committee, however, ceaſed in about two years; but the zeal of a few of its members has ſince produced ſome valuable works. About the year 1782, another Society was eſtabliſhed, conſiſting of an indefinite number of gentlemen, moſt of them belonging to the Univerſity; who, at weekly meetings, read eſſays in turn. Anxious to make their labours

* See Rev. vol. v. p. 257. 265. † See Rev. vol. xvii. p. 506.

redound

redound to the honour and advantage of their country, they formed a more extenſive plan, and, admitting ſuch additional names only as might add dignity to their new inſtitution, they became the founders of the ROYAL IRISH ACADEMY: an Inſtitution in which the advancement of ſcience is united with the hiſtory of mankind, and of polite literature; and which, by embracing all objects of rational enquiry, makes proviſion for the capricious variations of literary purſuits.

The preſent volume is divided into three parts, comprehending SCIENCE, POLITE LITERATURE, and ANTIQUITIES.

The SCIENTIFIC PAPERS, in this the Society's firſt publication, are,

1. *Account of the Obſervatory belonging to Trinity College, Dublin.* By the Rev. H. Uſher, D.D. M.R.I.A. * and F.R.S.

The late Dr. Francis Andrews, Provoſt of the College, bequeathed a conſiderable ſum of money toward building an obſervatory, and furniſhing it with proper inſtruments; this ſum was to ariſe from an accumulation of a part of his property, to commence on a contingency in his family: as ſoon as this happened, the College, with a diſtinguiſhed liberality, and a true zeal for the promotion of ſcience, determined not to loſe time by waiting for the accumulation; but, in order to haſten the execution of the plan, advanced, from their own funds, a greater ſum than the original bequeſt. They elected Dr. Uſher, Profeſſor, and committed to him the ſuperintendence of the building, with the choice and arrangement of the inſtruments.

The preſent memoir contains a minute deſcription of this Obſervatory, with its ground-plan and elevation; but the moſt valuable parts of it are thoſe in which the learned Profeſſor delivers his reaſons for the peculiar ſtructure and ſituation of the building. Stability, and a convenient diſpoſition of the inſtruments, form, in buildings appropriated to aſtronomical obſervations, the architect's great object; and in theſe reſpects, the Obſervatory here deſcribed, though by no means deficient in ornament and architectural elegance, is greatly ſuperior to many others in Europe. As any deſcription would be imperfect without the plan, we ſhall only abridge the account of its ſituation. It ſtands on a high ground, about four miles N. W. of Dublin. The foundation is a ſolid lime-ſtone rock, of ſeveral miles extent, which, near the Obſervatory, riſes to within ſix inches of the ſurface, and ſo hard as to require blaſting with gunpowder for the ordinary uſes of the farmer. The ſoil is compoſed of loam, and a ſpecies of calcareous gravel, that is highly abſorbent. The horizon is remarkably extenſive, without the ſmalleſt interruption on any ſide, except on the ſouth, where

* We ſuppoſe, Member of the Royal Iriſh Academy.

the

the Wicklow mountains, diſtant about 15 miles, riſe nearly a degree and a half. From E. to S.E. the ſea is viſible, at the diſtance of about 12 miles, a circumſtance that in ſome particular caſes is not without its uſe; and the light-houſe, which is five miles from the land, will afford excellent opportunities for making obſervations on the terreſtrial refractions both by day and night;—a ſubject hitherto little inveſtigated, but which we hope, from the manner in which Dr. Uſher mentions this circumſtance, will be minutely attended to by him. In particular ſtates of the atmoſphere, eſpecially on the approach of ſevere weather, the Welſh mountains are diſtinctly viſible, particularly that ridge of hills which runs S. W. to point Braich-y-pwll, and bounds Caernarvon Bay in that direction.

The principal inſtruments are, a tranſit one, of 4 feet axis, and 6 feet focal length, having an aperture of 4½ inches, with three different magnifying powers, up to 600.—An entire Circle of 10 feet diameter, on a vertical axis, for meaſuring meridional altitudes.—An Equatorial, the circles of which are five feet diameter.—An achromatic teleſcope on a polar axis, and carried by an helioſtatic movement; with others of leſs note, for occaſional obſervations.

In an Obſervatory ſo well ſituated, built with every neceſſary convenience, and furniſhed with ſuch excellent inſtruments, Dr. Uſher cannot fail of improving that ſcience for the advancement of which he appears to be well qualified.

Account of Parhelia ſeen at Cookſtown, Sept. 24, 1783. By the Rev. James A. Hamilton, D. D. M. R. I. A.

As Dr. Hamilton was preparing to obſerve the paſſage of the Sun over the meridian, before the firſt limb touched the centre wire, he found it to be obſcured by a dark cloud about 10 deg. in diameter. Going to the door of the Tranſit room, to ſee if it was likely to paſs off the Sun's diſk, he obſerved the following phenomena. From the weſtern edge of the cloud iſſued a luminous arc, parallel to the horizon, perfectly well defined, and extending exactly to the northern meridian; it was about 30 minutes broad, white, and with a blunted termination. On it were two parhelia. That neareſt to the ſun, 26 degrees diſtant, diſplayed the priſmatic colours; the remote one, at 90 degrees diſtance from the true Sun, was white; they were both ill defined. While Dr. H. was meaſuring the diſtances of theſe parhelia, he obſerved a priſmatic circle to ſurround the Sun immediately within the priſmatic parhelion, and another coloured parhelion appeared on the eaſt of the Sun, at the ſame diſtance, the luminous almicantar ſtill remaining perfect. In about 10 or 12 minutes, ſome whitiſh clouds came on, and obſcured theſe uncommon phenomena. The wind was a light breeze at S. S. W.

Bar. 29.6, riſing. Therm. 55°. A drawing of the hemiſphere is ſubjoined to the account.

Obſervations on the Lunar Eclipſe, March 18, 1783. By the Rev. H. Uſher, D.D.

Beſide accounts of obſervations on the eclipſe, Dr. Uſher, in this Paper, determines the longitude of his Obſervatory, which is $0^h\ 24'\ 57''.9$ weſt of Greenwich. This we think is a typographical error, and that it ſhould be 57.6 inſtead of 57.9; for Dr. Uſher ſays, the longitude, determined by one of Mr. Arnold's time-keepers, 'was $0^h\ 24'\ 58''.2$ differing only ſix tenths of a ſecond from what I made it by obſervation.'

A Synthetical Demonſtration of the Rule for the Quadrature of ſimple Curves, in the Analyſis per Equationes terminorum numero infinitas. By the Rev. M. Young, D.D.

This demonſtration of Newton's firſt rule for the quadrature of ſimple curves, is founded on the principles of prime and ultimate ratios.

Deſcription of a new portable Barometer. By the Rev. Arthur M'Guire.

This is an ingenious contrivance, but the machine is not a little complicated. Experience muſt determine whether it is more convenient or more accurate than thoſe now in uſe.

Obſervations on Pemphigus. By Stephen Dickſon, M.D. Fellow of the College of Phyſicians, and one of the King's Profeſſors of Phyſic in the City of Dublin, M.R.I.A. &c.

The diſeaſe here deſcribed does not frequently occur, and Dr. Dickſon, who has given a journal of a caſe with great minuteneſs, appears to have formed a juſt notion of its nature, and the method of cure.

On the Extraction of the Cubic and other Roots. By —— ——

This is merely an application of Newton's binomial theorem, by which *any* root may be approximated.

The Hiſtory of an Ovarium, wherein were found Teeth, Hair, and Bones. By James Cleghorn, M.B.

The caſe here recorded is not without parallels, which, indeed, Dr. Cleghorn has recited. He then proceeds to deſcribe the particulars obſervable on diſſection, which being merely anatomical, and ſimilar to others recorded by former writers, can afford little inſtruction or information.

*** The Papers on Polite Literature and Antiquities ſhall be the ſubjects of future articles.

ART.

ART. III. *Berington's Hiſtory of the Lives of Abeillard and Heloiſa,* concluded: See our laſt Month's Review.

IN the character of a general hiſtorian, whatever applauſe we may think due to our Author's abilities, we cannot allow him the merit of impartiality: for we are of opinion, that his attachment to the Roman See has, in ſeveral inſtances, miſled his judgment. The manner in which he has gloſſed over the character and conduct of one of the moſt haughty and ambitious tyrants that ever wore the triple mitre, fully juſtifies this cenſure:

'Hildebrand, the famous Gregory the Seventh, then wore the triple crown. He had been educated at Cluni, a French monaſtery of high renown, in the ſeverity of monaſtic diſcipline; had then riſen to the firſt dignities in the church; and during the pontificates of five ſucceſſive Popes, had been honoured with their confidence in the diſcharge of the moſt arduous buſineſs.—It is well known what a torrent of vice had then ſpread itſelf over the face of Chriſtendom: to ſtem this, in vain had every effort been made, which honeſt virtue and Chriſtian zeal could ſuggeſt. Hildebrand, with the keen ſenſibility of a virtuous mind, had long viewed the fallen ſtate of religion, and he aſcended the Papal throne, with the unanimous approbation of all orders of the Roman church, big with vaſt deſigns of reformation. "We chuſe Hildebrand for the true vicar of Chriſt, (they are the words uſed at his election,) a man of much learning, of great piety, of prudence, juſtice, fortitude, and religion. He is modeſt, abſtemious, and chaſte; regular in the diſcipline of his family, hoſpitable to the poor, and from his tender years nurſed in the boſom of our holy church: to him we give thoſe powers of ſupremacy, which Peter once received from the mouth of God."

'The ſource of the evils, he lamented, lay, it was evident, in the general corruption of manners, in the unbounded ſway of paſſion, and in the abuſe of power. With an intrepidity of ſoul, that perhaps was never equalled, he dared ſingly to oppoſe this multitudinous enemy, and he called the ſovereigns of Europe to his tribunal. The motives which led him on, and the habits of ſtern virtue, which had ſteeled his character, excluded almoſt the poſſibility of ſuſpicion, that he himſelf perhaps was arrogating a power, which belonged not to him, and from the abuſe of which even greater evils might enſue, than thoſe he aimed to ſuppreſs. Minds of the wideſt comprehenſion may be ſometimes ſo engroſſed by a ſingle object, as to be inſenſible to the moſt obvious deductions, which reaſon in vain holds up before them. But the miſconceptions of Gregory were thoſe of a great man, and his errors were, in part, the errors of the age.

'To effectuate more completely the ſchemes he had in view, he conceived the bold deſign of making himſelf ſole monarch of the earth. The concerns of Europe, whether eccleſiaſtical or civil, would then be brought within his own cognizance; he ſhould diſtribute favours, as merit might ſeem to call for them; and he would diſpoſe of crowns, which, too often, he obſerved, fell upon the

the heads of the unworthy, or of men who knew not the proper uſe of power.

'Enthroned in the chair of the humble fiſherman, Gregory put his hand to the work. The ſimoniacal diſpoſal of church livings was a crying ſin, which called aloud for redreſs, and he heſitated not to aim the firſt blow at the very root of the diſorder, though it lay in the rapacious breaſt of power, and in the courts of Princes.'

Mr. Berington proceeds to enumerate the moſt remarkable inſtances of the domination which Gregory aſſumed over the potentates of Europe, and particularly relates the extraordinary occurrences which paſſed between him and the Emperor Henry IV. and thus concludes:

'Such was Gregory the Seventh. It has been his lot, as it has been that of all great men, to be admired by ſome, and to be cenſured by others. Theſe reflect not that he lived in the eleventh century, when the manners of the age, and the ideas of men, were ſo different from thoſe of the preſent day. We generally meaſure the conduct of others at a very unfair ſtandard.—The notions of Gregory were, ſome of them, I confeſs, even then novel; but they were principally grounded on a newly-diſcovered collection of decrees, to which the weak criticiſm of the times gave great authenticity. The high powers he exerciſed were not diſputed in their principle; he was even urged to the uſe of them, as contending factions judged they might be ſerviceable to their views.

'If we contemplate Gregory with the ſame eyes, with which we look on an Alexander or on a Cæſar, I think, we may be diſpoſed to raiſe him far above the level of thoſe mighty conquerors. With them he aimed at univerſal empire, but with views far more meritorious than theirs. His great ambition was to extirpate vice from the earth, and over its ſurface to extend the benign influence of that religion, which himſelf practiſed and revered. Before a mind, ſwelling with this noble project, was it not natural, that Princes and ſceptred Kings ſhould ſink into inſignificancy? He would treat them as impediments, which lay in the way of his deſigns. Gregory, at the head of armies, would have called after him the admiration of poſterity: we view him in another light, becauſe habituated to appreciate what are called great qualities, by the conqueſt of kingdoms and the overthrow of armies, we have not eyes for other talents, or for atchievements formed in another order of things.'

This artful attempt to apologize for that inſolent ambition, which aſpired at univerſal deſpotiſm, both civil and eccleſiaſtical, is a ſufficient proof that Mr. B. is not the new character in the republic of letters which he wiſhes to be thought—'a Roman Catholic writer, attached to his religion, but unſhackled in his thoughts, and free in his expreſſions.'

He diſcovers no common ſhare of credulity, in the following marvellous relation:

'The ordeal trials, by boiling water, or red-hot iron, were now in great uſe. In vain had councils by their canons, and Popes by their decrees, attempted to ſuppreſs them. The ſuperſtitious obſtinacy of the

the age could not be controuled. Yet, if we can at all rely on accounts, which come down to us with all the air of authenticity, it must be owned that the event of these trials was sometimes truly wonderful. In 1067, were great dissensions in Florence between the Bishop and the people. They accused him of having obtained their see by simoniacal practices. The Monks of a neighbouring convent supported the accusation. The Bishop denied the charge. In this state of indecision, which no ordinary process could then terminate, the Monks offered to verify their accusation by the trial of fire. The bold challenge was applauded by the people, and they assembled round the convent. Two piles of wood were raised, ten feet long, five feet wide, and four feet high. A space of six feet separated the piles, which was also covered with combustible materials. A young Monk, named Peter, came forward. He had been chosen for the awful ceremony, and he was habited in his priestly vestments. By order of his Abbot he then advanced to the altar, and began the service of the day. The people, silent and in dread expectation, waited round the altar. Towards the close of the sacrifice, four Monks came down to set fire to the piles. They carried in their hands twelve lighted torches. In an instant the piles were in a blaze. Peter, having finished the service, advanced towards the fires, bearing a cross in his hand, and singing with the choir as he advanced. Silence being made, the conditions of the trial were read to the people. They applauded with loud acclamations, and called on heaven to support its own cause.

'By this time the piles were nearly reduced to glowing embers; when Peter, standing at a small distance, pronounced, with a firm voice, the following prayer: "Lord Jesus," said he, "if Peter of Pavia has usurped by simony the see of Florence, succour me, I beseech thee, in this tremendous trial, and save me from this fire, as thou didst preserve the three children in the burning furnace." So saying, he embraced his brethren; and the people were asked, how long they chose he should remain in the fire? Let him but pass slowly through it, said they.—He fixed his eyes on the cross, and with a gay countenance, slowly entered the burning passage. His feet were bare. For a time he was invisible in the smoke; but he soon appeared on the other side, safe and uninjured. The flame seemed gently to move his hair, and his linen garments floated lightly on the current: but not even the hairs on his legs were singed. The people crowded round him; fell at his feet, and called him their deliverer and the friend of heaven.—The Bishop confessed his guilt, and was deposed.

'The account is abridged from the letter which the clergy and people of Florence wrote to the Pope on the occasion; and its truth is attested by the historians of the age. Peter was afterwards made a Cardinal and Bishop of Albano. He acquired the name of *Igneus*.

'I could mention many similar events, but none so splendid as this. Our philosophers, versed in the chymistry of nature, will account for the phenomenon. To me it seems, that heaven, propitious to the good intentions and simplicity of the age, might sometimes perhaps thus visibly announce itself, to excite a just horror of crimes, which by their frequency had ceased to be regarded. I can-

not, at leaſt, ſubſcribe to that faſtidious criticiſm, which rejects every fact as fabulous, that does not ſquare with the meaſure of modern maxims and theories.'

The two preceding paſſages will not lead our Readers to give this writer much credit for enlarged views and liberal ſentiments. We muſt, however, before we take leave of his work, do him the juſtice to quote the following obſervations on the ſubject of toleration:

'The perſecutions, to which his [Abeillard's] doctrinal ideas expoſed him, give a ſtrong portrait of the times; but it is a portrait, I fear, which, with ſome little variation, may be made to repreſent almoſt every æra of human exiſtence. Yet we are ſtruck when we ſee Abeillard before the Council of Soiſſons, treated with ſuch unmerited ſeverity, and we feel comfort in the reflection, that we do not live in ſo intolerant an age. Comfort we may feel; but he, I think, who with ſome attention has obſerved the real character even of the preſent times, will be ready to acknowlege that, if they are leſs intolerant, it is not becauſe either their principles or their paſſions are different, but becauſe they dare not, or are aſhamed, to profeſs them. The philoſophy of a few, the Chriſtian moderation of others, the religious indifference of many, and the modiſh vices of more, have gained ſo much on the bigotry, the ſuperſtition, the falſe zeal, the fanaticiſm of the multitude, that he who dares to be intolerant is laughed at, and he who would perſecute is ridiculed.

'Yet what are the points which, in the times I am deſcribing, could ſo warm the breaſts of churchmen, and which, in 1786, would perhaps communicate to the ſame order of men an equal portion of holy fire, were the impediments removed, which I have mentioned? View them abſtractedly, as they are generally conſidered, and it will be found that they regard not the important worſhip of our Maker, nor the great intereſts of religion, nor the good of ſociety, nor moral worth, nor our own improvement in virtue, juſtice, and piety. It has been ſaid, with ſome ſemblance of truth, that the holy founder of the Chriſtian ſyſtem, therefore expreſſed certain doctrines in ambiguous or myſterious language, that men who, he knew, from variety of character, could never adopt unity in belief, might not indeed be free to think as they pleaſed, (for his language is ſufficiently perſpicuous,) but that, when they differed from one another, they might find indulgence. If ſuch was his intention, how much have we ſtriven to counteract the wiſe arrangement? We have quarrelled, and have perſecuted, and have tormented one another, with as much preſumption, and with the ſame ſtubborn acrimony, even when we owned the matters in litigation were impenetrable to human reaſon, as if they had been ſelf-evident principles, or the moſt obvious maxims in common life.

'And what is it that can rouſe this preternatural zeal? When our intereſt is engaged, or the buſineſs comes home to our own feelings, then, I conceive, we may be ardent, we may ruſh into oppoſition, or into faction: but when the object is as remote as earth from heaven; when it conſtitutes, perhaps, a part of thoſe eſſential attributes, which the Deity has pleaſed to conceal from us, in the dark

abyſs of his own infinitude; when he has not conſtituted us his delegates, to repreſent his perſon, or to vindicate his rights: why are we arrogantly to erect a tribunal, and call our equals before it? He who made us what we are, would very willingly, I preſume, diſpenſe with the forwardneſs of our zeal, and be more ſatisfied, that we lived as men, in the improvement of our own natures, and left the things above us to that adminiſtration, the wiſdom and beneficence of which are beſt adapted to the important work.'

Though we cannot ſay that we clearly underſtand the whole of this paſſage (particularly what is ſaid concerning an intention, in the holy founder of the Chriſtian ſyſtem, to conceal certain doctrines under ambiguous or myſterious language, which language is, nevertheleſs, ſufficiently perſpicuous), we heartily accede to the general ſentiment, and concur with Mr. Berington in reprobating that acrimonious ſpirit which theological diſputants too commonly diſcover.

In the Advertiſement prefixed to this ſecond edition of his work, the Author announces this volume as an introduction to the hiſtory of the period from the time of Abeillard to the beginning of the ſixteenth century, comprehending 350 years. He propoſes to complete the whole in two additional volumes, which are to be publiſhed ſeparately.

ART. IV. *The Microcoſm*, a periodical Work, by Gregory Griffin, of the College of Eton. 8vo. 7s. Boards. Robinſons. 1787.

MR. *Gregory Griffin*, like his predeceſſor the *Spectator*, and many others of that family, is a Being, poſſeſſing a compound perſonality;—in other words, the *Microcoſm* is for the moſt part the joint production of ſome ingenious young men of Eton College. With great modeſty they ſpeak of themſelves as 'puny authorlings who are ſucking the milk of ſcience;' had they, however, kept their own counſel, we ſhould have concluded, from theſe ſpecimens, that they were perſons who had been long feeding on its *ſtrong meat*. Hard indeed muſt they have tugged at the breaſt of their *Alma Mater*, rapid muſt have been their growth, and proud will ſhe be to call them her children. By way of motto, their work is introduced with this queſtion, *Quid vetat et noſmet?* which we have ventured thus to tranſlate, *Why might not young men write a periodical Paper?* So far from our having any objection, we ſhould lament were there any ſtatute of prohibition againſt them in the republic of letters. With pleaſure we proclaim them entering the liſts, confident that ſome experienced knights would find it no ſlight atchievement to break a lance with them.

It muſt be confeſſed, that to offer obſervations on human life and manners has generally been conſidered as a province be-

longing to age and grey experience; but we are induced by this work to ſuppoſe that age and experience have been too preſumptuous in expecting that ſo very extenſive a field ſhould be abandoned to their frigid and ſlow cultivation. While Miſs Caroline Herſchel (See Phil. Tranſ. vol. lxxvii. part i.) is looking at the fiery tails of comets through her brother's teleſcope, why might not the ſons of genius and ſcience be allowed to trace, with the teleſcope of moral and critical obſervation, the wild flights, the fiery paſſions, and eccentric vanities and follies of mankind? It is always, to us, an high gratification to behold the bloſſom of early genius, and contemplate its promiſing growth and vigorous expanſion; nor ſhould we deem ourſelves at all worthy of that confidence with which our judgment is honoured, were we, by any harſh and ill-natured criticiſms, to repreſs its laudable efforts. Mr. Griffin may be aſſured, that 'the higher powers (by which we conclude he means real critics and the true friends of learning) will not look with a diſcouraging eye upon his attempt, nor frown on him for having dared, at an early age, to tread in the ſteps of thoſe heroes of wit and literature who have preceded him as writers of periodical papers.' It is true that the field which he has choſen to enter has ſo often been gleaned, that there is little of any real value left to be picked up. Senſible of this, he does not profeſs novelty, or aim at abſolute originality. His mode of treating ſubjects is in the uſual way of periodical eſſayiſts. The papers are, in general, agreeably written; the language, for the moſt part, is good; many of them, more eſpecially thoſe ſigned B, poſſeſs conſiderable humour, and there are none without ſome merit. We were much pleaſed with the burleſque critique on the *poem*, *The Queen of Hearts*, *ſhe made ſome tarts*, &c. and with many judicious obſervations, and little pleaſantries, ſcattered up and down in the Microcoſm, which we have not room particularly to point out; but we think he has failed in drawing ſome characters, particularly thoſe of Narciſſus and Octavius (the *Diary* of the one, and the *Letter* of the other, are both out of nature); and he ſhould have left *dreaming of dreams* to old men, for this juvenile eſſayiſt is too much awake to *dream well*. We muſt notice likewiſe the reflection on the London bookſellers, who are ſaid *to pay for learning and potatoes with the ſame remorſeleſs ſtupidity*. This does not come with a good grace from the mouth of an *authorling*, as he cannot be ſuppoſed to ſpeak from experience. One who was much connected with them has given them a very different character: "A ſubſtantial bookſeller," ſaid Johnſon, "is the beſt Mæcenas."

As to this many-headed gentleman's intention in writing the Microcoſm, it will be faireſt, and perhaps beſt, to let him give *his* own explanation:

'My deſign (ſays he) is to amuſe, and as far as I am able, to inſtruct. Trifling I ſhall endeavour as much as it is in my power to avoid; and the leaſt tendency to immorality or profaneneſs, I abſolutely, and in the ſtrongeſt terms, reprobate and diſavow. Does any one aſk from whence am I to collect the materials for ſuch an undertaking? from whence can I have acquired a fund of knowlege, language, or obſervation, ſufficient to purſue this arduous plan? My materials are copious; the whole range, the inexhauſtible fund of topics, which every event in life, every paſſion, every object preſent, lie before me; add to theſe, the ſtores which hiſtory, reading, and morality, or the offspring of a Muſe juſt ſtruggling into notice, can ſupply, combined with the topics of the moment, or thoſe which our peculiar ſituation can afford, together with the hints, which thoſe, who think the correſpondence of the Microcoſm worth their attention, may caſually contribute; ſurvey all theſe, and can I heſitate a moment, can I complain of a dearth of matter, or call my ſubject a barren one?

Quicquid agunt pueri; *noſtri farrago libelli.*
——*with faithful hints pourtrays*
The various paſſions youth's warm ſoul diſplays.

'Not that I mean to exclude every thing of the light or humorous kind. The mind muſt ſometimes be relieved from the ſeverity of its ſtricter ſtudies, and deſcending from the ſublimer heights of ſpeculative thought, deign to bend to inferior objects, and participate in leſs refined gratifications.

'I conſider the ſcene before me as a MICROCOSM, a world in miniature, where all the paſſions which agitate the great original, are faithfully pourtrayed on a ſmaller ſcale; in which the endleſs variety of character, the different lights and ſhades, which the appetites, or peculiar ſituations throw us into, begin to diſcriminate, and expand themſelves. The curious obſerver may here remark in the bud the different caſts and turns of genius, which will in future ſtrongly characterize the leading features of the mind. He may ſee the embryo Stateſman, who hereafter may wield and direct at pleaſure the mighty and complex ſyſtem of European politics, now employing the whole extent of his abilities to circumvent his companions at their plays, or adjuſting the important differences, which may ariſe between the contending heroes of his little circle; or a General, the future terror of France and Spain, now the dread only of his equals, and the undiſputed Lord and Preſident of the boxing-ring. The Grays and Wallers of the riſing generation here tune their little lyres; and he, who hereafter may ſing the glories of Britain, muſt firſt celebrate at Eton the ſmaller glories of his College.'

There is not much poetry in the Microcoſm; but as it may be expected that we ſhould give a ſpecimen of Mr. Gregory Griffin's verſe, as well as of his proſe, we here preſent our Readers with the little poem, entitled, *Ars Mentiendi*, or *The Art of Lying* *:

* By Lord Henry Spencer.

'When sordid man by justice unrestrain'd
Rang'd the wild woods, and food by plunder gain'd;
Yet unenlighten'd by mild reason's ray,
Coarse Nature rul'd with undisputed sway.
But when some sage's great aspiring mind
By bonds of mutual interest link'd mankind,
Then Art restrain'd her sister's wide domain,
And claim'd, with Nature, a divided reign.
Yet still distrustful of her own success,
She sought to please by wearing Nature's dress.
'So *that* great art, whose principles and use,
Employ the pen of my unworthy Muse,
Tho' great itself, in these degenerate days
Is forced to shine with adscititious rays,
Nor ever can a lasting sceptre wield,
Unless in robes of purest truth conceal'd.
'Hear then, whoe'er the arduous task will try,
Who wish with sense, with skill, with taste to *lie*;
Ye patriots, plotting ministers disgrace,
Ye ministers who fear——a loss of place;
Ye tradesmen, who with writs the fop entrap,
Ye fops, who strive those tradesmen to escape;
Ye reverend Jews, enrich'd by Christian spoil,
Ye parsons, who for benefices toil;
No longer hope by open war to win,
Cease, cease, ye fools, to lie "*thro' thick and thin.*"
"But know this truth, enough for rogues to know,"
Lies ne'er can please the man who thinks them so.
'Would you by flattery seek the road to wealth?
Push not too hard, but slide it in by stealth.
Mark well your cully's temper and pursuit,
And fit to every leg the pliant boot.
Tell not the spendthrift that he hoards with sense,
Tell not the miser that he scorns expence.
Nor praise the learning of a dunce profest,
Nor swear a sloven's elegantly dress't.
Thus, if by chance, in harmless sport and play,
You coolly talk a character away;
Or boldly a flat perjurer appear,
Nor gallows dread, nor lacerated ear,
Still let your lies to truth *near neighbours* be;
And still with probability agree.
So shall you govern with unbounded reign,
Nor longer cringe, and toil, and *lie* in vain;
While Truth laments her empire quite o'erthrown,
And by a form usurp'd so like her *own*.'

That we should review a collection of Essays, by way of analysis, cannot be expected of us, nor, considering the limits of our journal, that we should copy the table of contents. We cannot however resist our inclination to transcribe Mr. Griffin's *Will*, in which, in a method somewhat new, the several Authors of

of this collection have each their portion aſſigned them.—The Will is contained in No. 40 (the laſt), in which are alſo his *Dying words:*

'The melancholy event predicted in a late Number has taken place.—GREGORY GRIFFIN is no more.

'About five minutes three ſeconds after nine o'clock on *Monday* evening, his friends were alarmed by a haſty ſummons to his bedſide. The good gentleman ſeemed to be perfectly ſenſible that the moment of his diſſolution drew near.

'It has been *uſually cuſtomary* with the biographers of eminent men, when drawing towards the concluſion of their Hero's exiſtence, to make the world acquainted with every little ſymptom attending his exit. But the effects of a Cathartic, or the operations of an Emetic, have been too minutely inveſtigated, and too frequently diſcuſſed, to be any longer intereſting; and the various circumſtances of this kind which marked the termination of Mr. GRIFFIN's exiſtence, would be of as little conſequence to the literary, as medical world. Theſe therefore we ſhall omit mentioning.

"My friends!" (ſaid he, as we ſtood round him, raiſing himſelf a little on his left elbow, while the bookſeller's boy placed a pillow under his head,—*We knew there was but one way, for his noſe was as ſharp as a pen)*—"my friends," ſaid he, "I could not quit *this world* ſatisfactorily to my own conſcience, without acknowledging my obligations to you. I die, it is true, at an age, when I might, without preſumption, have hoped for the enjoyment of a protracted exiſtence. But I have long foreſeen this event, and am happy to be prepared to meet it. It is a great conſolation to me, that I leave you behind me, the defenders of my conduct, in that official character, which I have during my life-time ſupported. It has been my endeavour to blend the inſtruction of my fellow citizens with their entertainment; to temper my cenſure with lenity; and to laugh away their follies, rather than to ſcourge their vices. If, in any one of theſe points, my ſucceſs has been equal to my wiſhes; the end of my exiſtence is fully anſwered.

"It has indeed ſo happened, that, contrary to my expectations, my name has found its way beyond the limits of our little republic. Even there, caſt as I was on the *wide world*, I have met with ſuch a reception, as to convince me, that the tendency of my plan has been warmly approved; however inadequate may have appeared its execution. And if by theſe means, I may have added one more citizen to our commonwealth, or contributed to diffuſe a patriotic love of *Eton* among its preſent members, then indeed ſhall I be proud to congratulate myſelf on the ſucceſs of my endeavours.—But I feel my ſtrength going from me."—The Publiſher pulled out his pocket-handkerchief—"Adieu!"—the Publiſher applied his pocket-handkerchief to his eyes. "To your care I entruſt my will,—you will find, I have not forgotten you, my friends;—you will execute my commiſſions with fidelity."—"Mr. GRIFFIN is dead," ſaid the bookſeller.—"Sure enough," ſaid the bookſeller's boy.—The printer's devil blubbered.—It was too much—We were forced to retire, to give vent to our feelings—and open the will.—A copy of it we now lay before the Public.

" The LAST WILL and TESTAMENT of GREGORY GRIFFIN, Eſq.

" *Viceſimo tertio die JULII, anno regni GEORGII Tertii, Magnæ Britanniæ, Franciæ, et Hiberniæ Regis, Fidei Defenſoris, &c. viceſimo ſeptimo; Domini, milleſimo ſeptingenteſimo octogeſimo ſeptimo.*

" I, GREGORY GRIFFIN, of the College of ETON, in the County of BUCKS, being weak in body, but ſound in underſtanding, on this twenty-third inſtant of this July preſent, in the twenty-ſeventh year of the reign of his Majeſty GEORGE the Third, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. in the year of our Lord one thouſand ſeven hundred and eighty-ſeven, do hereby commit my body to the preſs, from whence it came; my ſpirit to the comprehenſion of my readers.

" Of my Wordly Effects, conſiſting chiefly of Eſſays, Poems, Letters, &c. &c.

" IMPRIMIS, I do give and bequeath the whole of the aforeſaid Eſſays, Poems, Letters, &c. &c. to my much-beloved Friends J. SMITH, G. CANNING, R. SMITH, and J. FRERE; to be among them divided as ſhall be hereafter by me appointed; excepting only ſuch legacies, as ſhall be hereafter by me aſſigned to other my worthy and approved friends.

" And I do further conſtitute and appoint the aforeſaid, my much beloved friends, the Executors and Adminiſtrators of this my laſt Will and Teſtament, to divide my Effects, according to the form appointed therein.

" ITEM. I DO GIVE AND BEQUEATH to Mr. JOHN SMITH, late of the College of Eton, now of KING's College, CAMBRIDGE, all my Papers, Eſſays, &c. &c. which bear the Signature of A.

" ITEM. To Mr. GEORGE CANNING, now of the College of ETON, I DO GIVE AND BEQUEATH all my Papers, Eſſays, &c. &c. ſigned with B.

" ITEM. To Mr. ROBERT SMITH, now of the College of ETON aforeſaid, I DO ASSIGN all my Papers, &c. &c. (as aforeſaid) ſigned C.

" ITEM. I DO MAKE OVER to Mr. JOHN FRERE, now of the aforeſaid College of Eton, all my Papers, &c. (as before-mentioned) marked D.

" ITEM. To Mr. JOSEPH MELLISH, of TRINITY College, CAMBRIDGE, in token of my reſpect and eſteem, I DO ASSIGN the Paper bearing the ſignature of M.

" ITEM. To Mr. B. WAY, I DO BEQUEATH the Letter ſigned MUSIDORUS; to Mr. LITTLEHALES the Letter of CÆMETERIUS; to LORD H. SPENCER the Letter and Poem of IRONICULUS, with the Letter of Σοφος Πολυφαγος.

" The reſt of my Papers, &c. &c. here undiſpoſed of, I DO HEREBY ENJOIN my EXECUTORS, to make over to ſuch of my CORRESPONDENTS as ſhall ſeverally make good their claims thereunto; DECLARING moreover, that all ſuch PAPERS as do not bear any of the aforeſaid ſignatures, A. B. C. or D. are *not to be conſidered* as the property of my EXECUTORS.

" Dated

" Dated this Twenty-third Day of *July* preſent, in the Year, &c. &c. 1787.

Signed GREGORY GRIFFIN.

Witneſſes
J. SMITH,
G. CANNING,
R. SMITH,
J. FRERE.'

The Microcoſm, as the name imports, is profeſſedly written for the *Little World*, but we may venture to affirm that many of the Papers in it will be peruſed with pleaſure in the *Great World*; and we flatter ourſelves with the hope of much amuſement in future from the ingenuity and learning of Gentlemen, who have begun their career of ſcience with ſo much reputation.

ART. V. *Principles of Military Movements*, chiefly applied to Infantry. Illuſtrated by Manœuvres of the Pruſſian Troops, and by an Outline of the Britiſh Campaigns in Germany during the War of 1757. Together with an Appendix containing a practical Abſtract of the Whole. By Colonel David Dundas. 4to. 1l. 1s. Boards. Cadell. 1788.

AN elementary treatiſe on tactics, deduced from clear principles, and expreſſed in perſpicuous language, has long been conſidered as a *deſideratum* in Engliſh literature *. We entertained hopes, on peruſing the title and preface of the preſent work, that it might have ſerved to ſupply this defect; but we are forced to acknowlege, that although Col. Dundas's performance contains many good obſervations, yet in what we chiefly expected from it, our hopes are diſappointed. To thoſe, however, who are previouſly acquainted with the language of war, and the manœuvres of armies in the field, the work before us will afford entertainment and inſtruction; and will perhaps ſuggeſt, to perſons in power, the neceſſity of ſome military alterations and arrangements, which, without endangering our liberties, would conduce to the defence of our empire. The great point at which the Author aims, will appear from the following paſſage, which is judiciouſly imagined and nervouſly expreſſed:

' Permanent and detailed *regulations* for the conduct of every military individual, in every poſſible ſituation, obviouſly uſeful in all ſervices, are particularly neceſſary in the BRITISH. Such regulations prepare the materials, wind up the ſprings, and give unity and energy to the whole machine: without ſuch, chance and caprice di-

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* The French have not been deficient in productions of this kind; for which, conſult our *General Index*, in the MILITARY Claſs; particularly under the word *Tactics*.

reſt,

rect, negligence and confuſion follow, and the operations of ſo Tartar-like an army, can only be attended with ruin and diſgrace.

'It is our misfortune to have had no line of conduct laid down: the good order of regiments has leſs depended on the rules of the ſervice, than on the accidental efforts of individuals, and on the faſhion of the day, equally as that changing: where zeal or ſcience were wanting, the conſequences have been too often apparent.

'Hence our very thin and extended order to make more ſhow—an affected extreme of quickneſs on all occaſions—the running of one movement into another, without thoſe neceſſary pauſes which tend to ſhow their propriety, and juſtneſs of execution—the ſyſtem of central dreſſing, filing, and forming on almoſt all occaſions—the ſingle perſon attempting to direct the battalion and its parts, in every ſituation, in order to beget a falſe and improper preciſion—the forming and breaking on the move, the eaſier to conceal and cover loſt diſtances and accidental lines, which otherwiſe would be apparent—the ſeveral methods of wheeling eſtabliſhed—the different and falſe compoſitions of columns, which each battalion at pleaſure adopts—the chance movement of the line in front, regulated by no fixed principle.

'Unaccuſtomed to form or move on determined points (the neceſſity of which is not ſo immediately ſtriking in the management of a ſingle battalion), a given poſition is taken up with no degree of preciſion—filing, which was formerly little known or practiſed in the infantry, is now general and often miſapplied where diviſion-marching ſhould take place—the hurry practiſed by individual regiments, becomes improper and impoſſible when acting in conjunction with others; confuſion and inaccuracy follow; and time is conſumed in endeavouring in vain to correct thoſe errors, which original method would prevent from ever ariſing.

'Our ranks are ſo thin, our files ſo open, and ſuch intervals permitted between companies of the ſame battalion when in line; that all idea of ſolidity ſeems loſt.—We have begun at the wrong end, and have endeavoured to deduce the uſeful movements of the line, from the ſhowy and review ones of the battalion. We have eſtabliſhed as general rules, what ought to be regarded only as exceptions—we have ſtarted from parade, as our primary order, inſtead of conſidering it as only ſecondary to that of attack—our concluſions have been falſe, as our *data* were defective.

'Nor do theſe irregularities operate only in the field, and in great bodies. They equally take place in the internal compoſition and management of our battalions; each has its ſingular mode of diſcipline, unknown to the other, and often as oppoſite as thoſe of two diſtinct ſervices.—A detachment or guard, is as heterogeneous a body as an army, and the command of it on a ſmall ſcale, is attended with the ſame difficulty. The whole forms a ſcene of intricacy, which no individual can be ſufficiently maſter of, and which nothing but the ſubſtitution of one over-ruling and univerſal method can ever diſſolve.'

In order to introduce uniformity into the military ſyſtem of this country, Colonel Dundas propoſes the example of the nation

tion beſt acquainted with the art of war, and moſt diſtinguiſhed for its military ſucceſs. Taking the Pruſſians for his model, he examines the field ſervice of troops, under all the proper heads.

In explaining theſe operations, which are illuſtrated by 25 copper-plates, the Author continually makes uſe of the abbreviated technical language, employed by officers in the field, which, though uſeful on that occaſion (becauſe words of command, provided they be underſtood, cannot be too ſhort and prompt), is yet extremely unfit for explaining military movements, and the principles on which they are founded. This obſervation applies to every treatiſe on Tactics, which we have ſeen in the Engliſh language, and renders ſuch performances far leſs agreeable and inſtructive than the works of Guiſchart, Mauvillon, and other French and German writers on the ſame ſubject; not excepting the King of Pruſſia himſelf, the great inventor, as well as explainer, of the military art among the moderns. Theſe learned foreigners univerſally deſcribe the manœuvres and operations of war in perſpicuous and preciſe, but common language. They lay down the general principle, ſhow the object to be attained, and point out the readieſt way of attaining it. Our Engliſh writers, on the contrary, are continually involved in the peculiar phraſeology of their profeſſion; a phraſeology, mixed, imperfect, and rude: without regularity, and without preciſion. Beſide this defect, it muſt be acknowleged that our military treatiſes, deduced from crude rules of practice, want that ſpirit of generalization, which forms the principal charm of a book; and our officers, though better educated than any in Europe in whatever relates not to their profeſſion, yet when they come to ſpeak of the military art, commonly do it in ſuch a manner, in words ſo appropriate and profeſſional, that ſtrangers would imagine they were unacquainted with every other ſtudy or purſuit, and ſo much wedded to partial rules of practice, as to be regardleſs of the principles on which all rules muſt be founded.

The outline of the Britiſh campaigns in Germany, by which the Author has choſen to illuſtrate his military movements, contains nothing but a dry itinerary of the contending armies, without ſufficiently elucidating the reaſons of their reſpective motions, and deducing clearly and fully the conſequences which reſulted from them. This epiſode, indeed, is ſo little connected with the principal ſubject, that it might be introduced with as much propriety into any military or hiſtorical work whatever, as into the preſent publication.

Notwithſtanding theſe ſtrictures, which juſtice has extorted from us, Colonel Dundas's work is entitled to a diſtinguiſhed place

place among the military treatiſes produced in this country*. He juſtly holds forth the Pruſſian diſcipline as a model, particularly in the operations of cavalry; but his admiration of the late King carries him too far when he obſerves, 'that no certain principles were yet eſtabliſhed, and the ſlow regularity introduced into the cavalry, tended to cramp the ſpirit, inſtead of adding to the vigour of the body; every thing ſeemed calculated for reſiſtance only; a ſquadron was thought hardly capable of a trot; for a line it was ſuppoſed impoſſible; ranks and files were ſo crowded, that the leaſt violent movement put them in confuſion: it remained a lifeleſs and inactive maſs, till put in motion by the wonderful talents of the KING of PRUSSIA.

'He ſaw that the great buſineſs of the cavalry, is the offenſive, rather than the defenſive; giving the attack, rather than receiving it; that the velocity of its movements, and quick change of place, muſt enſure the moſt decided advantage over an enemy, inferior in either, and while it inſpirits the one body, in the ſame proportion tends to intimidate the other.

'He has ſhown the facility of moving great bodies of cavalry from one point to another.

'From experience, he has proved the poſſibility of a full line arriving upon the enemy with rapidity and order; and in the impulſe of the charge has ſhown, that the ſpur tends as much to overſet the oppoſite enemy, as does the ſword which ſhould complete that defeat.

'Senſible, that the great intervals betwixt ſquadrons when in line, only tended to make them irreſolute, and to ſwerve in advancing upon the enemy, under pretence of taking them in flank; he formed his firſt line of cavalry in a full line, and inſiſting on the rapidity of the charge, obliged them to the direct attack upon the oppoſite enemy. Behind that line he had his bodies of reſerve to ſupport; to repair any loſs; or improve any advantage gained.

'The ſuperior advantages of the PRUSSIAN ſyſtem, *has* obliged moſt of the nations of Europe to adopt it, and to endeavour to improve upon it.'

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* In the inferior parts of this work, excellent as, in general, it is, there are a few articles, to which we have ſome objection. One of them is *the ſide-ſtep*, which has been tried in our ſervice, and exploded, as an awkward movement,—militating againſt that uncontrovertible maxim, that a ſoldier ſhould always ſee before him,—otherwiſe, in uneven ground, he will be liable to fall. Beſide, ground may be more quickly taken, either to the right or the left, by facing and marching by files.

Opening the ranks backward is ſtill more liable to the ſame objection; and the intention may be much better anſwered by the front and centre ranks taking their proper number of paces to the front, or by the centre and rear ranks facing to the right about.

The *diviſion of the battalion* adopted by Col. Dundas ſeems to [illegible] unneceſſarily from the eſtabliſhed practice. Beſide, our com[illegible] never come ſtrong enough into the field, particularly in time [illegible], to admit of a platoon being divided into two bodies.

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The genius of the King of Pruſſia did not invent, but his diſcernment adopted, the equeſtrian manœuvres which had been long practiſed by the moſt enlightened nations of antiquity, and which, till revived by him, had been neglected ſince the darkneſs and ignorance which overſpread Europe during the middle ages. The διαιν εμβολην, or violent impreſſion, of the cavalry, ſo often mentioned by Arrian, and other Greek writers, and the deciſive effects produced by it in many engagements which determined the fate of kingdoms, proves that the ſervice of cavalry had been reduced to its true principles before the age of Alexander the Great. In this, as well as in other particulars, the merit of the King of Pruſſia conſiſted in adopting the practice invented by nations almoſt conſtantly engaged in war; the principles reſpecting cavalry remain the ſame in every age; but the invention of gunpowder made an important change in the ſervice of infantry. The King of Pruſſia perceived this difference, and, with equal ſkill and perſeverance, modified the Grecian manœuvres, and adapted them to the nature of our offenſive arms, though originally contrived for others of a totally different kind.

It is with pleaſure that we have announced, to our military readers, this uſeful and ſcientific treatiſe; which, in our opinion, notwithſtanding its defects, will rank very high, as we have already obſerved, among the beſt books on the ſubject, that have been written in the Engliſh language.

ART. VI. *Mr. Gibbon's Roman Hiſtory,* concluded.

THE ſixth volume of Mr. Gibbon's work comprehends fourteen chapters, of which the firſt four contain the hiſtory of the Cruſades. Theſe ſingular expeditions are related with great elegance and vigour, but without the leaſt ſpark of that enthuſiaſm, by which they were inſpired. With the philoſophical balance in his hand, our Hiſtorian weighs preciſely the motives of the Cruſaders, and appreciates the merit, or rather arraigns the flagrant injuſtice, of that romantic and fanatical enterpriſe.

'So familiar, and as it were ſo natural to man, is the practice of violence, that our indulgence allows the ſlighteſt provocation, the moſt diſputable right, as a ſufficient ground of national hoſtility. But the name and nature of an *holy war* demands a more rigorous ſcrutiny; nor can we haſtily believe, that the ſervants of the Prince of Peace would unſheathe the ſword of deſtruction, unleſs the motive were pure, the quarrel legitimate, and the neceſſity inevitable. The policy of an action may be determined from the tardy leſſons of experience; but, before we act, our conſcience ſhould be ſatisfied of the juſtice and propriety of our enterpriſe. In the age of the Cruſades, the Chriſtians, both of the Eaſt and Weſt, were perſuaded of their lawfulneſs and merit; their arguments are clouded by the perpetual abuſe of ſcripture and rhetoric; but they ſeem to inſiſt on the

right

right of natural and religious defence, their peculiar title to the Holy Land, and the impiety of their Pagan and Mahometan foes. I. The right of a juſt defence may fairly include our civil and ſpiritual allies: it depends on the exiſtence of danger; and that danger muſt be eſtimated by the two-fold conſideration of the malice, and the power, of our enemies. A pernicious tenet has been imputed to the Mahometans, the duty of *extirpating* all other religions by the ſword. This charge of ignorance and bigotry is refuted by the Koran, by the hiſtory of the Muſulman conquerors, and by their public and legal toleration of the Chriſtian worſhip. But it cannot be denied, that the Oriental churches are depreſſed under their iron yoke; that, in peace and war, they aſſert a divine and indefeaſible claim of univerſal empire; and that, in their orthodox creed, the unbelieving nations are continually threatened with the loſs of religion or liberty. In the eleventh century, the victorious arms of the Turks preſented a real and urgent apprehenſion of theſe loſſes. They had ſubdued in leſs than thirty years the kingdoms of Aſia, as far as Jeruſalem and the Helleſpont; and the Greek empire tottered on the verge of deſtruction. Beſides an honeſt ſympathy for their brethren, the Latins had a right and intereſt in the ſupport of Conſtantinople, the moſt important barrier of the Weſt; and the privilege of defence muſt reach to prevent, as well as to repel, an impending aſſault. But this ſalutary purpoſe might have been accompliſhed by a moderate ſuccour; and our calmer reaſon muſt diſclaim the innumerable hoſts and remote operations, which overwhelmed Aſia and depopulated Europe. II. Paleſtine could add nothing to the ſtrength or ſafety of the Latins; and fanaticiſm alone could pretend to juſtify the conqueſt of that diſtant and narrow province. The Chriſtians affirmed that their inalienable title to the promiſed land had been ſealed by the blood of their divine Saviour: it was their right and duty to reſcue their inheritance from the unjuſt poſſeſſors, who profaned his ſepulchre, and oppreſſed the pilgrimage of his diſciples. Vainly would it be alleged that the pre-eminence of Jeruſalem, and the ſanctity of Paleſtine, have been aboliſhed with the Moſaic law; that the God of the Chriſtians is not a local Deity, and that the recovery of Bethlem or Calvary, his cradle or his tomb, will not atone for the violation of the moral precepts of the goſpel. Such arguments glance aſide from the leaden ſhield of ſuperſtition; and the religious mind will not eaſily relinquiſh its hold on the ſacred ground of myſtery and miracle. III. But the holy wars which have been waged in every climate of the globe, from Egypt to Livonia, and from Peru to Hindoſtan, require the ſupport of ſome more general and flexible tenet. It has been often ſuppoſed, and ſometimes affirmed, that a difference of religion is a worthy cauſe of hoſtility; that obſtinate unbelievers may be ſlain or ſubdued by the champions of the croſs; and that grace is the ſole fountain of dominion as well as of mercy. Above four hundred years before the firſt cruſade, the eaſtern and weſtern provinces of the Roman empire had been acquired about the ſame time, and in the ſame manner, by the Barbarians of Germany and Arabia. Time and treaties had legitimated the conqueſts of the *Chriſtian* Franks; but in the eyes of their ſubjects and neighbours, the Mahometan princes were ſtill tyrants and uſurpers, who,

who, by the arms of war or rebellion, might be lawfully driven from their unlawful poſſeſſion.'

The origin and preparations of the Cruſades, together with the character and circumſtances of the Latin princes, as well as of their warlike followers, are deſcribed at great length; becauſe ſuch particulars tend to illuſtrate the condition of the times; but the military operations, which were repeated in ſeven ſucceſſive expeditions, and in the courſe of two centuries, exhibit continually the ſame cauſes producing ſimilar effects, and are therefore related with brevity; not diſplayed in ſeparate pictures, but grouped as it were into one general compoſition.

With regard to the effects of theſe extraordinary expeditions, which form the principal tranſactions of the twelfth and thirteenth centuries, the opinion of Mr. Gibbon is the more worthy of attention, becauſe he differs materially from moſt writers on this ſubject, and particularly from his friend Dr. Robertſon *.

'After this narrative of the expeditions of the Latins to Paleſtine and Conſtantinople, I cannot diſmiſs the ſubject without revolving the general conſequences on the countries that were the ſcene, and on the nations that were the actors, of theſe memorable cruſades. As ſoon as the arms of the Franks were withdrawn, the impreſſion, though not the memory, was erazed in the Mahometan realms of Egypt and Syria. The faithful diſciples of the prophet were never tempted by a prophane deſire to ſtudy the laws or language of the idolators; nor did the ſimplicity of their primitive manners receive the ſlighteſt alteration from their intercourſe in peace and war with the unknown ſtrangers of the Weſt. The Greeks, who thought themſelves proud, but who were only vain, ſhewed a diſpoſition ſomewhat leſs inflexible. In the efforts for the recovery of their empire, they emulated the valour, diſcipline, and tactics, of their antagoniſts. The modern literature of the Weſt they might juſtly deſpiſe; but its free ſpirit would inſtruct them in the rights of man; and ſome inſtitutions of public and private life were adopted from the French. The correſpondence of Conſtantinople and Italy diffuſed the knowlege of the Latin tongue; and ſeveral of the fathers and claſſics were at length honoured with a Greek verſion. But the national and religious prejudices of the Orientals were inflamed by perſecution; and the reign of the Latins confirmed the ſeparation of the two churches.

'If we compare, at the æra of the cruſades, the Latins of Europe with the Greeks and Arabians, their reſpective degrees of knowledge, induſtry, and art, our rude anceſtors muſt be content with the third rank in the ſcale of nations. Their ſucceſſive improvement and preſent ſuperiority may be aſcribed to a peculiar energy of character, to an active and imitative ſpirit, unknown to their more poliſhed rivals, who at that time were in a ſtationary or retrograde

* See the Hiſtory of the Reign of Charles V. vol. i. p. 30 & ſeq. two edit.

ſtate.

ſtate. With ſuch a diſpoſition, the Latins ſhould have derived the moſt early and eſſential benefits from a ſeries of events which opened to their eyes the proſpect of the world, and introduced them to a long and frequent intercourſe with the more cultivated regions of the Eaſt. The firſt and moſt obvious progreſs was in trade and manufactures, in the arts which are ſtrongly prompted by the thirſt of wealth, the calls of neceſſity, and the gratification of the ſenſe or vanity. Among the crowd of unthinking fanatics, a captive or a pilgrim might ſometimes obſerve the ſuperior refinements of Cairo and Conſtantinople: the firſt importer of wind-mills was the benefactor of nations; and if ſuch bleſſings are enjoyed without any grateful remembrance, hiſtory has condeſcended to notice the more apparent luxuries of ſilk and ſugar, which were tranſported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more ſlowly felt and ſupplied; the ardour of ſtudious curioſity was awakened in Europe by different cauſes and more recent events; and, in the age of the cruſades, they viewed with careleſs indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures; neceſſity might produce ſome interpreters for the groſſer buſineſs of merchants and ſoldiers; but the commerce of the Orientals had not diffuſed the ſtudy and knowledge of their languages in the ſchools of Europe. If a ſimilar principle of religion repulſed the idiom of the Koran, it ſhould have excited their patience and curioſity to underſtand the original text of the Goſpel; and the ſame grammar would have unfolded the ſenſe of Plato and the beauties of Homer. Yet in a reign of ſixty years the Latins of Conſtantinople diſdained the ſpeech and learning of their ſubjects; and the manuſcripts were the only treaſures which the natives might enjoy without rapine or envy. Ariſtotle was indeed the oracle of the Weſtern univerſities; but it was a barbarous Ariſtotle; and, inſtead of aſcending to the fountain-head, his Latin votaries humbly accepted a corrupt and remote verſion from the Jews and Moors of Andaluſia. The principle of the Cruſades was a ſavage fanaticiſm; and the moſt important effects were analogous to the cauſe. Each pilgrim was ambitious to return with his ſacred ſpoils, the relics of Greece and Paleſtine; and each relic was preceded and followed by a train of miracles and viſions. The belief of the Catholics was corrupted by new legends, their practice by new ſuperſtitions; and the eſtabliſhment of the inquiſition, the mendicant orders of Monks and Friars, the laſt abuſe of indulgences, and the final progreſs of idolatry, flowed from the baleful fountain of the holy war. The active ſpirit of the Latins preyed on the vitals of their reaſon and religion; and if the ninth and tenth centuries were the times of darkneſs, the thirteenth and fourteenth were the age of abſurdity and fable.

'In the profeſſion of Chriſtianity, in the cultivation of a fertile land, the northern conquerors of the Roman empire inſenſibly mingled with the provincials, and rekindled the embers of the arts of antiquity. Their ſettlements about the age of Charlemagne had acquired ſome degree of order and ſtability, when they were overwhelmed by new ſwarms of invaders, the Normans, Saracens, and Hungarians,

Hungarians, who replunged the weſtern countries of Europe into their former ſtate of anarchy and barbariſm. About the eleventh century, the ſecond tempeſt had ſubſided by the expulſion or converſion of the enemies of Chriſtendom: the tide of civilization, which had ſo long ebbed, began to flow with a ſteady and accelerated courſe; and a fairer proſpect was opened to the hopes and efforts of the riſing generations. Great was the increaſe, and rapid the progreſs, during the two hundred years of the Cruſades; and ſome philoſophers have applauded the propitious influence of theſe holy wars, which appear to me to have checked rather than forwarded the maturity of Europe. The lives and labours of millions, which were buried in the Eaſt, would have been more profitably employed in the improvement of their native country; the accumulated ſtock of induſtry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correſpondence with the climates of the Eaſt. In one reſpect I can indeed perceive the accidental operation of the Cruſades, not ſo much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the ſoil, without freedom, or property, or knowledge; and the two orders of eccleſiaſtics and nobles, whoſe numbers were comparatively ſmall, alone deſerved the name of citizens and men. This oppreſſive ſyſtem was ſupported by the arts of the clergy and the ſwords of the barons. The authority of the prieſts operated in the darker ages as a ſalutary antidote: they prevented the total extinction of letters, mitigated the fierceneſs of the times, ſheltered the poor and defenceleſs, and preſerved or revived the peace and order of civil ſociety. But the independence, rapine, and diſcord, of the feudal lords were unmixed with any ſemblance of good; and every hope of induſtry and improvement was cruſhed by the iron weight of the martial ariſtocracy. Among the cauſes that undermined that Gothic edifice, a conſpicuous place muſt be allowed to the Cruſades. The eſtates of the barons were diſſipated, and their race was often extinguiſhed, in theſe coſtly and perilous expeditions. Their poverty extorted from their pride thoſe charters of freedom which unlocked the fetters of the ſlave, ſecured the farm of the peaſant and the ſhop of the artificer, and gradually reſtored a ſubſtance and a ſoul to the moſt numerous and uſeful part of the community. The conflagration which deſtroyed the tall and barren trees of the foreſt gave air and ſcope to the vegetation of the ſmaller and nutritive plants of the ſoil.'

Conſtantinople was recovered by the Greeks, in the year 1261; an event to which the abilities of Theodore Laſcaris and John Ducas Vataces had, in ſome meaſure, paved the way. Under theſe princes, 'the plough was reſtored to its ancient ſecurity and honour; and the nobles were taught to ſeek a ſure and independent revenue from their eſtates, inſtead of adorning their ſplendid beggary by the oppreſſion of the people, or, what is almoſt the ſame, by the favours of the court.' But this proſperity was not laſting. In his 63d chapter, Mr. Gibbon deſcribes the civil wars, and internal diſorders, which ruined the

power of Conſtantinople, and its dependencies; and in the five following, he relates the origin, progreſs, and aggrandiſement of the Tartars and Turks; by the laſt of whom, under Mahomet the Second, the creſcent at length prevailed over the croſs, and was erected, in the year 1453, on the dome of St. Sophia. This revolution might naturally terminate his work; but as ancient Rome was the main object of his hiſtory, he has added three chapters more; the firſt containing an account of that imperial city, from the twelfth century, and particularly explaining the temporal dominion of the Popes; the ſecond exhibiting the laſt ſtruggles of Roman liberty, and the final ſettlement of the Eccleſiaſtical ſtate; and the third, which is the 71ſt and concluding chapter, affording a proſpect of the ruins of Rome in the fifteenth century, and tracing the cauſes of its decay. He refers theſe cauſes to four principal ſources, I. The injuries of nature, earthquakes, fires, and inundations. II. The hoſtile attacks of the Barbarians and Chriſtians. III. The uſe and abuſe of the materials. And, IV. The domeſtic quarrels of the Romans.

In the extenſive review of nations, here preſented to the mental eye, the ſeparate parts of the various narrative are intimately connected with the whole, and with each other, by their relation to one important event, the deſtruction of the Roman empire in the Eaſt. But, to an inattentive reader, this connection will not always appear; and he will be apt to imagine that our Author has improperly dilated his hiſtory by the introduction of foreign and ſuperfluous matter. To expoſe the frivolity of this objection, we ſhall mention a fact from Mathew Paris, p. 396. "In the year 1238, the inhabitants of Sweden were prevented by their fear of the Tartars from ſending, as uſual, their ſhips to the herring-fiſhery on the coaſt of England; in conſequence of which, herrings were ſo plentiful that year, that forty or fifty of them ſold for a ſhilling." Whimſical therefore as it ſeems, it is nevertheleſs true, that the orders of a Mogul Khan, who reigned on the borders of China, lowered the price of herrings in the Engliſh market. But the orders of the Tartars, the Saracens, and the Turks, produced more important effects; and in the movements of thoſe barbarous and remote nations, we are to trace the decline and fall of the Eaſtern empire, and the immediate conſequences of that event to the nations of the Weſt. In explaining the moſt intereſting and the moſt permanent of thoſe conſequences, the revival of letters, our Hiſtorian writes like a man who feels the dignity of his ſubject, and his obſervations on this uſeful yet neglected theme, are worth whole volumes of negotiations and battles.

'In their loweſt ſervitude and depreſſion, the ſubjects of the Byzantine throne were ſtill poſſeſſed of a golden key that could unlock the treaſures of antiquity; of a muſical and prolific language, that gives

gives a ſoul to the objects of ſenſe, and a body to the abſtractions of philoſophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various Barbarians had doubtleſs corrupted the form and ſubſtance of the national dialect; and ample gloſſaries have been compoſed, to interpret a multitude of words, of Arabic, Turkiſh, Sclavonian, Latin, or French origin. But a purer idiom was ſpoken in the court and taught in the college; and the flouriſhing ſtate of the language is deſcribed, and perhaps embelliſhed, by a learned Italian, who, by a long reſidence and noble marriage, was naturalized at Conſtantinople about thirty years before the Turkiſh conqueſt. "The vulgar ſpeech," ſays Philelphus, "has been depraved by the people, and infected by the multitude of ſtrangers and merchants, who every day flock to the city and mingle with the inhabitants. It is from the diſciples of ſuch a ſchool that the Latin language received the verſions of Ariſtotle and Plato; ſo obſcure in ſenſe, and in ſpirit ſo poor. But the Greeks who have eſcaped the contagion, are thoſe whom *we* follow; and they alone are worthy of our imitation. In familiar diſcourſe, they ſtill ſpeak the tongue of Ariſtophanes and Euripides, of the hiſtorians and philoſophers of Athens; and the ſtyle of their writings is ſtill more elaborate and correct. The perſons who, by their birth and offices, are attached to the Byzantine court, are thoſe who maintain, with the leaſt alloy, the ancient ſtandard of elegance and purity; and the native graces of language moſt conſpicuouſly ſhine among the noble matrons, who are excluded from all intercourſe with foreigners. With foreigners do I ſay? They live retired and ſequeſtered from the eyes of their fellow-citizens. Seldom are they ſeen in the ſtreets; and when they leave their houſes, it is in the duſk of evening, on viſits to the churches and their neareſt kindred. On theſe occaſions, they are on horſeback, covered with a veil, and encompaſſed by their parents, their huſbands, or their ſervants."

'Among the Greeks, a numerous and opulent clergy was dedicated to the ſervice of religion: their Monks and Biſhops have ever been diſtinguiſhed by the gravity and auſterity of their manners; nor were they diverted, like the Latin prieſts, by the purſuits and pleaſures of a ſecular, and even military, life. After a large deduction for the time and talents that were loſt in the devotion, the lazineſs, and the diſcord, of the church and cloyſter, the more inquiſitive and ambitious minds would explore the ſacred and profane erudition of their native language. The eccleſiaſtics preſided over the education of youth; the ſchools of philoſophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed that more books, and more knowledge, were included within the walls of Conſtantinople than could be diſperſed over the extenſive countries of the Weſt. But an important diſtinction has been already noticed: the Greeks were ſtationary or retrograde, while the Latins were advancing with a rapid and progreſſive motion. The nations were excited by the ſpirit of independence and emulation; and even the little world of the Italian ſtates contained more people and induſtry than the decreaſing circle of the Byzantine empire. In Europe, the lower ranks of ſociety were relieved from the yoke of feudal ſervitude;

and freedom is the firſt ſtep to curioſity and knowledge. The uſe, however rude and corrupt, of the Latin tongue had been preſerved by ſuperſtition; the univerſities, from Bologna to Oxford, were peopled with thouſands of ſcholars; and their miſguided ardour might be directed to more liberal and manly ſtudies. In the reſurrection of ſcience, Italy was the firſt that caſt away her ſhroud; and the eloquent Petrarch, by his leſſons and his example, may juſtly be applauded as the firſt harbinger of day. A purer ſtyle of compoſition, a more generous and rational ſtrain of ſentiment, flowed from the ſtudy and imitation of the writers of ancient Rome; and the diſciples of Cicero and Virgil approached, with reverence and love, the ſanctuary of their Grecian maſters. In the ſack of Conſtantinople, the French, and even the Venetians, had deſpiſed and deſtroyed the works of Lyſippus and Homer: the monuments of art may be annihilated by a ſingle blow; but the immortal mind is renewed and multiplied by the copies of the pen; and ſuch copies it was the ambition of Petrarch and his friends to poſſeſs and underſtand. The arms of the Turks undoubtedly preſſed the flight of the Muſes; yet we may tremble at the thought, that Greece might have been overwhelmed, with her ſchools and libraries, before Europe had emerged from the deluge of barbariſm; that the ſeeds of ſcience might have been ſcattered by the winds, before the Italian ſoil was prepared for their cultivation.'

In the year 1360, Leo Pilatus was appointed Greek Profeſſor at Florence, on the recommendation of the celebrated Boccace, the father of the Tuſcan proſe, who derives his reputation with poſterity, from the Decameron, an hundred novels of love and pleaſantry, but who is entitled to the more ſerious praiſe of reſtoring in Italy the ſtudy of the Greek tongue. Boccace, whoſe congenial mind panted for the treaſures of taſte and knowlege, lodged the ſtranger in his houſe, prevailed on the republic of Florence to allow him an annual ſtipend, and devoted his leiſure to the firſt Greek Profeſſor who taught in the Weſtern ſchools. From the explanation of Leo, Boccace compoſed and tranſcribed a literal proſe verſion of the Iliad and Odyſſey, which ſatisfied the thirſt of his friend Petrarch, and which perhaps, in the ſucceeding century, was clandeſtinely uſed by Laurentius Valla, the Latin interpreter. From his narrative, the ſame Boccace collected his materials for his treatiſe on the genealogy of the heathen Gods, a work (in that age) of ſtupendous erudition. The inconſtancy of Leo, who at the end of three years relinquiſhed an honourable and beneficial ſtation, deprived Italy of the advantage of his leſſons. In returning to that country, the veſſel in which he ſailed was, at the entrance of the Adriatic, endangered by a tempeſt; and the unfortunate teacher, who, like Ulyſſes, had faſtened himſelf to the maſt, was ſtruck dead by a flaſh of lightning. 'The humane Petrarch dropped a tear on his diſaſter; but he was moſt anxious to learn, whether ſome

copy

copy of Euripides or Sophocles might not be ſaved from the hands of the mariners.'

Leo was ſucceeded by Chryſoloras, who had been ſent by the Emperor Manuel to implore the compaſſion of the Weſtern princes. After viſiting the courts of France and England, he repaired to Florence, and the Envoy was invited to aſſume the office of a Profeſſor. His ſchool was frequented by a crowd of diſciples of every rank and age; and one of theſe, in a general hiſtory, has deſcribed his motives and his ſucceſs:

"At that time," ſays Leonard Aretin*, "I was a ſtudent of the civil law; but my ſoul was inflamed with the love of letters; and I beſtowed ſome application on the ſciences of logic and rhetoric. On the arrival of Manuel, I heſitated whether I ſhould deſert my legal ſtudies, or relinquiſh this golden opportunity; and thus, in the ardour of youth, I communed with my own mind—Wilt thou be wanting to thyſelf and thy fortune? Wilt thou refuſe to be introduced to a familiar converſe with Homer, Plato, and Demoſthenes? with thoſe poets, philoſophers, and orators, of whom ſuch wonders are related, and who are celebrated by every age as the great maſters of human ſcience? Of profeſſors and ſcholars in civil law, a ſufficient ſupply will always be found in our univerſities; but a teacher, and ſuch a teacher, of the Greek language, if he once be ſuffered to eſcape, may never afterwards be retrieved. Convinced by theſe reaſons, I gave myſelf to Chryſoloras: and ſo ſtrong was my paſſion, that the leſſons which I had imbibed in the day were the conſtant ſubject of my nightly dreams." At the ſame time and place, the Latin claſſics were explained by John of Ravenna, the domeſtic pupil of Petrarch: the Italians, who illuſtrated their age and country, were formed in this double ſchool; and Florence became the fruitful ſeminary of Greek and Roman erudition. The preſence of the Emperor recalled Chryſoloras from the college to the court; but he afterwards taught at Pavia and Rome with equal induſtry and applauſe. The remainder of his life, about fifteen years, was divided between Italy and Conſtantinople, between embaſſies and leſſons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more ſacred duty to his prince and country; and Emanuel Chryſoloras died at Conſtance on a public miſſion from the Emperor to the Council.'

The Author proceeds to mention Cardinal Beſſarion, whoſe eccleſiaſtical honours diffuſed a ſplendor and pre-eminence over his literary merit and ſervice; his palace was a ſchool; and as the titular Patriarch of Conſtantinople, he was reſpected as the

* 'The name of *Aretinus* has been aſſumed by five or ſix natives of *Arezzo* in Tuſcany, of whom the moſt famous and the moſt worthleſs lived in the 16th century. Leonardus Brunus Aretinus, the diſciple of Chryſoloras, was a linguiſt, an orator, and an hiſtorian, the Secretary of four ſucceſſive Popes, and the Chancellor of the republic of Florence, where he died A. D. 1444, at the age of ſeventy-five (Fabric. Bibliot. medii Ævi, tom. i. p. 190, &c. Tiraboſchi, tom. vii. p. 33—38.).'

chief and protector of his nation. Favoured by the Cardinal, Theodore Gaza, George of Trebizond, John Argyropylus, taught their native language in the ſchools of Florence and of Rome. The eloquence, politeneſs, and imperial deſcent of John Laſcaris recommended him to the French monarchs; and in the ſame cities he was alternately employed to teach and to negociate. By theſe maſters, the ſenſe, though not the ſpirit, of the Greek claſſics, was interpreted to the Latin world. The beauties of ſtyle evaporate in a verſion; but the judgment of Theodore Gaza ſelected the more ſolid works of Ariſtotle and Theophraſtus, and their natural hiſtories of animals and plants opened a rich fund of genuine and experimental ſcience.

The literary merits of the Greeks were ſeconded and ſurpaſſed by the ardour of the Latins. The ambition of republics and princes vied with each other in the encouragement and reward of literature.

'The fame of Nicholas the fifth has not been adequate to his merits. From a plebeian origin, he raiſed himſelf by his virtue and learning: the character of the man prevailed over the intereſt of the pope; and he ſharpened thoſe weapons which were ſoon pointed againſt the Roman church. He had been the friend of the moſt eminent ſcholars of the age: he became their patron; and ſuch was the humility of his manners, that the change was ſcarcely diſcernible either to them or to himſelf. If he preſſed the acceptance of a liberal gift, it was not as the meaſure of deſert, but as the proof of benevolence; and when modeſt merit declined his bounty, "accept "it," would he ſay with a conſciouſneſs of his own worth; "you "will not always have a Nicholas among ye." The influence of the holy ſee pervaded Chriſtendom; and he exerted that influence in the ſearch, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkeſt monaſteries of Germany and Britain, he collected the duſty manuſcripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was tranſcribed and tranſmitted for his uſe. The Vatican, the old repoſitory for bulls and legends, for ſuperſtition and forgery, was daily repleniſhed with more precious furniture; and ſuch was the induſtry of Nicholas, that in a reign of eight years, he formed a library of five thouſand volumes. To his munificence, the Latin world was indebted for the verſions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's geography, of the Iliad, of the moſt valuable works of Plato and Ariſtotle, of Ptolemy and Theophraſtus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Coſmo of Medicis was the father of a line of princes, whoſe name and age are almoſt ſynonymous with the reſtoration of learning: his credit was ennobled into fame; his riches were dedicated to the ſervice of mankind; he correſponded at once with Cairo and London: and a cargo of Indian ſpices and Greek books was often imported in the ſame veſſel. The genius and education of

of his grandſon Lorenzo rendered him, not only a patron, but a judge and candidate, in the literary race. In his palace, diſtreſs was entitled to relief, and merit to reward: his leiſure hours were delightfully ſpent in the Platonic academy: he encouraged the emulation of Demetrius Chalcondyles and Angelo Politian; and his active miſſionary Janus Laſcaris returned from the Eaſt with a treaſure of two hundred manuſcripts, fourſcore of which are as yet unknown in the libraries of Europe. The reſt of Italy was animated by a ſimilar ſpirit, and the progreſs of the nation repaid the liberality of her princes. The Latins held the excluſive property of their own literature: and theſe diſciples of Greece were ſoon capable of tranſmitting and improving the leſſons which they had imbibed. After a ſhort ſucceſſion of foreign teachers, the tide of emigration ſubſided; but the language of Conſtantinople was ſpread beyond the Alps; and the natives of France, Germany, and England, imparted to their country the ſacred fire which they had kindled in the ſchools of Florence and Rome. In the productions of the mind, as in thoſe of the ſoil, the gifts of nature are excelled by induſtry and ſkill: the Greek authors, forgotten on the banks of the Iliſſus, have been illuſtrated on thoſe of the Elbe and the Thames: and Beſſarion or Gaza might have envied the ſuperior ſcience of the Barbarians, the accuracy of Budæus, the taſte of Eraſmus, the copiouſneſs of Stephens, the erudition of Scaliger, the diſcernment of Reiſke, or of Bentley. On the ſide of the Latins, the diſcovery of printing was a caſual advantage: but this uſeful art has been applied by Aldus, and his innumerable ſucceſſors, to perpetuate and multiply the works of antiquity. A ſingle manuſcript imported from Greece is revived in ten thouſand copies; and each copy is fairer than the original. In this form, Homer and Plato would peruſe with more ſatisfaction their own writings: and their ſcholiaſts muſt reſign the prize to the labours of our weſtern editors.

'Before the revival of claſſic literature, the Barbarians in Europe were immerſed in ignorance, and their vulgar tongues were marked with the rudeneſs and poverty of their manners. The ſtudents of the more perfect idioms of Rome and Greece, were introduced to a new world of light and ſcience; to the ſociety of the free and poliſhed nations of antiquity; and to a familiar converſe with thoſe immortal men who ſpoke the ſublime language of eloquence and reaſon. Such an intercourſe muſt tend to refine the taſte, and to elevate the genius, of the moderns: and yet, from the firſt experiment, it might appear that the ſtudy of the ancients had given fetters, rather than wings, to the human mind. However laudable, the ſpirit of imitation is of a ſervile caſt; and the firſt diſciples of the Greeks and Romans were a colony of ſtrangers in the midſt of their age and country. The minute and laborious diligence which explored the antiquities of remote times, might have improved or adorned the preſent ſtate of ſociety: the critic and metaphyſician were the ſlaves of Ariſtotle; the poets, hiſtorians, and orators, were proud to repeat the thoughts and words of the Auguſtan age; the works of nature were obſerved with the eyes of Pliny and Theophraſtus; and ſome Pagan votaries profeſſed a ſecret devotion to the gods of Homer and Plato. The Italians were oppreſſed by the

ſtrength and number of their ancient auxiliaries: the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repoſe on our ſhelves; but in that æra of learning, it will not be eaſy to diſcern a real diſcovery of ſcience, a work of invention or eloquence, in the popular language of the country. But as ſoon as it had been deeply ſaturated with the celeſtial dew, the ſoil was quickened into vegetation and life; the modern idioms were refined: the claſſics of Athens and Rome inſpired a pure taſte and a generous emulation; and in Italy, as afterwards in France and England, the pleaſing reign of poetry and fiction was ſucceeded by the light of ſpeculative and experimental philoſophy. Genius may anticipate the ſeaſon of maturity; but in the education of a people, as in that of an individual, memory muſt be exerciſed, before the powers of reaſon and fancy can be expanded; nor may the artiſt hope to equal or ſurpaſs, till he has learned to imitate, the works of his predeceſſors.'

It is with pleaſure that we have dwelt on this part of Mr. Gibbon's work, the hiſtory of letters, which is far more intereſting and agreeable than "the hiſtory of blood."

We now proceed, according to our promiſe, to point out the characteriſtic beauties and defects of this extraordinary production of induſtry and elegance, which deſervedly excites unuſual attention both at home and abroad. On this copious ſubject, we ſhall comprize our obſervations under three heads; I. The ORIGINAL MATERIALS. II. ARRANGEMENT. III. STYLE.

The value of the *materials* can only be eſtimated by thoſe who have explored the rubbiſh of the middle ages, a period of a thouſand years, between the taking of Rome and the conqueſt of Conſtantinople; and which, though it produced a total revolution in the affairs of the world, has not been illuſtrated by a ſingle writer deſerving the title of a claſſic. The deſire of giving full ſatisfaction to the Public has induced Mr. Gibbon to read ſuch books as no other conſideration could probably have prevailed on him to open. The catalogue of the works which he has peruſed or conſulted, would fill a moderate volume. Their moſt ſtriking paſſages adorn the bottom of his page, in the form of Notes; and the reader, while he is conducted through the labyrinth by the ſteady light of criticiſm, enjoys the advantage, at leaſt the pleaſure, of domeſtic and contemporary witneſſes. Yet it is deeply to be regretted that ſome of thoſe materials, in paſſing through the intellectual crucible of Mr. Gibbon, undergo a very unfavourable tranſmutation. Clear, comprehenſive, and impartial, on every other ſubject, in all that concerns Chriſtianity he diſcovers the bitterneſs of an adverſary, alternately employing the ſophiſtry of the ſceptic, or the ſneer of the ſatiriſt. This we regret, not for the ſake of Chriſtianity or the Public, becauſe we are firmly of opinion that neither of them can receive any material or permanent injury from the arguments, or ſarcaſms,

caſms, of infidels; but we regret it for the ſake of Mr. Gibbon, and for the ſake of his friends, who may be ſwayed by his example, and biaſſed by his authority; and we lament that, in a work which in other parts breathes the liberal and manly ſpirit of Greece and Rome, the Author ſhould deſcend to employ againſt the religion of his country, and its profeſſors, the oblique and inſidious artifices of the Gallic ſchool, and of Voltaire, its ſuperficial maſter. In one paſſage, he hints, diſreſpectfully, 'that Chriſtianity is the only religion in which the God is the victim;' in another he invidiouſly remarks, 'that the God of Mahomet reigned without *an equal*, and *without a ſon!*' and in a third, laying aſide the maſk, he boldy arraigns the whole body of the clergy:

'The influence of two ſiſter proſtitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues: the moſt ſtrenuous of their lovers were rewarded with the Roman mitre, and their reign may have ſuggeſted to the darker ages the fable of a female pope. The baſtard ſon, the grandſon and the great-grandſon of Marozia, a rare genealogy, were ſeated in the chair of St. Peter, and it was at the age of nineteen years that the ſecond of theſe became the head of the Latin church. His youth and manhood were of a ſuitable complexion; and the nations of pilgrims could bear teſtimony to the charges that were urged againſt him in a Roman ſynod, and in the preſence of Otho the great. As John XII. had renounced the dreſs and decencies of his profeſſion, the *ſoldier* may not perhaps be diſhonoured by the wine which he drank, the blood that he ſpilt, the flames that he kindled, or the licentious purſuits of gaming and hunting. His open ſimony might be the conſequence of diſtreſs: and his blaſphemous invocation of Jupiter and Venus, if it be true, could not poſſibly be ſerious. But we read with ſome ſurpriſe, that the worthy grandſon of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a ſchool for proſtitution, and that his rapes of virgins and widows had deterred the female pilgrims from viſiting the tomb of St. Peter, leſt, in the devout act, they ſhould be violated by his ſucceſſor. The proteſtants have dwelt with malicious pleaſure on theſe characters of anti-chriſt; but to a philoſophic eye, the vices of the clergy are far leſs dangerous than their virtues.'

This paſſage, which puts us in mind of the verſe in Cato,

"Curſe on his virtues, they've undone his country,"

betrays the genuine ſentiments of Mr. G. which he moſt commonly endeavours to conceal, under a thin diſguiſe of hypocritical reſpect. Yet, in juſtice to him, we muſt acknowlege that he ſeldom loſes an opportunity of extolling the amiable ſyſtem of morality inculcated in the Goſpel.—Its purity is the frequent ſubject of his panegyric; while, with the inconſiſtency natural to a man whoſe opinions are warped by authors far inferior to himſelf in learning, he too often diſgraces his page with ludicrous and obſcene notes. In the tranſlations of the paſſages which

which he cites, or to which he refers, Mr. Gibbon is ſometimes biaſſed by a more laudable partiality, than his antipathy to Revelation. Chalcondyles, in deſcribing the countries and cities of the Weſt in the year 1402, mentions London, Λονδινη.... προεχουσα των εν τη νησῳ ταυτῃ πασων πολεων, ολῳ τε και τῃ αλλῃ ευδαιμονιᾳ κδεμιας των προς ἑσπεραν λειπομενη. viz. *London, ſurpaſſing all other cities in the iſland, is inferior in wealth and ſplendor to no one city in the Weſt*; which Mr. G. paraphraſes in the following words: 'In populouſneſs and power, in riches and luxury, London, the metropolis of the iſle, may claim a pre-eminence over all the cities of the Weſt.'

Secondly, In the *arrangement* of his work, Mr. Gibbon has not always obſerved the exact chronological order. According to Cicero's definition (De Orator. l. ii. c. 15.), he has conſidered it as his duty not only to relate events, but to explain their cauſes; and in explaining thoſe cauſes, he has been chiefly attentive to their mutual connection and dependence. For this reaſon, there is ſometimes an obſcurity in his narrative, which, for the moſt part, vaniſhes on a ſecond peruſal; and a learned reader will readily comprehend the difficulty of arranging, with lucid order, ſuch a variety of matter, collected from ſources the moſt remote; and inſtead of reproaching Mr. G. with obſcurities of this kind, which ſometimes occur, will rather admire his dexterity in allowing them to occur ſo ſeldom. On this ſubject, we preſume to adviſe the reader to examine occaſionally the contents of the ſeveral volumes, in which the tranſactions related in the work are ſtated with great brevity, and accurately diſtinguiſhed by their dates. By this method he will gain a clear and complete idea of the narrative, and be enabled to perceive the Author's reaſons for deviating from the preciſe order of time, a minute attention to which has diſfigured many valuable hiſtories. In geography, which, as well as chronology, has been called the eye of hiſtory, but which is often dim, or otherwiſe defective, Mr. G. is equally copious and accurate; and almoſt every page of his work is enlivened by the beauty of geographical deſcription, in which he has few equals, and no ſuperior. In this particular we have met with one, and but one conſiderable error, which we ſhall mention. 'At the mouth of the Adriatic gulf, the ſhores of Italy and Epirus incline towards each other. The ſpace between Brunduſium and Durazzo, the Roman paſſage, is no more than one hundred miles; at the laſt ſtation of Otranto, it is contracted to fifty; and this narrow diſtance had ſuggeſted to Pyrrhus and Pompey the ſublime or extravagant idea of a bridge.' But we can aſſure Mr. G. and our Readers, that the diſtance, inſtead of fifty, is not thirty miles; a circumſtance that muſt have occaſioned a great difference indeed, in the conſtruction of the projected bridge.

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On the ſubject of geography, we cannot omit recommending to the peruſal of our Readers, Mr. Gibbon's admirable deſcription of Arabia (vol. v. p. 170, & ſeqq.), in which, however, we diſapprove the expreſſions, 'The ſides of the triangle are gradually enlarged;' and, 'The entire ſurface of the peninſula exceeds in a four-fold proportion that of Germany or France.' For the firſt we would ſubſtitute theſe words; 'Toward the baſe, the ſurface of the triangle widens.' In the ſecond paſſage, the phraſeology is uncouth, and the thought ambiguous; for the ſurface of Germany is conſiderably larger than that of France, exceeding it preciſely by one ſixth; ſo that if Germany be divided into ſix equal parts, five of theſe parts will be exactly equal to the ſurface of France.

We now proceed, Thirdly, to conſider the *ſtyle* of our Hiſtorian; a ſubject on which much has been ſaid, and much has been written, and concerning which each individual will decide according to the company that he keeps, and the books that he reads; and of which, therefore, ſimilar judgments cannot be expected, ſince the principles of judging are not the ſame. To thoſe who have confined their ſtudies chiefly to their vernacular idiom, or who ſeldom carry their literary reſearches beyond the limits of the Engliſh tongue, Mr. Gibbon's compoſition and imagery, though in general they will excite and captivate attention, muſt often appear uncouth and affected, and ſometimes prove obſcure and unintelligible. To thoſe, on the other hand, whoſe minds have been early invigorated by the converſe of Greece and Rome, and whoſe congenial feelings have led them to maintain an habitual intercourſe with their firſt and beſt inſtructors, the elegant artifice of elaborate compoſition, which perplexes ſuperficial vanity, and bewilders vulgar ignorance, will appear with brighter and more alluring charms, when arrayed in an Engliſh garb. To ſuch advantages ſhould the critics add a familiar acquaintance with the more refined languages of modern Europe, and have culled the flowers of France, and imbibed the perfumes of Italy, they will be ſtill more delighted with an author who pours from his horn of plenty the treaſures of diſtant ages, and remote countries; whoſe images are borrowed ſometimes from the Gothic tournaments, and ſometimes from the games of Greece; and whoſe fancy has been ennobled by the ſublimity of Homer, and enriched by the luxuriance of Arioſto.

It forms no inconſiderable prejudice in favour of Mr. Gibbon's ſtyle, that it has ſo long excited, and ſo long detained, criticiſm. Had it poſſeſſed no other characteriſtic but that of ſingularity, it muſt naturally, as ſoon as the firſt gloſs of novelty was worn off, have been regarded with inattention, and its merits or defects muſt have gradually ſunk into oblivion. But

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on each ſucceſſive publication, the ſtyle has been the perpetual, and ſtill louder theme, and as highly extolled by his partizans, as decried by his detractors. For the ſake, therefore, of thoſe among our Readers who are leſs converſant in matters of philology, we ſhall conſider it more particularly under the twofold objection: 1. Artificial and pompous; 2. Obſcure and incorrect.

That it is *artificial*, no one will deny, who knows that grammar is an *art*, that rhetoric is an *art*, and that compoſition, particularly the hiſtorical, is a very complicated *art*, requiring the knowlege of theſe, and many other requiſites. But that Mr. Gibbon's ſtyle is *artificial* in a degree beyond what the genius of the Engliſh language admits, is a poſition that we cannot allow. Though richer in its imagery, it is leſs intricate in its ſtructure, than the compoſition of Sir Walter Raleigh, and other writers of the age of Queen Elizabeth, which have been conſidered, with ſome propriety, as the ſtandards of genuine Engliſh turn of ſentiment and expreſſion, with reſpect to compoſitions of this kind. After that period (with ſome exception in favour of Clarendon, the follower of Raleigh), an inundation of barbariſms overflowed the land; the jargon of foreign harlots, of ſcribbling ladies, and of lords equally effeminate, formed the model for ſervile imitation; and the dignity and purity of our tongue were alike profaned by the wits and flatterers of a corrupt court. The genius of Dryden, which raiſed his head above the ſtream, was unable to ſtem its force: the impetuous torrent carried him along; and while one part of his works do honour to the man, the far greater portion atteſt the depraved taſte of the age.

The reign of Queen Anne was a continual conflict of parties. Ingenious men proſtituted their talents to the ſervice of faction, and employed their pens in tranſient and temporary compoſition, which would have been ſpeedily condemned to obſcurity, had they not furniſhed the arguments, and formed the language, of ſtill ſubſiſting parties; arguments and language which have been re-echoed ever ſince that reign, without addition and without improvement. Such a buſy and turbulent period, when letters, as an engine of policy, opened the road to preferment, was extremely unfavourable to the writers of hiſtory, which, as Cicero (De Orator. l. ii.) obſerves, requires long, prepared, and uninterrupted leiſure. The literary induſtry of the times, when free from the purpoſes of party, evaporated in agreeable verſes and ſprightly miſcellanies. Its higheſt effort was the periodical eſſay, which being dignified by men of uncommon genius and diſtinguiſhed virtue, has been long regarded as the beſt ſpecimen of Engliſh purity. Yet the language, even of Addiſon, is too feeble and familiar, and deſcends too often into colloquial idioms, to be admitted as a model for any ſpecies of hiſtory, much leſs for that which, deſcribing the revolutions of

the greateſt empire of the world, aſpires to emulate the majeſty of the ſubject in the loftineſs of its compoſition. This was the noble ambition of the hiſtorians of Greece and Rome, from the elegant Herodotus and the elaborate Thucydides, to the flowery Livy, and the ardent though ſententious Tacitus. The generous flame, kindled in the free nations of antiquity, was caught by the republics of modern Italy; it has blazed forth in England during the preſent age; and, while the eye of philoſophy was dim, and the wing of poetry flagged, the pen of hiſtory has maintained and increaſed the literary fame of our country.

That Mr. Gibbon's ſtyle is often *obſcure*, and frequently *incorrect*, we allow; but it is in the ſame ſenſe, and for ſimilar reaſons, that the ſtyle of Tacitus or Plato ſometimes labours under theſe defects. A writer, ambitious always to pleaſe, muſt ſometimes offend; and the ungrateful reader forgets ten obligations, and remembers one diſappointment. By an attentive obſerver, Mr. G.'s obſcurity and incorrectneſs will be traced to two ſources; I. His love of variety, which engages him, in order to avoid the frequent repetition of the ſame names of perſons and of things, to employ too laviſhly the figure called circumlocution. In the perplexity of doubt, the reader, we acknowlege, is ſometimes tempted to exclaim with Swift, "I much prefer the plain Billingſgate way of calling names, which would ſave much time that is loſt, and prevent much obſcurity that is occaſioned by round-about circumlocution." II. His ſtudied attention to unvaried elegance, which has induced him frequently to employ turns of expreſſion, which, however forcible, beautiful, and harmonious they may appear, are not ſufficiently juſtified by the practice of Engliſh claſſics, nor ſufficiently conformable to the genius, or rather the caprice, of the Engliſh language. For the ſake ſometimes of analogy, but more frequently of elevation or harmony, he rejects the common expreſſion, which naturally preſented itſelf, and ſubſtitutes one more excellent perhaps, but leſs intelligible, becauſe leſs familiar. Of theſe obſcurities and defects, which are numerous in ſo vaſt a work, we forbear the invidious taſk of culling examples, which would be exaggerating deformity, and accumulating in a narrow ſpan the widely-ſcattered blemiſhes of ſix ponderous quartos. For any uſeful purpoſe, it is ſufficient to point out the ſources whence theſe imperfections flow,—imperfections that, after all, but faintly diſfigure a work, at which (though philoſophers have approved it, and Europe admired it) collegians have ſneered, and critics have ſnarled, but which the ſerious Chriſtian alone is juſtly entitled to treat with indignation.

ART.

ART. VII. *A Voyage to the River Sierra-Leone, on the Coaſt of Africa*; containing an Account of the Trade and Productions of the Country, and of the Civil and Religious Cuſtoms and Manners of the People. By John Matthews, Lieutenant in the Royal Navy; during his Reſidence in that Country, in the Years 1785, 1786, and 1787. With an additional Letter on the Subject of the African Slave Trade. Alſo a Chart of Part of the Coaſt of Africa, from Cape St. Ann, to the River Rionoonas; with a View of the Iſland Bananas. 8vo. 4s. Boards. White and Son, &c. 1788.

AFRICA is a part of the world with which the other parts have little acquaintance; and travellers, before the preſent century, had more prejudices and leſs knowlege, than the generality of thoſe who now gratify the public with their obſervations on remote places and things. For this reaſon, and more eſpecially as the public attention has been directed that way by ſome friends of humanity, who wiſh to relieve the country from the miſery of furniſhing ſlaves for our Weſt Indian iſlands, the information contained in this volume comes to us with double recommendation.

On the event of the peace, lieutenant Matthews engaged in the African trade; and though this publication has no pretenſion to the title of *a Voyage*, it contains a very intelligent deſcription of ſuch objects as came under the Author's notice on the coaſt of Africa. He gives ſeveral entertaining articles of natural hiſtory, and ſome that might be converted to profitable uſes; among other things, he controverts the abbé Raynal's account of the poiſonous quality of manioc, or caſſada, and his alleged cauſe of the black colour of the natives of Africa: but the ſubject which moſt intereſted our curioſity, was the Author's ſentiments on the preſent popular endeavours for the abolition of negroe ſlavery; in reference to which he obſerves,

'It does not appear that the intercourſe which has ſo long ſubſiſted between the Africans and Europeans has made any material change in their cuſtoms or manners, except giving them a reliſh for ſociety, and the enjoyment of what they conſider as the luxuries of life, European manufactures. I have endeavoured to diſcover the cauſes of their wars, and whether the accuſation ſo often made,—that the natives of Africa were excited to make war upon each other by the Europeans who traded with them—was, or was not, founded in fact. And this, I am free to declare, never was the caſe in any inſtance which fell under my obſervation: and from every account I could collect it never had been the caſe.

'When I firſt arrived at the Iſles de Loſs, I found an almoſt general war raged throughout the extent to which we traded. The Suzeés, aided by the Mandingo ſlaves who had revolted from their maſters, were at war with the Bagoes and Mandingoes; and the people of Sherbro' were at war with each other. The origin of the *war between* the Suzeés and Bagoes, and their allies, aroſe from a

Bagoe

Bagoe man killing a native of a Suzeé town, where he at that time reſided: he fled from their reſentment among his countrymen, who refuſed to deliver him up to the friends of the perſon he had killed, agreeable to the laws of the country. The war in Sherbro' aroſe from a quarrel between two chiefs, and involved the whole country in their diſpute. After fixing my eſtabliſhment at Sierra-Leone, I made a trip into Sherbro', in a mediatorial capacity, to endeavour to terminate their diſputes. I viſited both the principals in perſon, and ſent to the allies of both parties. Reciprocal preſents paſſed between us; but ſuch was the mutual jealouſy and diſtruſt of each party, that I never could prevail on them to meet each other on board my veſſel, though they ſeparately viſited me. I had however the ſatisfaction to lay the foundation of a truce, which has continued ever ſince.'

Still the queſtion remains, how are the negroe ſlaves procured? What our author produces on this head is as follows:

'The modes of dealing and procuring ſlaves are in moſt places extremely different; but, as I cannot pretend to deſcribe them all, I ſhall confine myſelf to a deſcription of the method of trade of theſe parts only.

'When the adventurer arrives upon the coaſt with a ſuitable cargo—which for this place conſiſts of European and Indian cotton and linen goods, ſilk handkerchiefs, taffaties, coarſe blue and red woollen cloths, ſcarlet cloth in grain, coarſe and fine hats, worſted caps, guns, powder, ſhot, ſabres, lead bars, iron bars, pewter baſons, copper kettles and pans, iron pots, hardware of various kinds, earthen and glaſs ware, hair and gilt leather trunks, beads of various kinds, ſilver and gold rings and ornaments, paper, coarſe and fine check, and linen ruffled ſhirts and caps, Britiſh and foreign ſpirits and tobacco—he diſpatches his boats, properly equipped, to the different rivers. On their arrival at the place of trade they immediately apply to the head man of the town, inform him of their buſineſs, and requeſt his protection; deſiring he will either be himſelf their landlord, or appoint a reſpectable perſon, who becomes ſecurity for the perſon and goods of the ſtranger, and alſo for the recovery of all money lent, provided it is done with his knowledge and approbation. This buſineſs finiſhed, and proper preſents made (for nothing is done without), they proceed to trade either by lending their goods to the natives, who carry them up into the country, or by waiting till trade is brought to them.—The former is the moſt expeditious way, when they fall into good hands; but the latter is always the ſafeſt.

'When the country people come down themſelves to trade with the whites, they are obliged to apply to the inhabitants of the villages where the factories are kept, to ſerve as brokers and interpreters.

'When a ſlave is brought to be ſold he is firſt carefully examined, to ſee that there is no blemiſh or defect in him; if approved, you then agree upon the price at ſo many bars, and give the dealer ſo many flints or ſtones to count with; the goods are then delivered to him piece by piece, for which he returns ſo many ſtones for each, agreeable to its denominated value; and they always take care to begin with thoſe articles which they judge moſt eſſentially neceſſary.

'Exclusive of this method of dealing directly with the natives, transient ships, or those who only come for a small number, generally barter with the white traders resident on the coast, or with the factories established there, who take their whole cargo at once, and deliver them slaves, camwood, ivory, &c. according to their agreement, in a certain time.

'From the great number of slaves which are annually exported, and which, from this place and the parts adjacent, including Sherbro' and the Riomoonas, amounts to about three thousand annually, one would be led to imagine the country would, in time, be depopulated; instead of which no diminution of their numbers is perceived; and, from every account we have been able to acquire from the natives themselves, who travel into the interior country, it is extraordinarily populous: but how such a number of slaves are procured, is a circumstance which I believe no European was ever fully acquainted with.

'The best information I have been able to collect is, that great numbers are prisoners taken in war, and are brought down, fifty or a hundred together, by the black slave merchants; that many are sold for witchcraft, and other real, or imputed, crimes; and are purchased in the country with European goods and salt; which is an article so highly valued, and so eagerly sought after by the natives, that they will part with their wives and children, and every thing dear to them, to obtain it, when they have not slaves to dispose of; and it always makes a part of the merchandice for the purchase of slaves in the interior country.'

Again,

'A description of the method of procuring slaves in the part of Africa where I resided, I have, in some measure, anticipated in my former letters from Sierra-Leone, which were written at a time when I had no idea of a design to abolish that trade being formed, or I should have applied myself with greater industry to have acquired a more particular knowledge of the manners and customs of the natives of the interior countries; I shall however endeavour to combat such assertions as are made use of by the advocates for the abolition of this commerce, as my own knowledge and information may suggest. That slaves are often captives taken in war, is a position I readily accede to; but that those wars are undertaken merely for the purpose of procuring slaves, is by no means the case; for it is necessary to observe, the king, or chief of a tribe, has not power to make war upon any other tribe without the consent and approbation of the principal people of his nation; and it can scarcely be conceived that such consent could be obtained to a measure that would draw down upon them the resentment of the neighbouring states. Neither is it (as is alledged) in any instance which has occurred to my observation or inquiries, by the instigation of the European traders; for, whenever the people on the sea-coast are at war, it puts an entire stop to trade; and I always found it my interest, as well as my inclination, to reconcile their differences, and to preserve peace.—*But surely no person can seriously imagine that the Africans are without passions, or that their dispositions are so placid, as to be unmoved by anger or resentment, and excited to action*

by

by avarice alone. In my former letters I have deſcribed the cauſes of the wars that ſubſiſted in the countries about Sierra-Leone when I arrived there; and I believe I may with confidence aſſert, that ſuch cauſes are generally the origin of their quarrels.

'In anſwer to the charge of kidnapping ſlaves, I can only ſay that I never heard of ſuch a practice, nor do I know a word in their language expreſſive of ſuch a cuſtom ever having had exiſtence.'

The author then ſtates and conſiders the intereſting queſtion that meets the utmoſt wiſhes of our aſſociators.

'Let us ſuppoſe that the ſlave trade was aboliſhed by every nation in Europe, would it aboliſh it in Africa, or would it in any meaſure add to the happineſs of the natives of that country? That it would not aboliſh it in Africa is an incontrovertible truth to thoſe who are at all acquainted with the ſtate of the interior country, or the commerce that is there carried on.

'The troops of the emperor of Morocco are compoſed of black ſlaves purchaſed in the more ſouthern parts of Africa; and it is not unlikely that other deſpotic princes, both in the ſouth and eaſt parts, may compoſe their armies in the ſame manner; and I am credibly informed that in the northern and eaſtern parts of Africa the ſlave trade is carried on in large caravans of two or three thouſand ſlaves and people travelling together, and are diſperſed over every part of Turkey, Perſia, and Arabia: but, independent of the numbers exported out of the country, either from the weſtern or other parts of the continent, by the Arab or by the European, there is an internal traffic amongſt the natives.

'Slaves are the medium, inſtead of coin, for the purchaſe of every neceſſary, and the ſupplying of every want; and every article is eſtimated by its proportion to the value of a ſlave.'

We have extracted theſe arguments in the author's own language, that, on ſo intereſting a ſubject, we might ſtand clear of any ſuſpicion of warping them by abridgment.

He concludes with ſome general obſervations on the ſlave trade, which ſeem to merit attention; and which lead him finally, to this concluſion:—that the trade carried on by the Europeans, with the natives of Africa, for ſlaves, 'is probably permitted by Providence, as a means of preſerving the lives of many thouſands who would otherwiſe be put to death, and are thus made uſeful members of ſociety.'

On the whole, we farther recommend this book, on account of the entertainment and information which it affords in reſpect of the manners and cuſtoms of the people, as well as of the natural hiſtory of the country.

Art. VIII. *Emmeline, the Orphan of the Caſtle.* By Charlotte Smith. 12mo. 4 Vols. 12s. Boards. Cadell. 1788.

NOVEL-writing having for its object a delineation of the manners and characters of men, is, neceſſarily, a difficult taſk; yet it is a province in which the tyro in literature is ever eager to try his

his ſkill. He views, perhaps, the production of ſome diſtinguiſhed genius with aſtoniſhment and delight: then haſtily and rapturouſly exclaiming with Corregio, *Ed io anche ſon pittore!* he preſently commences a writer of novels. But, alas! he has miſtaken inclination for ability; he has forgotten the precept of an eminent poet—totally forgotten that he is to

"Admire ſuperior ſenſe, and doubt his own."

Hence the many trifling, the many wretched productions in the line in queſtion, which have recently come before us: for though —to continue the alluſion we ſet out with—a painter may have produced the foam he found it difficult to repreſent, by throwing his pencil in anger at the picture he was about to finiſh; yet it is not by accident, it is not by a caſual daſh of the *pen*, that a literary work is to be perfected, and fitted for the eye of the world. It muſt be the reſult of attention, of a long and laborious ſtudy.

Thus much premiſed, our ſentiments thus made known, the cenſure we have ſo frequently paſſed on the modern noveliſt will ſcarcely be conſidered as *ſevere*. But we have here a taſk very different to that in which we have been lately engaged.

Mrs. Smith, the ingenious, and (knowing her only by her writings) we will venture to add the *amiable* authoreſs of the preſent performance—ſince almoſt every page of it breathes the pureſt and moſt benevolent affections—has long ſince diſtinguiſhed herſelf in the poetical character *. Having wandered for ſome time in woods and wilds with the tuneful Maids, ſhe now ſteps forth with courage into the haunts and reſorts of men. Poſſeſſing a nice and accurate judgment, her drawing is elegant and correct. All is graceful and pleaſing to the ſight: all, in ſhort, is ſimple, femininely beautiful and chaſte. Let it not be urged, in objection to this, that grandeur and ſublimity are the ſurer indications of genius; and that in the walks of nature, the greateſt objects are the moſt deſerving of our particular regard. To many, indeed, the wild but magnificent ſcenery of Salvator Roſa is much leſs pleaſing than the calm, the regular compoſitions of Claude Lorraine. But a difference in taſte will diſtinguiſh the connoiſſeur, as well as the profeſſional artiſt.

To follow the agreeable Biographer of Emmeline through the courſe of her work, or to attend to the order and diſpoſition of its ſeveral parts, as the incidents are various and many, would employ by far too great a portion of our time. We muſt therefore content ourſelves with obſerving, in general terms,—that the whole is conducted with a conſiderable degree of art; that the characters are natural, and well diſcriminated: that the

* See Rev. vol. lxxi. p. 368, &c. &c.

fable

fable is uncommonly intereſting; and that the moral is forcible and juſt.

The following animated picture of virtue and merit "waiting on ſuperfluous folly," will ſerve as evidence of the Authoreſs's *ſuſceptibility* and ſenſe of wrong. Mrs. Stafford, one of the principal perſonages of the hiſtory, is ſuppoſed to ſpeak:

'It is to you, my Emmeline, I could perhaps learn to be indebted, without being humbled; for you have an heart which receives, while it confers an obligation. But think what it is for one, born with a right to affluence, and educated in its expectation, with feelings keen from nature, and made yet keener by refinement, to be compelled, as I have been, to ſolicit favours, pecuniary favours, from perſons who have no feeling at all;—from the ſhifting, paltry-ſpirited James Crofts, forbearance from the claims of debts; from the callous-hearted and ſelfiſh politician, his father, pity and aſſiſtance; from Rochely, who has no ideas but of getting or ſaving money, to aſk the loan of it; and to bear with humility a rude refuſal. I have endured the brutal unkindneſs of hardened avarice, the dirty chicane of law, exerciſed by the moſt contemptible of beings; and have been forced to attempt ſoftening the tradeſman and the mechanic; and to ſuffer every degree of humiliation which the inſolence of ſudden proſperity, or the inſenſible coolneſs of the determined money-dealer, could inflict. Actual poverty, I think, I could have better borne.

"I ſhould have found in ſome place of my ſoul
A drop of patience."

But ineffectual attempts to ward it off by ſuch degradation I can no longer ſubmit to.—While Mr. Stafford, for whoſe love I encountered it all, is not only unaffected by the poignant mortifications which torture me, but receives my efforts to ſerve him, if ſucceſsful, only as a duty—if unſucceſsful, he conſiders my failure as a fault, and loads me with reproach, with invective, with contempt. Others have in their huſbands protectors and friends; mine not only throws on me the burthen of affairs which he has himſelf embroiled, but adds to their weight by cruelty and oppreſſion. Such complicated and incurable miſery muſt overwhelm me; and then—what will become of my children?'

Theſe volumes contain ſome few pieces of poetry, remarkable for their melancholy and plaintive air. Our Readers will be pleaſed, we think, with the following *ſonnet:*

'Far on the ſands, the low, retiring tide,
In diſtant murmurs hardly ſeems to flow,
And o'er the world of waters, blue and wide,
The ſighing ſummer wind forgets to blow.
As ſinks the day-ſtar in the roſy weſt,
The ſilent wave, with rich reflection glows;
Alas! can tranquil Nature give *me* reſt,
Or ſcenes of beauty ſoothe me to repoſe?

Can the ſoft luſtre of the ſleeping main,
Yon radiant heaven, or all creation's charms,
" Eraſe the written troubles of the brain,"
Which Memory tortures, and which guilt alarms?
Or bid a boſom tranſient quiet prove,
That bleeds with vain remorſe, and unextinguiſh'd love!'

We ſhall paſs over the little errors in point of language, which have ſtruck us in the peruſal of this performance. They are but as freckles on a beautiful face;—freckles, however, which we cannot but wiſh away.

ART. IX. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXVIII. For the Year 1788. Part I. 4to. 8s. ſewed. Davis. 1788.

THE Philoſophical Tranſactions are juſtly conſidered as the barometer of ſcience in England. Their contents are, for the moſt part, either new diſcoveries in natural hiſtory, improvements in the various branches of philoſophy, or the application of ſcientific principles to the uſeful arts. The purſuits which engaged the attention of the learned at the end of the laſt century were chiefly confined to the new philoſophy which was then introduced by Newton. Philoſophers of the preſent times have been much employed in the inveſtigation of the properties of the lately diſcovered elaſtic fluids, and in the improvement of philoſophical chemiſtry. A taſte for the Newtonian philoſophy, however, is ſtill to be found among us; for the only mathematical paper in the Firſt Part of the preſent volume treats on a ſubject which hath been deemed the foundation of the preſent doctrine of the motions of the heavenly bodies; *viz.*

The Doctrine of Centripetal Forces. By Edward Waring, M. D. Prof. Math. Cantab.

It is divided into thirteen propoſitions. Thoſe of them which are the moſt uſeful, have been demonſtrated with great ſimplicity by Sir Iſaac Newton, and others, on different principles. Dr. Waring proceeds analytically. In the firſt propoſition he proves that the area deſcribed by a body moving round any centre of force in a given time, is a given quantity; and that in unequal times, the areas are proportional to the times; that the ſagitta is ultimately as the force when the time is given, but when the time is not given, that it is as the force into the ſquare of the time. The ſecond propoſition is a problem to find the relation between the diſtance of a planet from the centre of force, and the perpendicular on the tangent from the centre; the relation between theſe lines being given in another curve, and the forces and velocities in both curves being equal at equal diſtances. The third contains two problems in the doctrine of curves; to find the relation between the two

lines

lines above-mentioned (*viz.* the diſtance of any point from the centre of force, and the perpendicular on the tangent), from an equation expreſſing the relation between the abſciſſa and ordinate of the curve; and the contrary, to find the relation between the latter, having the relation between the former expreſſed in a given equation. The ſolution by Dr. Waring is extremely laborious and complex, and we have tried in vain to ſimplify it. Its chief excellency conſiſts in its univerſality; for it applies to *all* curves. The relation between theſe lines in any particular curve may indeed be more eaſily found by other methods; but then the operation muſt be different in different curves. The fourth propoſition is, to find the forces F and F′ tending to the centres S and S′, when the velocity in any point, and the forces F″, F‴, &c. to the given centres, S″, S‴, &c. are given. The fifth is to find the velocity in any point of a given curve when the forces F, F′, F″, &c. to the given centres S, S′, S″, &c. are given. The ſixth is, to find F in a given curve, when F′ F″, &c. are given. The ſeventh ſhews how to find the curve deſcribed when the force to the centre, the velocity, and direction of the moving body, are given. The eighth relates to the forces in different parts of curves, compared with thoſe of a falling body in different parts of a given line. The ninth and tenth reſpect the reſiſtance of bodies moving in a medium. The remaining three propoſitions are on the motions of bodies round moveable centres, and acted on by different forces in different directions. Here the reader will meet with inveſtigations and demonſtrations which require no ſmall ſhare of penetration in order to be underſtood.

Having ſpecified the contents of the preſent Memoir, which hath taken up much of our time in the peruſal, our Readers might expect that we ſhould enter into an examination of each propoſition: this, however, cannot be expected in a Review; the want of the figures, the few readers to whom it would afford entertainment, and above all, the difficulty of abridging what is already too conciſe, are all obſtacles to ſuch an attempt. We muſt therefore refer thoſe of our Readers, who wiſh to entertain themſelves with peruſing this abſtruſe paper, to the volume in which it is contained, informing them by the way, that they will ſometimes meet with typographical errors that may occaſion difficulties of conſiderable magnitude. Page 96. line 4 from bottom, $\sqrt{z \pm x^2} + \sqrt{u \pm y^2}$) occurs for $\sqrt{\overline{z \pm x}^2} + \overline{u \pm y}^2$. In many places the fluxional quantities want the point, which is of little conſequence to adepts, but it may confound the novice, eſpecially where the omiſſion occurs twice in the ſame expreſſion, and in the ſame line.

MEDICAL.

The Croonian Lecture on Muſcular Motion. By George Fordyce, M. D. F. R. S.

Muſcular motion having been ſo often conſidered, Dr. Fordyce begins his lecture with apologizing to his learned audience, if he ſhould repeat what others have ſaid on the ſubject before him, or ſhould advance what might be deemed trite, or even puerile. He offers ſome obſervations on motion in general, and on the inactivity of matter; and conſiders motion either as communicated or original. If a body at reſt be impinged by a moving body, the impinging body will impart ſome of its motion to the body at reſt; and the motion thus imparted by an impulſe he calls communicated motion. We ſhall uſe the Doctor's own words. 'If two ſimple particles of matter, of any ſpecies, not farther diſtant from one another than the ſun is from the earth, were both at perfect reſt, theſe two particles would inſtantly begin to move toward one another, if no other particle of matter whatever exiſted. Motions produced in this way I call original motions.'

Why the diſtance between the bodies is limited, we know not, nor do we apprehend the Author can juſtify any limitation: 'If no other particle of matter whatever exiſted,' and if the force of gravitation be, as ſtated by Newton, reciprocally as the ſquare of the diſtance, the bodies would act on each other at *any* diſtance.

Dr. Fordyce proceeds: 'Many obſervations ſhew, that muſcular motion is not a communicated, and therefore an original one.' To ſupport this aſſertion, much reaſoning is adduced. As to the opinions of thoſe phyſiologiſts, who attributed muſcular motion to ſome agency of the nerves, our Author 'leaves them as mere chimeras of the brain,' p. 26.

The Doctor muſt ſurely have made ſome miſtake in this bold declaration. Does not daily experience evince, that if a nerve be either cut through, or even compreſſed, thoſe muſcles to which it ſends ramifications loſe all power of action?

Purſuing his reaſoning *a priori*, he ſays, in the ſame page, 'It follows, that it is not neceſſary for any motion or communication to paſs through any other matter, in order to bring the muſcular fibres into action.'

Having, as he thinks, totally deſtroyed all former hypotheſes, Dr. Fordyce delivers his own. He ſuppoſes that 'all the original power exerted by any of the moving parts conſiſts in a power of particles coming nearer one another;' and as the power in two or more particles of matter, of coming nearer to one another, has been called by the general term *attraction*, the peculiar

peculiar attraction which brings the parts of the muſcles nearer to each other, he calls 'the attraction of life.' Of this attraction there are two ſpecies, one that is conſtant in the living animal, by which the particles are nearer to each other than in the dead animal, and which conſtitutes the tone: the ſecond is, when a moving part, for a ſhort time, has its particles brought nearer one another than they are from their tone. If it continues only a few ſeconds, it is called action; but if for a longer time, it is called ſpaſm. He does not enlarge on tone and ſpaſm, but calls the attention of his audience to the conſideration of that action, which is produced by applications to ſome part of the body at a diſtance from the moving part. He ſuppoſes, that when any ſtimulus or application whatever is made in any part, ſuch application, without having any operation on the intermediate parts, gives a power of greater attraction to the particles of the moving part. He illuſtrates this, by ſuppoſing that there is a machine moving by various powers, either original or communicated; and that in this machine are two magnets, which by their attractive power have come to a given diſtance from each other, but have been prevented from coming nearer by ſome power endeavouring to draw them back: A much ſtronger magnet applied to a part of the machine, in a certain manner, ſo as not to touch either of the two already there, nor to affect any other part, may increaſe their power of attraction, ſo as to make them overcome the reſiſtance, and come nearer to one another. By this illuſtration, however, he ſays that he does 'not mean to inſinuate, in the ſmalleſt degree, that the powers of the body at all depend on, or have any thing to do with, magnetiſm.' He then produces ſeveral inſtances in which external applications produce motion in diſtant parts of the living body; and, after a ſhort hiſtorical detail of the diſcoveries in anatomy and phyſiology, he conſiders the motions of the fluids in their reſpective veſſels. In this part of his diſcourſe, he offers ſome obſervations on topical bleeding. In certain caſes, a ſmall quantity of blood, taken from the cuticular veſſels in the affected ſide of a pleuritic patient, has been found to cure the diſeaſe much more eaſily and ſpeedily than a large quantity from the arm. 'The act of flowing out of the blood,' he ſays, 'from the veſſels of the ſkin of the breaſt, has an immediate action on the action of the moving parts of the pleura, and carries off the inflammation independent of the circulation or any of its laws.' We regret that the learned Lecturer has not deſcribed the *moving parts of the pleura*, and in what manner an inflammation can be *carried off, independent of the circulation*.

He concludes his lecture with attempting to ſhew, 'that all the knowledge of the properties of the fluids, which has been acquired by modern and accurate experiments, hardly con-

tributes any thing to the knowledge of applying medicines for the cure of diſeaſes; and the ſtudy of the laws of the attraction of life, or what has been called muſcular motion, is of conſiderable importance.'

NATURAL HISTORY, *&c.*

An Account of a Maſs of Native Iron, found in South America. By Michael Rubin de Celis.

At Otumpa, a place in South America, in latitude 27° 28′ S. (long.?) a maſs of native iron, three yards long, and two yards and a half broad, was found in a bed of pure clay and aſhes. The Author ſuppoſes it the production of a volcano.

Some Obſervations on the Heat of Wells and Springs in Jamaica; and on the Temperature of the Earth below the Surface in different Climates. By John Hunter, M. D.

Dr. Hunter, after making ſome prefatory remarks on the temperature of the atmoſphere, and of the earth's ſurface under particular circumſtances, ſays, 'For obtaining the temperature of the earth, the beſt obſervations are probably to be collected from wells of a conſiderable depth, and in which there is not much water;' that is, we ſuppoſe, thermometrical obſervations, made in deep wells containing little water, are the beſt means of aſcertaining the temperature of the earth. From what the Doctor advances in ſupport of this opinion, it ſeems to be an accurate method of determining the temperature. The obſervations here recorded give the temperature of the earth in Jamaica, 80 degrees of Fahrenheit's thermometer, which is found to be alſo the mean temperature of the atmoſphere there.

Some Obſervations on the Irritability of Vegetables. By James Edward Smith, M. D. &c.

Here we have an account of ſome experiments made on the Barberry, by which it appears, that the filaments of its flowers poſſeſs a conſiderable degree of irritability. The fact was known before, but the particulars of it were never, to our knowlege at leaſt, ſo well or ſo minutely deſcribed as by the author of the preſent paper. In the natural ſtate of the expanded flower, the *Stamina* lie on the petals, under the concave tips of which the *Antheræ* ſhelter themſelves, and in this ſituation they remain perfectly rigid; but on touching the inſide of the *Filament* near its baſe, with a fine briſtle or blunt pointed needle, the *Stamen* inſtantly incurvates itſelf, the *Anthera* embraces the *Stigma*, and ſheds its *Pollen*. A curious enquiry here preſents itſelf. Why is the inſide of the baſe of the filament the only part which, being touched, produces the effect above deſcribed? In what manner is the incurvation produced, or what change takes place in the internal ſtructure of the filament, ſo as to cauſe it to alter its

rigid position, and remain afterward crooked? Attentive microscopic observations may perhaps explain this phenomenon, which, if satisfactorily known, may probably throw much light on vegetable physiology; a subject hitherto little understood, although it has been much cultivated by some of the greatest naturalists of the last and present century.

METEOROLOGY.

A Table of the mean Heat of every Month for ten Years, in London. By William Heberden, M. D. &c.

This table extends from 1763 to 1772 inclusively; the observations were made 8 A. M. and 2 P. M.

A Meteorological Journal kept at the Apartments of the Royal Society.

The Journal, which is for 1787, contains seven columns. 1. The thermometer without; 2. Within; 3. Barometer; 4. Rain; 5. Direction of the wind; 6. Force of wind; and, 7. The weather. An abstract of the whole is given at the end of the Journal. The greatest height of the thermometer without was 83½, the least 27, and the mean of the whole year 51. Greatest height of the barometer 30.64, least 28.67, mean of the whole year 29.80. Depth of rain 16.971 inches.

No account is given of the electricity of the atmosphere, nor of the thunder, nor of the aurora borealis; the two last phenomena were very remarkable in the course of last year.

*** *The* PHILOSOPHICAL PAPERS *in a future Article.*

ART. X. *Discourses on Scripture Mysteries,* preached at St. Mary's, Oxford, before the University, 1787, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury; with Notes Illustrative and Critical. By William Hawkins, M. A. &c. 8vo. 5s. Boards. Rivingtons. 1787.

IT may reasonably be questioned, whether institutions established for the express purpose of fanning the flames of theological controversy, be equal proofs of the wisdom as of the zeal of their founders. The world has for so many ages experienced the mischievous effects of these disputes, and seen so little reason to expect that they will ever be brought to an amicable decision, that, if it were not for the unseasonable violence of a few zealots, we might hope to see the time, when all parties would agree to retire from the field of disputation, and meet on the common ground of general principles. But while annual premiums are given to champions on one side, voluntary knights-errant will not be wanting, to accept the challenge, on the other.

The

The champion of the preſent year, in the Bampton-field, thinks himſelf particularly fortunate, in having 'choſen more advantageous ground than many of his fellow-ſoldiers in this warfare,' and boaſts of having conducted the fight, in the ſpirit of candour and impartiality, without any undue warmth, or unwarrantable reſentment. We are much miſtaken, if the world will be of the ſame opinion. He certainly could not have choſen a ſubject leſs promiſing for the diſplay of ability, or more perfectly exhauſted, than the doctrine of the Trinity: and we do not perceive that he has been ſo happy, as to convert the difficulty of the undertaking into an occaſion of triumph. When he has condeſcended to make uſe of old weapons, he has diſcovered no extraordinary ſkill or addreſs in handling them: and his new arms are too ſlight to do much execution. One circumſtance, however, there is, in favour of our combatant: he will [illegible] *valour*, DISCRETION; for we obſerve, [illegible] with the dead, rather than the living.

We [illegible] our readers two or three ſpecimens of the [illegible] Mr. Hawkins has produced in defence [illegible], and which he ſeems to think per-

[illegible] is pronounced by our bleſſed Lord [illegible] damnable. *I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever*

we may very properly be ſaid to be *taught of God*, when we are inſtructed by the mouth, or by the preaching of his prophets, or apoſtles, or others commiſſioned by him, yet the doctrine of univerſal love and charity was more immediately and peculiarly the doctrine of our bleſſed Saviour: *A new commandment*, ſays he, *I give unto you, that ye love one another;—by this ſhall all men know that ye are* MY *diſciples, if ye have love one to another** ; *this is* MY *commandment, that ye love one another* †: and ſecondly, becauſe the Apoſtle ſeems to regard this great duty as a principle recently taught, and particularly enforced by the precept and example of our Divine Maſter.

'Again. *He that hath ſeen me hath ſeen the Father* ‡, ſays our Lord, and *he that ſeeth me, ſeeth him that ſent me.* Now in what ſenſe are theſe declarations true? Not in the literal; for the *Father* could not be viſible in the human perſon of the *Son*; becauſe *God is a Spirit, and no man hath ſeen God at any time*; *whom no man hath ſeen or can ſee* §: and by neceſſary conſequence our Saviour hereby in effect aſſerts, that, notwithſtanding his appearance in the fleſh, he himſelf really and truly partook of the Divine nature; that, according to his own expreſſion, the *Father dwelt in him*; or, in the language of the Apoſtle, in him *dwelt all the fulneſs of the Godhead bodily*, or ſubſtantially.

'Again. In the Goſpels St. *John* the Baptiſt is called *the voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtrait* ‖: but in the evangelical prophet the ſtyle is at once more explicit and more majeſtical; *prepare ye*, ſays he, *the way of the Lord, make ſtrait in the deſart a high-way for our God* ¶. In the courſe of the ſame ſublime chapter *Jeruſalem* is called upon to *lift up her voice with ſtrength*, to *lift it up and ſay unto the cities of Judah, Behold your God.* And then the prophecy proceeds in the following words. *Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd*, &c. Now, unleſs it can be demonſtrated, that theſe paſſages do not refer, ultimately at leaſt, to the coming, and to the perſon of the Meſſiah, he is manifeſtly here announced under the different characters of a *good ſhepherd*, a *righteous judge*, and the *Lord God.* Beſides, if there is no ſuch reference, the ſeveral apoſtolical citations from the prophet are moſt impertinently ridiculous.

'Once more. The firſt and ſecond perſons of the bleſſed Trinity are expreſsly diſtinguiſhed, and reſpectively characteriſed as equal, in a paſſage wherein the Apoſtle occaſionally aſſerts the unity of eſſence in the Godhead. *We know*, ſays he, *that there is none other God but one; for though there be that are called Gods, to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him***. It may be pretended, indeed, that the terms under which the *Son* is here characteriſed are not of equal weight and ſignificance with thoſe

* John xiii. 34. † John xiv. 9. ‡ John i. 18.
§ 1 Tim. vi. 16. ‖ Matt. iii. 3. ¶ Iſa. xl. 3.
** 1 Cor. viii. 4, &c.

which are deſcriptive of the *Father*; but I will take upon me to aver, that the ſame might have been pretended, had theſe terms been tranſpoſed, and the paſſage had run thus; "*to us there is but one God, the Father*, by *whom are all things, and we* by *him*; *and one Lord Jeſus Chriſt*, of *whom are all things, and we* in *him*. And in many places the three divine Perſons are ſeverally ſpecified and referred to, as jointly concurring in the wonderful ſcheme of man's redemption; particularly in the following. St. *Peter* inſcribes his firſt epiſtle to the *ſtrangers ſcattered through Pontus, Galatia*, &c. *elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt*: and St. *John* ſalutes the *churches* of *Aſia* with wiſhing them *grace and peace from him which is, which was, and which is to come, and from the ſeven ſpirits which are before his throne, and from Jeſus Chriſt* *. I am ſenſible indeed that by the *ſeven ſpirits*, juſt mentioned, interpreters do not univerſally underſtand the *Holy Ghoſt*; but this at leaſt, I cannot help remarking, may be offered in favour of the ſenſe in which I have taken the expreſſion, that it is a ſenſe of which the words are full as capable as of any other whatever; and that by the preſent conſtruction a very conſiderable difficulty is removed which clogs a different interpretation. For admitting the *Holy Ghoſt* to be ſignified by the *ſeven ſpirits*, there will be nothing ſingular or unprecedented in this inverſion of the order of Perſons in the *Trinity*; but why *angels*, according to the ſenſe of ſome commentators, ſhould be mentioned before *Jeſus Chriſt* (who is higher than the angels even in many of our adverſaries' conceptions), ſeems accountable only by forced and unnatural expli-

[redacted]

which is ſo copiouſly, and ſo emphatically inculcated in the *Koran* of *Mahomet* *. Of the perſon of *Jeſus Chriſt*, in his prophetical character, this arch impoſtor ſpeaks in terms the moſt reſpectable, 'God,' ſays he, 'gave miracles to *Jeſus*, the ſon of *Mary*, and ſtrengthened him with the Holy Spirit, &c. *Jeſus* ſaid in the cradle, verily I am the ſervant of God. This was *Jeſus* the ſon of *Mary*, the word of truth, &c. Verily God promiſeth thee a ſon, named *John*, (ſays the angel *Gabriel* to *Zecharia*, according to the *Koran*,) who ſhall bear witneſs to the WORD, which cometh from God, an honourable perſon, chaſte, and one of the righteous prophets.' To do honour to the author of Chriſtianity in this capacity, *Mahomet* poſitively aſſerts, that 'they (the *Jews*) ſlew him not, neither crucified him; but that he was repreſented by one in his likeneſs. They did not really kill him,' ſays he, 'but God took him up unto himſelf.'

'But with reſpect to our Lord's Divinity, or equality with the Father, you have, among a thouſand parallel ones, the ſentiments following. 'They (viz. the Chriſtians) ſay, God hath begotten children; God forbid It is not meet for God that he ſhould have any ſon; God forbid. Bleſſed be he that hath revealed the *Forkan*, (Koran,) to whom belongeth the kingdom of heaven and earth; who hath begotten no iſſue, and hath no partner in his kingdom, &c. Yet have they taken other Gods beſides him, which have created nothing, but are themſelves created, &c. *Jeſus* is no other than a ſervant whom we favoured with the gift of prophecy, &c. When *Jeſus* came with evident miracles, he ſaid, now am I come unto you with wiſdom, and to explain unto you part of thoſe things concerning which ye diſagree; wherefore fear God, and obey me. Verily God is my Lord, and your Lord; wherefore worſhip him. He is God, beſides whom there is no God, &c. Far be God exalted above the idols which they aſſociate with him. The 112th ch. of the *Koran* is entitled *the declaration of God's Unity*, and the whole runs thus: Say God is one God; the eternal God; he begetteth not, neither is he begotten; and there is not any like unto him. In the 6th ch. is the following queſtion: How ſhould he have iſſue, ſince he hath no conſort?'

'That theſe carnal ſentiments, this groſs language, (the language of infidels and ſcoffers every day,) is directly levelled, not at a *new* or *ſtrange* thing; not at a peculiar tenet of a few enthuſiaſts; or a particular ſect of Chriſtians; but at the leading article, the fundamental principle of our religion, may be affirmed in utter defiance of the united powers of effrontery and equivocation. The doctrine of the Trinity was moſt indiſputably the ſtanding doctrine of the Chriſtian church at the time this falſe prophet broached his impoſture, in the beginning of the ſeventh century. All theſe conſiderations combined, demoliſh in a moment the ſeveral ſorts of infidelity, in early corruptions, in Monaſtic ſuperſtition, in Gothic barbariſm, Scholaſtic ſubtilty, and Papal innovation.'

We ſhall next give a few examples of the candour of the Author's cenſures.

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* See paſſim.

Beſide

Beſide the general charges of audacity, diſſimulation, concealment and infidelity, which Mr. H. on every occaſion liberally beſtows on heretics, he employs an entire Diſcourſe in accuſing individual writers of preſumption, perverſeneſs, and prevarication; on no better ground than that they have preſumed to put a conſtruction on controverted paſſages of Scripture, which is inconſiſtent with the Trinitarian hypotheſis. Among other ſevere cenſures which we meet with in this Diſcourſe, and in the notes, are the following. Dr. Clarke is ſaid to have been guilty of *fine* artifice in his paraphraſe of St. John's introduction to his Goſpel.—'We find inſtances,' ſays our Author, 'of perverſe interpretation in the work of a ſpecious Writer, Mr. Taylor *, who ſmothers himſelf in a duſt of his own raiſing!'

Mr. Locke is charged with cavilling, capriciouſneſs, and quibbling, and with taking refuge in pitiful evaſions. Dr. Sykes he ſpeaks of, as capable of all the effrontery of quackery, and as uſing more art than honeſty.

Mr. Hawkins is not entitled to higher praiſe for the candour of his ſentiments, than for the propriety and elegance of his language. 'Human wiſdom,' ſays he, 'has fatigued itſelf to no purpoſe in the *ventilation* of theſe ſubjects.'——'Squeamiſh gentlemen, who know not how to digeſt the wholeſome doctrine of the Goſpel, expect us to ſwallow with greedineſs a kind of ſpiritual noſtrum, prepared by human imagination.'—'Dr. Sykes, with all the effrontery of quackery, would make us believe his doſe may be taken without any ſort of inconvenience.'—'This paſſage [Rom. ix. 5.] is a rankling thorn in the eyes of unbelievers, which Dr. C. wiſhed to extract with the poultice of a deviſed ambiguity.' Noſtrum! doſe! poultice!—Can the Author fetch his metaphors only from the apothecary's ſhop?—'In controverſy, it is neither unuſual, nor is it bad policy, to cry f——l firſt.'—Shall a Bampton Lecturer condeſcend to uſe words, which he does not chuſe to print at length?

But, that we may not tire our readers, we will only add one farther remark: Mr. Hawkins has, we obſerve, written almoſt an entire volume to eſtabliſh a ſingle point, without taking the precaution to inform his readers, what that point is. Toward the cloſe of the work, indeed, the reader is told incidentally, and by way of note, that by *a Trinity*, we ought in reaſon to underſtand, *a Trinity of three efficient, living, intelligent perſons, the ſovereign* CAUSES *and* RULERS *of all things:* But, what will logicians ſay to a definition, in which the term to be defined is introduced? or what will even ſound Athanaſians ſay, to the doctrine of three Cauſes and Rulers of all things? Dr. Croft

* *N. B.* Mr. Hawkins means DOCTOR John Taylor, the Author of *An Hebrew Concordance*, a *Key to the Romans*, and other valuable pieces.

himſelf,

himſelf, the laſt Bampton Lecturer, acknowleges, that to ſpeak of the perſons in the Trinity 'collectively, as three Gods and three Lords, has an *air* of Polytheiſm.'—Mr. H. would have proceeded much more *prudently*, had he adhered to his own maxim: 'We cannot be too cautious, too reſerved, or too general, in our doctrine, from the pulpit or the preſs, reſpecting the holy Trinity.'—The truth is, as Dr. Balguy has judiciouſly obſerved, "We cannot believe the truth of a propoſition, unleſs we underſtand its meaning:—words not underſtood are no objects of faith:—many doctrines are unjuſtly cenſured for falſehood, when they are only void of meaning."

ART. XI. *The Life of Baron Frederic Trenck*; containing his Adventures; his cruel and exceſſive Sufferings, during Ten Years Impriſonment, at the Fortreſs of Magdeburg, by Command of the late King of Pruſſia; alſo, Anecdotes, Hiſtorical, Political, and Perſonal. Tranſlated from the German, by Thomas Holcroft. 12mo. 3 Vols. 12s. ſewed. Robinſons. 1788.

MAN, conſidered in his ſocial capacity, is an object at once both amiable and intereſting. Prone, perhaps, to acts of the higheſt benevolence and kindneſs, yet born with appetites and paſſions unknown to any other of the animal creation, he feels, when reſtricted in the exerciſe of his particular propenſities (whatever the nature of thoſe propenſities may happen to be), that his ſituation is inferior to the condition of the brute. *Conſciouſneſs* is, in ſuch a caſe, his greateſt evil.

The Gentleman, whoſe Memoirs we are now to conſider, is a ſignal and ſtriking example of the truth of the preceding remark. Formed, both by nature and education, for great and diſtinguiſhed actions, but wholly unable to ſubdue or even check a turbulent and inſolent ſpirit, he was deprived, by the hand of power, of the liberty he ardently loved:—chains and a dungeon were his doom. Thus, by imprudent conduct, did he pull down vengeance on his own head; and thus were his endowments and excellencies rendered uſeleſs to the world and to himſelf! To ſuch a man, indeed, *Conſideration* will probably come, as ſhe does to moſt. But alas! ſhe is then unable *to do him good* *.

In peruſing that part of our Author's narrative which comprehends the many years paſſed by him in priſon, we naturally commiſerate his ſufferings, *as men*, while as *citizens* we are obliged to acknowlege that the ſentence, by which he was ſubjected to them, appears not to have been wholly unjuſt. That Frederic the Second,

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* 'Conſideration like an angel came,
And whipp'd the offending Adam out of him.'
SHAKESPEARE.

of

of Pruſſia, a man diſtinguiſhed by the elegance and refinement of his manners: a Monarch, who, in poſſeſſing arbitrary power, had openly attacked the political principles of the generally cenſured Machiavel † (though by the way we have always conſidered the performance in queſtion, '*The Prince*,' as partly ironical), and who in making this public attack was conſequently defending the rights of mankind againſt the invaſion of the deſpot and the tyrant—That ſuch a man ſhould wantonly and inhumanly (that is, on account of ſlight and trivial offences) impriſon the object of his immediate regard; the ſoldier whom, as we gather from the Baron himſelf, he had in early life diſtinguiſhed by particular rewards and employments; is highly improbable indeed ‡!. But let us attend to particular circumſtances.

The Baron in his dedication to the 'Ghoſt of Frederic.'—which dedication is omitted by Mr. Holcroft in his tranſlation—has the following energetic expreſſion: 'I will not diſguiſe facts, nor relate untruths.—If I do, may poſterity call me a liar, and the preſent world deem me a villain.' We give him full and entire credit for his veracity in almoſt every eſſential point. It is indeed from his openneſs and candour that we are enabled to determine on his peculiar character, and that we are induced boldly to pronounce him in the wrong.

In the firſt place, then, he had won over to himſelf the affection of the Princeſs A——; and this, in the opinion of the Pruſſian Monarch, was undoubtedly a capital crime: and in the ſecond, he was charged with holding a correſpondence with the Pandour Trenck, a commander in the Auſtrian ſervice, and conſequently an enemy to the King. Now, as the Baron acknowleges that Frederic was led to conclude him a traitor, from

† See the '*Anti Machiavel*,' ou 'Examen du Prince de Machiavel,' of the King of Pruſſia: a work replete with ſentiments the moſt liberal, manly, and juſt. In proof of this we beg leave to cite a ſingle paſſage from it. 'Combien n'eſt point deplorable la ſituation des peuples; lorſquils ont tout à craindre de l'abus du pouvoir ſouverain, lorſque leurs biens ſont en proie à l'avarice du Prince, leur liberté à ſes caprices, leur repos à ſon ambition, leur ſureté à ſa perfidie, et leur vie à ſes cruautés? C'eſt là le tableau tragique d'un Etat où regneroit un Prince, comme Machiavel pretend le former.'

‡ Witneſs the remark of Frederic to the French ambaſſador, on the Baron's returning from a foraging party with conſiderable ſpoil. 'Ce'ſt le matadore de ma jeuneſſe.' We do not, however, perceive the force of *matadore*, and have little doubt but that the expreſſion made uſe of by the King was *matamore* de ma jeuneſſe, i. e. *The Hector*: the defender of my youth. The French explain *matamore* by *faux brave*.

the

the miſrepreſentations of a man of the name of Jaſchinſky, who was conſtantly about the Royal Perſon, and who had forged a letter from the aforeſaid Pandour to our Author, inviting him to join his forces, declaring that he would 'receive him with open arms, like his friend and ſon.'—As this, we obſerve, was really the caſe, it is ſurely not a little extraordinary that Baron Trenck ſhould attack his ſovereign with vehemence and paſſion: nay, that he ſhould in one page rail againſt him as the pattern of injuſtice, and in another vindicate him intirely from the charge. That ſuch are the inconſiſtencies exhibited in his narrative, the following paſſages are ſelected to prove:

'It had been written from Vienna to Berlin, that the King muſt beware of Trenck, for that he would be at Dantzic at the time when the King was to viſit his camp in Pruſſia. What thing more vile, what contrivance more abominable could the wickedeſt wretch on earth find to baniſh a man his country, that he might ſecurely enjoy the property of which the other had been robbed! That this was done, I have living witneſſes in his Highneſs Prince Ferdinand of Brunſwic, and the Berlin miniſtry, from whoſe mouths I learned this artifice of villany. It is the more neceſſary to eſtabliſh this truth, becauſe that no one can comprehend why the *Great Frederic* ſhould have proceeded againſt me in a manner ſo cruel as, when it comes to be related, muſt raiſe the indignation of the juſt, and move hearts of iron to commiſerate.' . . . 'Frederic *the Great*, who by the breath of his power, entailed miſery upon me, who gave me ſufficient cauſe to ſpeak truth undiſguiſedly, will, certainly, in his now enlightened ſtate, behold the moderate manner in which I have juſtified myſelf, with very different eyes to what he would, had he, while on earth, peruſed it with all the perverſity of deſpotic obſtinacy, and clouded by the prejudices of human weakneſs.'

So much for the *injuſtice* and *oppreſſion* of which our Author ſo bitterly complains, in the progreſs of his hiſtory. But now let us attend to his *reaſoning* on the conduct of the King.

'I wrote to the King (Baron T. was at that time a priſoner in the fortreſs of Glatz), and ſent him a true ſtate of my caſe: ſent indubitable proofs of my innocence, and ſupplicated juſtice, but received no anſwer.

'In this the Monarch may be juſtified, at leaſt in my apprehenſion. A wicked man had malicioufly and falſely accuſed me: Colonel Jaſchinſky had made him ſuſpect me for a traitor, and it was impoſſible he ſhould read my heart. The firſt act of injuſtice had been haſtily committed. I had been condemned unheard, unjudged, and the injuſtice that had been done me was known too late; Frederic *the Great* found he was not infallible. Pardon I could not aſk, for I had committed no offence*; and the King would not, probably, own, by a reverſe of conduct, that he had been guilty of injuſtice.

* It muſt be remembered, that Frederic, at this time, ſuppoſed him to be in correſpondence with the Auſtrian Trenck.

My reſolution increaſed his obſtinacy; but, in the diſcuſſion of the cauſe, our power was very unequal.

'The Monarch once really loved me; he meant my puniſhment ſhould only be temporary, and as a trial of my fidelity. That I had only been condemned to a year's impriſonment, had never been told me, and was a fact I did not learn till long after.

'Major Doo, who, as I have ſaid, was the creature of Fouquet *, a mean and covetous man, knowing I had money, had always acted the part of a protector, as he pretended, to me, and continually told me I was condemned for life. He perpetually turned the converſation on the great credit of his General with the King, and his own great credit with the General. For the preſent of a horſe, on which I rode to Glatz, he gave me the freedom of walking about the fortreſs; and for another, worth an hundred ducats, I reſcued Enſign Reitz from death, who had been betrayed when endeavouring to effect our eſcape. I have been aſſured, that, on that very day on which I ſnatched his (Major D.'s) ſword from his ſide, deſperately paſſed through the garriſon, and leaped the walls of the rampart, he was expreſsly come to tell me, after ſome prefatory threats, that by his General's interceſſion, my puniſhment was only to be a year's impriſonment, and that conſequently I ſhould be releaſed in a few days.

'How vile were means like theſe, to wreſt money from the unfortunate! The King, after this my mad flight, certainly was never informed of the Major's baſe cunning: he could only be told that, rather than wait a few days, I had choſen, in this deſperate manner, to make my eſcape and go over to the enemy. Thus deceived, and ſtrengthened in his ſuſpicions, muſt he not imagine my deſire to forſake my country and go over to the enemy was unbounded? How could he do otherwiſe than impriſon a ſubject who thus endeavoured to injure him and aid his foes? Thus by the calumnies of wicked men, did my cruel deſtiny daily become more ſevere, and at length render the deceived Monarch irreconcileable and cruel.'

Thus have we brought the Reader acquainted with the circumſtances which had induced, or, as we perhaps ſhould rather ſay, *compelled* the Northern Hero to impriſon the Baron Trenck. To the petitions which were preſented in his favour, the King had uniformly anſwered—'He muſt not be releaſed.'—'He is a dangerous man.' That our Author was naturally haughty and vindictive, he repeatedly informs us, in the courſe of his work. How far he might be *dangerous* we cannot pretend to ſay, but he was certainly *troubleſome* in no trifling degree. What, for inſtance, can more fully mark his irritable diſpoſition, than the following paſſage in his dedication to the ſhade of Frederic?—'I had no army to defend my rights, or your Majeſty knows I would have led it on.' Such was no doubt his language to the Monarch when living:—and the words, 'your Majeſty

* Governor of the citadel of Glatz.

knows,'

knows,' &c. confirms us in the opinion *. That there is a neceſſity for confining the contumacious and refractory man, we have a recent example among ourſelves. The Writer is much diſſatisfied at not having been brought to trial for his 'imaginary crimes.' It is by no means our intention to employ a ſingle argument in favour of deſpotiſm, but in a caſe like that before us, we know not why a formal proceſs ſhould have been inſtituted againſt the offender. The King was openly inſulted by one of his Officers. Could he then, to talk in the language of the Baron himſelf, *do otherwiſe than impriſon* ſuch inſulter †?

The ſeverities inflicted on the Baron, in the caſtle of Magdeburg, were certainly very great. We have ſome little doubt, however, whether theſe *ſeverities* proceeded from the actual

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* In corroboration of what we have advanced reſpecting the unhappy temper of Baron T. we will ſtate the addreſs of General Kruſemarck to him when in priſon, together with the anſwer which was given to it.

—"Had you curbed this fervour of yours: had you aſked pardon of the King, perhaps you would have been in very different circumſtances; but he who has committed an offence in which he obſtinately perſiſts, endeavouring only to obtain freedom by ſeducing men from their duty, deſerves no better fate."——'*The Philoſopher will always be able to brave and deſpiſe the Tyrant.*' Is this the language of reaſon and philoſophy? Were theſe the proper means by which to obtain a releaſe from impriſonment? We are really ſorry to obſerve it, but the Baron appears in almoſt every action of his life to have erred from the violence of his paſſions. He ſays of his production, entitled, The Macedonian Hero—'This is a poem that, by the daringneſs with which it is written, might, indeed, well draw down the vengeance of tyranny.'—He tells us alſo, in another place,—'I viſited Profeſſor Gellert at Leipſic, ſhewed him my manuſcripts, and aſked his advice concerning what branch of literature he thought it was probable I might beſt ſucceed in. He moſt approved my Fables and Tales, but blamed the exceſſive freedom with which I ſpoke, in my political writings. I neglected his advice, and many enſuing calamities were the conſequence.' Again, in ſpeaking of his marriage,——'Marſhal Laudohn knew my miſtreſs, and promoted the match. He and my friend Profeſſor Gellert, both adviſed me to take this mode of calming paſſions that often inſpired projects too vaſt, and that, ſeeking tranquillity, I ſhould fly the commerce of the great.' Every incident which he has related, in ſhort, is a proof that he was thoroughly an untractable man. It was once the intention of the Court of Vienna to confine him as being *inſane*.

† This impriſonment, as appears by the foregoing extract, was intended to be of ſhort duration. It was properly a *military arreſt*; and ſhould have been endured with the temper becoming a man.

orders of the King. Our Author had, confeſſedly, many enemies, and it is natural to ſuppoſe, that they rejoiced at having him in their power. The *chains* and *mortifications* might therefore have originated with them. Let it be remembered too, in extenuation, or juſtification of the proceedings of the great Frederic, that Baron Trenck, at the time of his being committed a priſoner to the fortreſs of Magdeburg, was actually a captain in the ſervice of the Empreſs Queen. He went over to the enemies of his country, and yet he is continually talking of his *honour*. Abſurd! The honour of a ſoldier can only be compared with that of a woman.—It muſt be free from the ſmalleſt blemiſh, the moſt inconſiderable ſpot or ſtain. But he will anſwer, that he was particularly aggrieved. Admitting, for argument, that it were really ſo, he ſhould then have remained entirely neutral.—But to engage himſelf to fight againſt his King and country! Such a crime muſt naturally have appeared unpardonable, in the eyes of any prince or potentate on the face of the earth.

We have not leiſure to enter into a detail of the various grievances ſet forth by Baron T. in the courſe of his narrative, any more than to give an account of his actual miſeries when in confinement, and of his very many endeavours to effect his eſcape. For theſe, as well as for the ſeveral anecdotes, 'political and *perſonal*,' which are ſcattered through his pages, we muſt refer our Readers to the work. But whatever opinion may be entertained of the Writer as a man, his hiſtory will furniſh an agreeable and inſtructive leſſon to the world. The impetuous and the daring will be taught to bridle their inclinations. They will learn too, that the man who offends his Sovereign—the Sovereign, eſpecially, who is ſhowering favours on him—and who, after having offended, pertinaciouſly refuſes to aſk that pardon which the Monarch may be ready to grant him, is, whatever wretchedneſs he ſhall have entailed on himſelf, leſs an object of pity than———. But we forbear; the Baron has received his puniſhment, and it is not our deſire to add to his pain. With reſpect to the preceding remarks, we have been influenced by nothing but a ſtrict and inviolable regard to *truth*, —or what, as ſuch, preſents itſelf to our judgment.

Notwithſtanding the remarks we have made on the Baron's conduct, it is but juſtice to acknowlege, that in peruſing his Memoirs, we found ourſelves much intereſted, and entertained, by many of his details and anecdotes. He is, certainly, a very extraordinary man, and a moſt intrepid officer.

ART.

ART. XII. *Recollection of ſome Particulars in the Life of the late William Shenſtone*, Eſq. in a Series of Letters from an intimate Friend of his to —— ——, Eſq. F. R. S. 8vo. 3s. ſewed. Dodſley. 1788.

"THE man of eminence (ſays the celebrated *Montaigne*) will at all times command our attention: even his domeſtic occupations, his petty habits, will be contemplated by us with pleaſure." The obſervation is certainly juſt; and the preſent ingenious Writer has evidently entertained the ſame idea with reſpect to Mr. Shenſtone. In our opinion, however, he comes not *fully* under ſuch deſcription.—As a *poet*, his little peculiarities are ſeldom intereſting to us; yet, as the *creator* of the Leaſowes, we generally follow him with ſatisfaction and delight.—To the amœnities of the place we muſt give large and unqualified praiſe.

The Gentleman * who now preſents us with ſome particulars in the life of Mr. S. carried on an occaſional correſpondence with him for the ſpace of thirty years. He was conſequently well acquainted with his manners, character, &c. and has here delineated them with a ſkilful hand. *Vellem in amicitiâ ſic erraremus* is the motto to this performance. Much is undoubtedly allowable on the ſcore of friendſhip: yet ſtill we muſt repeat with the Philoſopher—*Plato we love, and Socrates we love, but* TRUTH *we love in preference to either.* We do not mean by this to inſinuate that the *Recollector* has at any time miſrepreſented facts, but only that we fear he has frequently exaggerated on the ſubject of Mr. S.'s poetry †. When, for example, he ſpeaks of his favourite as *a man*, we readily give him credit for every circumſtance that he has advanced in his praiſe; but when he places him, as *a writer*, on a level with Mr. Gray ‡, we think we perceive a want of knowlege of the *poetical character*. It may farther be remarked, that there is not a ſingle inſtance in which the compariſon will hold. The former is remarkable for *ſimplicity*, the latter for *ſublimity* in his expreſſion.

* The Rev. Mr. Graves, Author of the Spiritual Quixote, Euphroſyne, Peter of Pomfret, &c.

† Of this, indeed, he appears himſelf to be ſomewhat ſenſible, ſince, in another place, he has obſerved—'My friendſhip for Mr. Shenſtone may probably have made me partial to his abilities. I muſt ſhelter myſelf under my motto from Horace,

'In friendſhip I would wiſh to be
Accuſed of partiality.'

But this is an apology which *impartiality* can never admit; as far as it regards the literary qualities of one's friend.

‡ 'Mr. Shenſtone might diſpute the prize of genius with Mr. Gray, though he is far ſurpaſſed by him in learning.'

In a word, the *mens divinior*, the fire of genius, is frequently to be ſeen in Gray, but not a ſpark of it in Shenſtone; and as to our being able to "track him in the ſnow of the Ancients," as Dryden has ſo elegantly obſerved of Ben Jonſon, the examples are extremely rare. If, therefore, we rank the late proprietor of the Leaſowes a little above the Dorſets and Hallifaxes of former days (the "mob of Gentlemen who wrote with eaſe,") and next below, in point of merit, to the natural and elegant Prior, his *deareſt friends*, we hope, will be contented.

This publication is principally occaſioned by the obſervations of Dr. Johnſon on the life and writings of Mr. S——. With the extract of a page or two, in reply to thoſe obſervations, we ſhall cloſe our remarks.

'I think (ſays Mr. Graves) I have a right to queſtion the Doctor's intelligence on ſome few occaſions, and even the juſtneſs of ſome of his remarks.' He has ſaid of Mr. Shenſtone, "His mind was not comprehenſive, nor his curioſity active: he had no value for thoſe parts of knowledge which he had not himſelf cultivated."——'Now, in anſwer to this, I can only oppoſe my own opinion, who knew Mr. Shenſtone intimately, to that of Dr. Johnſon, who confeſſedly was a ſtranger to him.—I will venture to ſay then, that no one had a quicker *comprehenſion* of any ſubject to which he applied his *mind*; and no one had a mind more capable of *comprehending* a variety of ſubjects, though, from various circumſtances, he might not have cultivated or furniſhed it with learning and knowledge to the extent of which it was capable. Few people wrote better upon buſineſs when the occaſion required it. In politics I am convinced he would have made no inconſiderable figure, if he *had had* a ſufficient motive for applying his mind to political ſtudies; as, I think, might appear from the letters written during the rebellion in 1745, and from others which I received about the year 1762, on the ſtate of public affairs at that critical period.

'As to his *curioſity*, it was ſo active in his youth, that, on whatever intereſting ſubject he was employed, no regard to health or exerciſe, nor even to the hours of refreſhment, could divert his attention. This irregular indulgence of his curioſity, indeed, was one cauſe perhaps of that languid ſtate of health, under which he afterwards laboured, and which brought on, by degrees, an habitual indolence and inactivity, rather prejudicial to his future progreſs; and which prevented his acquiring that extenſive knowledge, and penetrating ſo far into the deeper receſſes of learning and ſcience, as his *mind* was naturally capable of doing.—Neither did Mr. Shenſtone undervalue any branch of ſcience, and had *ſome* knowledge of moſt. He knew ſomething of mathematics, and all the liberal ſciences taught in

the univerſity: he was well read in hiſtory and travels; but polite literature was his principal ſtudy, and claſſical learning his forte.——In ſhort, I will conclude with Dr. Johnſon's own words, though with a ſlight, but what I think, a neceſſary alteration:—"Had Mr. Shenſtone's mind been better ſtored with knowledge, he certainly would have been *great*; with his preſent ſtore, he is univerſally allowed to be *agreeable*."

This alteration ſhould not be termed *ſlight*. It departs too far from the ſentiments of Johnſon, as the Reader will perceive by the following tranſcript:—"Had his mind been better ſtored with knowledge, whether he could have been great, I know not: he could certainly have been agreeable."

MONTHLY CATALOGUE,

For SEPTEMBER, 1788.

HISTORY.

Art. 13. *Univerſal Hiſtory*, commencing with the Creation, and ending 536 years before the Chriſtian Æra. In Letters from a Father to a Son. By Francis Dobbs, Eſq. Vol. I. 12mo. 3s. ſewed. Kearſley. 1787.

THIS writer, ſpeaking of his work, obſerves, that 'it can be of little uſe to men of literature, unleſs I ſhould fortunately throw ſome new lights on the order of Providence, and the vaſt deſign of this terreſtrial creation.' But, he adds, 'to thoſe whoſe occupations do not admit of deep reſearches, I truſt, it will give a general view of the world, that they have not at preſent the means of obtaining: and I flatter myſelf the youth of both ſexes will find, in the following ſheets, amuſement blended with inſtruction.'

We think that the above is on the whole a juſt account of the preſent performance. Thoſe who peruſe it with attention (and *attention* works of this kind particularly require) will no doubt find it beneficial. The author makes uſe of Sir Iſaac Newton's chronology; and perhaps, on a ſubject ſo intricate, he could not have choſen a better guide; and as he has in no inſtance ventured to depart from it, he hopes to eſcape the cenſure of the learned. Three farther volumes are to carry up the hiſtory of the world to the time of the death of Chriſt: after which it is intended to purſue it to the preſent day.—Mr. Dobbs has taken conſiderable pains (as the phraſe is) with this epitome; and we hope he will meet with encouragement in the proſecution of his deſign.

NATURAL HISTORY.

Art. 14. *The Natural Hiſtory of Birds*; containing a Variety of Facts ſelected from ſeveral Writers, and intended for the Amuſement and Inſtruction of Children. With Copper-plates. Part I. 12mo. 1s. 6d. Johnſon.

It is certainly right to draw the early attention of children to the more conſpicuous objects of nature. The preſent performance ſeems

well calculated for this end. The two firſt orders of birds are deſcribed in a plain and intelligible ſtyle; the ſubſtance is chiefly taken from Buffon, though the Linnéan order is preferred.—Only the firſt part of this work is yet publiſhed.

GEOGRAPHY.

Art. 15. *A Short and Eaſy Introduction to the Science of Geography.* Deſigned for the Uſe of Schools. By Thomas Keith. 12mo. 1s. 6d. bound. Law. 1787.

This little publication, though not materially different from other introductions to geography, is conciſe and accurate. It contains, as uſual, the ſituation, extent, boundaries, diviſions, &c. of the ſeveral countries in the world; and the deſcription and uſe of the terreſtrial globe.

POLICE.

Art. 16. *A Letter to the Patrons, Truſtees, &c. of the Charity Schools*, recommending a more efficacious Mode of educating the Children of the Poor. 8vo. 6d. Turner. 1788.

The Writer of this well-intended Letter ſhews the inſufficiency of the Charity Schools, in their preſent ſtate, to anſwer thoſe valuable purpoſes which the founders of them deſigned, *viz.* to educate the children of the poor ſo as to make them uſeful members of ſociety, by inſtructing them in the religious and moral duties, and by teaching them to read and write. He propoſes, as a more effectual means of accompliſhing theſe laudable deſigns, that the children ſhould be taken into the houſe, and be employed in ſome uſeful eaſy work, during thoſe intervals when they are not engaged in mental improvement, &c.

The Author is aware of the objections that may be made to his ſcheme. His aim, however, is to promote the reformation of a conſiderable branch of our police; and, whether his plan be carried into execution or not, he certainly merits the thanks of the Public.—What he ſays, in regard to the apprenticing of pariſh children deſerves particular conſideration.

INLAND NAVIGATION.

Art. 17. *A Short Reply to a Pamphlet* entitled "Obſervations on a Deſign for improving the Navigation of the River SEVERN, in the Counties of Salop, Stafford, Worceſter, and Gloceſter." 8vo. 1s. Cadell. 1788.

Of the "Obſervations, &c." ſome account was given in our Review for May, p. 432. That publication is here ſmartly attacked; but it is impoſſible for a literary journaliſt, as ſuch, to judge, with deciſion, on a ſubject ſo inveloped in local circumſtances. The author of the preſent tract confines his arguments, chiefly, to the conſideration of the *injury* that may accrue to *landed property* from the uſe of *locks* and *weirs*; but he hints, likewiſe, at other very material inconveniences that, in his apprehenſion, would ariſe, were the ſcheme for improving the navigation of the Severn to be carried into effect: for theſe, however, we muſt refer to the pamphlet: which is well written.

NEGROE

NEGROE SLAVERY.

Art. 18. *The Act of Aſſembly of the Iſland of Jamaica*, for the better Order and Government of Slaves, &c. commonly called "The Conſolidated Act,"—exhibiting moſt of the eſſential Regulations of the Jamaica *Code Noir*; paſſed by the Aſſembly, Dec. 19, 1787. Communicated to the Public by Stephen Fuller, Eſq. Agent for Jamaica. 4to. 2s. White, &c. 1788.

Theſe laws and regulations are, as far as we can pretend to judge, every way conſiſtent with the principles of ſound policy, juſtice, and humanity. Could *all* our iſlands and plantations, in which Negroe ſlaves are employed, boaſt a *Code Noir* equally juſt and expedient, the charge of cruelty and oppreſſion, ſo frequently brought againſt the ſlave-holders, would be much leſſened, if not totally removed.

TRADE, &c.

Art. 19. *A Review of the Laws and Regulations reſpecting the Diſtillery of Scotland*, &c. 8vo. 1s. 6d. Murray. 1788.

A conteſt has long ſubſiſted between the London and the Scotch diſtillers, in which, as in all conteſts among manufacturers, for particular immunities, each party has ſeemingly exerted itſelf to miſlead the Legiſlature, with a view to obtain regulations tending to promote its own intereſt. The reſpectable author of this pamphlet favours the Scottiſh diſtillers, and brings ſome heavy charges [though with an appearance of candour and moderation] againſt the London diſtillers. An appearance of moderation gives great weight to an argument; and it muſt be owned that our Author's charges againſt the London diſtillers, as having formed a ſettled plan of obtaining for themſelves a monopoly of this important branch of buſineſs, and of perſiſting in it with very great obſtinacy, ſeems to be ſupported by ſtrong proof and circumſtances. But where ſo much ingenuity may be exerted on both ſides, it is not an eaſy matter to decide, without danger of error.

Nothing, however, can ſeem to be more equitable than this Author's propoſal, that the law reſpecting the diſtillery ſhould be the ſame in all parts of the iſland *. 'If then, on the preſent occaſion,' ſays he, 'two different ſyſtems ſhall be propoſed for taxing the diſtillery of Great Britain, one of them ſplit out into diſtinctions founded on the vain attempt of eſtimating with preciſion, and poiſing with perfect equality a variety of partial intereſts, held forth as objects of national importance, by perſons who have every temptation to deceive, and, yet, on whoſe information alone they muſt be conſidered; the other a plain and general ſyſtem to operate uniformly, either by general licence or general exciſe, as the wiſdom of the legiſlature ſhall determine; by which the ſame ſort of duties ſhall be levied in the ſame manner upon the ſame manufacture, whether in England or in Scotland. If two ſuch different modes are propoſed, upon what ſolid principle of policy, or of finance, can it be ſuppoſed the former will prevail?'—Yet we know it did prevail.—This ſeems to be an important queſtion; and it deſerves to be more deliberately

* And why not the ſame with reſpect to the *ſoap* manufacture?

examined,

examined, than it ever yet has been. We would therefore recommend the ſubject to the conſideration of ſome enlightened philoſopher, who, altogether unconnected with either of the contending parties, ſhould treat it as a ſpeculative queſtion. One circumſtance, and that alone, ſeems to have led the Legiſlature of Great Britain into the ſeeming abſurdity of adopting two different ſyſtems of police, in different parts of the country; *viz.* the ſmaller duty of exciſe paid on malt in Scotland than in England. Many reaſons may be urged for this diſtinction; but we ſuſpect that more weighty arguments might be produced for its abolition: and ſhould our brethren of Scotland be convinced of this, ſhould they come forward with a candid liberality of conduct, and renounce it, nothing could oppoſe an extenſion of the ſame ſyſtem of regulations to every part of the country; we queſtion, however, if this will be eaſily brought about.

The pamphlet before us has been aſcribed to Sir John Dalrymple; but we have ſatisfactory reaſons for ſaying it is the production of another pen.

POLITICAL.

Art. 20. *Thoughts on the Diſqualification of the Eldeſt Sons of the Peers of Scotland*, to elect, or to be elected from that Country to Parliament. With an Appendix. By Alexander Lord Saltoun, Advocate and F. S. S. A. 8vo. 3s. Boards. Cadell. 1788.

Lord Saltoun vindicates the rights of the eldeſt ſons of the peers of Scotland with great energy and force of argument, and ſhews, by a train of reaſoning that ſeems liable to no objection, that the reſolutions of the Scottiſh parliament in 1685 and 1689 (by which the eldeſt ſons of peers were firſt *diſcharged* from ſitting in parliament) were only violent infringements of their natural and undoubted rights, obtained by a factious majority in troubled times; and that the reſolution of the Britiſh parliament to the ſame purpoſe in 1708, founded on the former reſolutions of the Scotch parliament, had been agreed to without due attention to the ſubject, or the more recent determination of the Scottiſh parliament on that queſtion, Jan. 27, 1707, explaining the notion that parliament entertained on that head. The noble Author, conſidering that ſome perſons in England may think the queſtion of little importance to them, thus beſpeaks their attention: 'Let it not be imagined that the refuſal of juſtice to one order of men, is, to thoſe who are in the full enjoyment of all their rights, a matter of indifference. Example has a wonderful power of multiplication. Depart from the ſpirit of our conſtitution in one inſtance, and you have a pretext for departing from it in another. Thus precedents, accumulated into laws, have, in different ages and countries, converted free into arbitrary governments. In proportion as ideas of diſfranchiſing and oppreſſing any claſs of men become familiar, in that proportion are new avenues opened for the exerciſe of injuſtice, faction, and tyranny. Every act of juſtice, on the other hand, but eſpecially every reparation of injuſtice, is an homage paid to the genius of freedom, and adds freſh vigour to our political ſyſtem.' From an inſtance of reparation of a ſimilar act of injuſtice by the Britiſh parliament, which lately reſcinded the reſolution of the Houſe of Lords in 1711, by which the Scotch peers were declared to

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be incapable of being created Britiſh peers, and of obtaining an hereditary ſeat in the legiſlative aſſembly of the nation,—he augurs that a ſimilar determination will take place, whenever the queſtion here agitated ſhall be properly brought under review in that auguſt aſſembly.

Several other queſtions reſpecting the civil polity of Scotland, are incidentally mentioned in this patriotic performance, which deſerve the ſerious attention of every well-wiſher to that country.

His Lordſhip takes notice of a ſingular inadvertence in the conduct of parliament on the late impeachment of Mr. Haſtings, which may poſſibly furniſh a handle for annulling the whole of their proceedings. He is impeached in the name of the *Commons of England*; but ſince the union, there is no ſuch body of men exiſting. The lower Houſe of Parliament ſince that time can be only denominated the Commons of *Great Britain*.

MEDICAL.

Art. 21. *Critical Introduction to the Study of Fevers.* Read at the College of Phyſicians for the Gulſtonian Lectures. By Francis Riollay, M. D. Fellow of the College. 8vo. 2s. Cadell. 1788.

To diſplay his own knowlege and abilities, rather than to inſtruct his audience, is too often the firſt intention of the lecturer. Although Dr. Riollay, by his excellent hiſtory of the different ſyſtems and opinions of fevers, that have been formed and defended by their different champions, from the time of Hippocrates to the preſent day, has given an undoubted proof of his intimate acquaintance, not only with the names but with the doctrines of ancient and modern medical writers; yet he hath, at the ſame time, fully diſcharged his duty as a lecturer, by the great quantity of real information which is contained in the three lectures here offered to the public, eſpecially in the hiſtorical part.

The Author's opinion of fevers is briefly as follows. *Fever* is *no diſeaſe* in itſelf. In all caſes it is *ſymptomatic* of ſome affection, but never *primary* nor *eſſential*. The *fluids*, *ſolids*, *nerves*, and the *mind*, are ſuſceptible of various alterations that produce fever.—We ſhall no otherwiſe animadvert on theſe opinions, than by ſaying, that the theory of phyſic was never more obſcured or confuſed than by calling the *cauſes* of diſeaſes, *diſeaſes*, and by not properly diſtinguiſhing between diſeaſes and their ſymptoms. M. Sauvages attempted to eſtabliſh theſe diſtinctions on the plan propoſed by Sydenham; he has been imitated by Linné, Vogel, Cullen, and others; much however yet remains for poſterity to effect. We can by no means acquieſce in Dr. Riollay's opinion, of this plan being 'open to many objections and exceptions,' until he hath ſhewn, more fully than in the preſent publication, what theſe *objections* and *exceptions* are.

Art. 22. *Bath Waters*; a conjectural Idea of their Nature and Qualities. In three Letters. To which is added, Putridity and Infection unjuſtly imputed to Fevers. By A. W. M. D. Reg. Coll. Med. Edin. Soc. 8vo. 2s. Robinſons, &c. 1788.

As Dr. Wilſon applies the word conjectural to the opinions which he here advances, the neceſſity of a demonſtration is obviated. His conjectures are doubtleſs ingenious; but as they are not ſupported by

by evident proofs, or convincing arguments, we cannot presume to pronounce them true.

In the first letter, the Author describes the springs, and gives a short analysis of the water; in the second he continues the subject, with a supposition concerning the cause of their heat; and in the third he 'enquires what qualities and virtues the waters may rationally be supposed to contract from the manner [*this* was also *supposed*] of their being heated.'

The reflections on fevers merit attention; they are chiefly intended to shew that many fevers are thought putrid, and infectious, in which no signs of putrescence are visible. Dr. Wilson adds some excellent rules for the management of fevers in general.

Art. 23. *A new experimental Enquiry into the Nature and Qualities of the Cheltenham Water*; to which are now added, Observations on other Waters, &c.; with an Appendix on the Mephitic-alkaline Water, a new and approved Remedy against the Stone and Gravel. By A. Fothergill, M. D. F. R. S. Member of the Royal College of Physicians, and of the Medical Societes of London, Edinburgh, and Paris. The second Edition. 2s. Bath printed—and sold by Baldwin, London. 1788.

'The increasing reputation (says the Author in his preface) of the Cheltenham spa, has indeed long attracted public attention; but surely its salubrious powers were never before exerted in so noble a cause as that of the health of its SOVEREIGN. An attempt, therefore, towards an *improved Analysis* of the waters will not, it is hoped, at *this juncture*, be thought unseasonable.'

In our account of the first edition of this essay (Rev. vol. lxxiii. p. 300.), we gave the results of the Doctor's experiments, shewing the quantities of the component parts in a gallon of the Cheltenham water. From this *improved Analysis*, we find the ingredients to be the same, and their quantities also the same, except that the Author has now determined the quantity of phlogisticated air to be 8 ounces measures.

With respect to the additions, their utility is unquestionable, particularly in shewing the general method of analyzing water, and of determining its contents by re-agents, or *precipitants*. The mephitic-alkaline water, i. e. a solution of alkaline salt impregnated with water, is, from experience, recommended as a lithontriptic, and a receipt is added for making artificial Cheltenham water.

Art. 24. *Observations on the inefficacious Use of Irons in Cases of Luxations and Distortion of the Ancle Joint, and Children born with deformed and crooked Feet:* A much more agreeable and effectual Mode of Treatment being pursued. Illustrated with Cases. By William Jackson, Member of the Corporation of Surgeons. 8vo. 1s. Symonds. 1787.

Mr. Jackson is possessed of a *secret*, viz. a method of effectually curing distortions without the use of confining-irons. We readily allow, that *all* cases of distortion are not remedied by the use of irons; yet, when the instruments are properly adapted, we have often—very often, found them to succeed under the most unpromising circumstances. We therefore think that the use of irons is justifiable, until

until Mr. Jackſon has revealed his ſecret, which, for the benefit of the public, and improvement of ſurgery, we hope he will not long conceal.

Art. 25. *An Eſſay on the Operation of Mercury in the Human Body*; in which the Manner how Salivation is produced by that Medicine, is attempted to be explained. Interſperſed with Obſervations on the Treatment of the Venereal Diſeaſe. By Robert Maywood, M. D. of the Iſle of Wight. 8vo. 1s. 6d. Symonds. 1787.

This eſſay is a tranſlation of Dr. Maywood's inaugural theſis. The doctrine contained in it is built on the hypotheſis, 'That the increaſed action of an animal fibre is followed by a relaxation or debility of the ſame.' Dr. M. thinks, that mercury acts as a ſtimulant, and conſequently produces debility; and that the ſalivation proceeds from the general debility: but this requires demonſtration. We are not told why ſalivation, rather than any other evacuation, ſhould be cauſed by the general debility induced by mercury.

Dr. Maywood ſometimes uſes new technical terms, which he hath not defined, of which '*Oſtenſible qualities* of mercury,' page 8, may ſerve as a ſpecimen.

Art. 26. *Practical Obſervations on Herniæ*; illuſtrated with Caſes. By B. Wilmer, Surgeon in Coventry. 12mo. 1s. 6d. Longman. 1788.

This well-informed Writer begins with deſcribing the *hernia congenita*; and, in order to give his readers clear ideas on the ſubject, he very properly inquires into the ſtate of the teſtis in the fœtus, and the changes which it undergoes, previous to, and ſoon after birth. The theory which Mr. Wilmer delivers, ſhews his anatomical knowlege; and his practice ſeems to be the joint reſult of experience and reaſon. The caſes which are produced not only illuſtrate and ſupport the Author's opinions, but will prove highly acceptable to the practiſing ſurgeon, as they contain many judicious remarks, and point out a number of *minutiæ*, which, if unattended to, may fruſtrate the ſurgeon's intentions, and be detrimental to the patient.

We recommend this work to the peruſal of our medical readers, who will find in it ample directions for the proper treatment of all kinds of herniæ.

EDUCATION, &c.

Art. 27. *The Friend of Youth*; being a Sequel to the Children's Friend; and, like that Work, conſiſting of apt Stories, entertaining Dialogues, and moral Dramas, &c. Partly tranſlated from Mr. Berquin, and other French and German Writers, and partly original, being written by the Editor himſelf, the Rev. Mark Antony Meilan. In twelve Volumes. 12mo. 12s. ſewed. Hookham.

If it be a juſt obſervation of the wiſeſt among the ancients, "*Train up a child in the way he ſhould go, and when he is old he will not depart from it*," and if we are to credit the general aſſertion, that according to the *education* of the *child* will be the *conduct* of the *man*, then we muſt allow, that every attempt to facilitate the arduous taſk

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of rearing the tender mind is commendable in itſelf, though, in the execution, it may prove ſomewhat deficient*.

Some years paſt, indeed, ſuch attempts were highly laudable, as being ſeldom made, and therefore much wanted. But it is a general remark, and in this inſtance it is verified, that when any commodity is much called for, the market ſoon overflows.—Now, we have books on education one after another, in ſuch rapid ſucceſſion, that teachers muſt be at a loſs which to prefer.

In our Review for January 1788, page 71, we gave an account of Mr. Meilan's tranſlation of *L'Ami des Enfans*; and we there mentioned, that we underſtood Mr. M. was a foreigner, but we have ſince been informed that we were miſtaken. We are ſorry for it, as we have now the ſame reaſon to complain of his being 'unacquainted with the Engliſh idioms,' and not the ſame apology to ſuggeſt. Negligence, therefore, muſt now be aſſigned as the cauſe of his *Frenchified Engliſh*, which might eaſily have been corrected. However, as the work is intended for Engliſh readers only, and thoſe not *critics*, the miſtakes will be of little conſequence; and, otherwiſe, the language is ſufficiently correct and eaſy for its young readers,—who will alſo be pleaſed with the variety afforded them by the little poems interſperſed in each volume.

Having premiſed thus much concerning the tranſlation, we now come to the work itſelf.—Thoſe who were ſo much pleaſed with *The Children's Friend*, will find equal pleaſure in this ſequel to it. Chiefly written, indeed, by the ſame Author, and in the ſame manner, it will prove equally agreeable and inſtructive to children who are a few years older than the readers of the former work. The pieces which Mr. Meilan has added of his own compoſition, are in the ſame ſpirit and ſtyle, and deſerve a ſhare of that commendation which has been ſo liberally beſtowed on the writings of his prototype.

The pretty frontiſpieces to each volume will, we do not doubt, contribute to the entertainment which this publication will afford to young readers.—We muſt juſt mention, that the ſtory of 'The Huſband fortunately rivalled,' in vol. vii. is evidently an abridgment of the beautiful novel called "Caroline of Lichtfeld." See Rev. vol. lxxvi. p. 265.

Art. 28. *The Friend of Youth.* Tranſlated from the French of M. Berquin. Complete in two Volumes. 12mo. 5s. Boards. Dilly, &c. 1788.

After the general judgment we have ſo repeatedly given on M. Berquin's merit as a writer, and our particular opinion on this work in the preceding article, we need not dilate on the ſubject on the preſent occaſion.

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* It ſhould be remembered, however, that to this rule, as to all others, exceptions may be made: for inſtances often occur, of perſons acting in a manner totally oppoſite to every virtuous principle that was carefully implanted in their minds while young; and alſo of honeſt and virtuous *men*, who, when *children*, were ſcarcely taught the difference between right and wrong. Such is the force of natural diſpoſition.

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The Tranſlator tells us, that 'the following ſheets contain what has hitherto been publiſhed entire by the Author on this plan;' and that 'this work in the original came out, as did the Children's Friend, in detached periodical pieces, and therefore has not yet arrived at the ultimate point to which Mr. B. propoſes to continue it.'

Not having the original at hand, we cannot contradict this aſſertion; nor can we ſpeak as to the fidelity of the tranſlation, which appears, however, on the whole, to be tolerably executed. But we cannot perceive why a fourth part of the firſt volume was filled with a drama on the diſtreſſes of Charles II. during the inter-regnum; nor why the ſecond volume ſhould open with Enſign Prentiſs's *Narrative of a Shipwreck**, publiſhed in 1782, and reviewed in our 67th vol. p. 153.

Repeating what we have already ſaid, that the Friend of Youth is a very entertaining and inſtructive Friend, we have only to add, that theſe volumes are embelliſhed with frontiſpieces.

Art. 29. *Elegant Orations, ancient and modern*, for the Uſe of Schools; originally compiled for the Inſtruction of his own Pupils. By the Rev. J. Moſſop, A. M. Maſter of the Boarding-ſchool at Brighthelmſtone. 12mo. 3s. 6d. bound. Kearſley. 1788.

Perſuaded that 'reading and ſpeaking with facility and accuracy are acquired in leſs time by the frequent uſe of harangues or orations, than by that of any other ſpecies of compoſition whatever,' Mr. Moſſop here preſents a compilation, which he has himſelf uſed and made for the purpoſe. We ſhall not ſtrictly enquire into the juſtice of his obſervation, becauſe we are ſatisfied that he cannot mean to exclude youth from other kinds of compoſition; nor *can* we give any *particular* account of the collection he offers. Beſide ancient names, as Demoſthenes, Cicero, &c. &c. we meet with thoſe of Walpole, Pulteney, Argyle, Dundas, Fox, Pitt, Burke, Sheridan, Thurlow, Burgoyne, Saville, Nugent, Beaufoy, North, &c. &c. &c. Their orations may no doubt prove of ſome ſervice to youth, eſpecially if they are guarded againſt being miſled by what is *party* and perſonal, and farther taught, that the *mere* power of declamation is not, in general, an attainment of the firſt importance.

Art. 30. *Original Stories from real Life*; with Converſations calculated to regulate the Affections, and form the Mind to Truth and Goodneſs. 12mo. 2s. 6d. Johnſon. 1788.

This little book appears without a name: we ſuſpect it to be the production of a female pen, which has very lately contributed to inſtruct and entertain us on the ſubject of education. The preſent collection forms an agreeable and uſeful addition to the former. Among other excellent principles and morals, this Authoreſs is ſtudious to recommend tenderneſs to the brute creation, but not that kind of fooliſh pity or delicacy which is ſometimes felt, or affected, and is found to be very conſiſtent with an overbearing and inſolent ſpirit toward thoſe of our own ſpecies, or a great inſenſibility and inattention to their wants and afflictions. It is ſolid piety and virtue which

* The author's name is here ſuppreſſed.

this

this book inculcates, and preſents to the choice and cultivation of youth, in a judicious and engaging manner.

Art. 31. *Le Livre des Enfans.* The Children's Book; by a Grandmother. For her Grand-daughters. Part I. 12mo. 1s. bound. Booſey. 1787.

This work ſeems calculated to fulfil our grandmother's wiſh, of aſſiſting 'the little children, ſo as to enable them to read to her ſome pretty French book.' It may however be aſked, whether, while the children are inſtructed in the French language, in the manner here propoſed, there may not be a danger of their learning bad Engliſh?

SCHOOL-BOOK.

Art. 32. *The Pronunciation and Orthography of the French Language rendered perfectly eaſy*, on a Plan quite original. By John Murdoch. 12mo. 1s. 6d. bound. Forſter. 1788.

There is ſomething peculiar in the motto to this book; *Je ne fait qu'une choſe à la fois.* De Witt. 'I do but one thing at a time.' The Author, we conclude, intends this to apply to the miſtake of grammarians, who are ſuppoſed to involve too many ſubjects in what they propoſe to their ſcholars, inſtead of ſimply offering a ſingle object at once to their attention. He makes pertinent obſervations on this and other ſubjects in his preface. His plan appears to be judicious, and likely to prove uſeful; but this muſt be determined by farther experiments. He devotes a conſiderable part of his book to orthography and pronunciation, not concurring with the opinion, that the latter can be learned only by the ear. He admits that rules alone are inſufficient, but is perſuaded that they are highly uſeful. Without farther remarks, we will diſmiſs the little volume, by adding the paragraph with which the Author concludes his preface:

'If I might here moralize for a moment, I would humbly offer it as my opinion, that in proportion as method is attended to in the education of youth, they not only make progreſs in learning, but alſo in virtuous habits. If the love of *regularity*, *order*, or *method*, and the love of *virtue*, be not quite ſynonymous terms, it muſt at leaſt be allowed that they are nearly allied, and that the tranſition from the one to the other is eaſy. There are but few methodical men, comparatively ſpeaking, who are either very fooliſh or very vicious: whereas thoſe who are unmethodical, and indifferent about *order* and *regularity*, are, in general, the peſts of human ſociety.' We leave this to the conſideration of the reader.

MISCELLANEOUS.

Art. 33. *A ſure Guide againſt Waſte in Dreſs*; or, the Woollen Draper's, Man Mercer's, and Taylor's Aſſiſtant; adapted alſo to the Uſe of Gentlemen, Tradeſmen, and Farmers: Shewing the exact Quantity of Cloth, &c. neceſſary to make any Garment, from a Child to a full-ſized Man. In Tables, &c. By M. Cook, Taylor. 8vo. 5s. bound. Egerton, &c.

No men can be ſo early apprized of the rapid advances of literature, as thoſe who are bound to read all that others chuſe to write. When therefore the management of hair was reduced to principles of

art*, we were prepared to expect the taylor, the ſhoemaker, and other mechanics, to follow, as ſoon as the reſpective trades could produce profeſſors who had attained to the auxiliary arts of reading and writing, with an ambition to exerciſe them. A taylor, quitting his gooſe for a gooſe-quill, has now ſtepped forth to emulate the literary boldneſs of the tonſor; and has dared to aſcertain the exact quantity of cloth neceſſary for all parts of dreſs, under all circumſtances, in a ſet of tables as nicely adjuſted as thoſe of ſines and tangents, and, like the dog in the manger, without any allowance of cabbage, or recollection of hell. It is a new ſubject; let the taylor explain himſelf:

'Theſe tables will afford that information to every purchaſer, which many, whoſe profeſſion requires that knowledge, labour in vain their whole lives to acquire.

'The woollen-draper, man's mercer, &c. will alſo be informed of the real value of the remnants they have by them, and of the purpoſes to which they may with moſt propriety be adapted.

'Maſters of academies, captains, &c. of the navy and army, wiſhing to have their, or their children's cloaths, made to fit with eaſe, elegance, and taſte; may have a ſuit, or any garment, made at ſix hours notice, by ſending their cloth, &c. and mentioning the part of the book they took the quantity from; or ſending their height and width, as deſcribed in this work, and the faſhion or fancy they would have their cloaths made, without the trouble of their being meaſured (if they are not deformed†), and their cloaths ſent to any part of the kingdom.

'The Author likewiſe makes luſty men's breeches, and ſends them to any part of the kingdom, by gentlemen ſending the length of the ſide-ſeam, waiſtband, and width round the knee below the garter of the breeches, on a new plan. Theſe breeches give room to the belly, and ſet up about the loins, by the aſſiſtance of an elaſtic ſtrap, which prevents them from coming down; without which method the loins are left expoſed below the waiſtcoat, from whence a multiplicity of diſorders enſue.'

Now, without being taylors, we may preſume to remark, that our Author aſſumes his men to be as regularly formed as triangles, of which, by having any three parts given, we can complete the figure: but there is ſo little correct ſymmetry in the human frame, that we apprehend a coat made for one man five feet ſix inches high, and thirty-nine inches in girt under the arms, ſhould it chance to fit eaſy and becoming upon him, might be very uneaſy and awkward upon another of the ſame given dimenſions, without any obſervable deformity in either of them.

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* See Barker's *Principles of Hair-dreſſing*, Rev. vol. lxxii. p. 471.

† We ſhould have ſuppreſſed this very awkward parentheſis, out of regard to a literary taylor, could we have reconciled it to the principles of integrity; as it is certainly unpolite in Mr. Cooke to admit the poſſibility of deformity in any of his cuſtomers. It would have been more delicate, to have expreſſed himſelf by a periphraſis, ſomewhat in this manner: 'Suppoſing no peculiar deviation from the common proportions.'

We ſhall, probably, in due time have a *Complete Black and White Milliner*; with *The Artificial Hat-maker*; and *The whole Art and Myſtery, Compoſition and Application, of Coſmetics*, &c. &c.

Art. 34. *The preſent State of Sicily and Malta.* Extracted from Mr. Brydone, Mr. Swinburne, and other modern Travellers. 12mo. 3s. ſewed. Kearſley. 1788.

Thoſe who have not the originals whence this compilement is taken, or cannot afford to purchaſe them, will be glad to peruſe the extracts here collected for their entertainment. The materials of which this little volume is compoſed are certainly intereſting, in the greateſt degree; and will be particularly ſo to young perſons. Among other abſtracts, we here meet with the ſubſtance of Vertot's hiſtory of the valorous exploits of the Knights of Malta; particularly the memorable ſiege of that place, in which the Chriſtians, in garriſon there, baffled the whole force of the Turkiſh Emperor, Soliman the Second, at that time the moſt powerful Prince in the world. Perhaps the efforts on both ſides, the courage of the beſiegers, and the deſperate defence of the beſieged, were never equalled,—certainly not *exceeded*.

Art. 35. *The Eſſays of Francis Bacon*, Baron of Verulam, Viſcount St. Alban, and Lord High Chancellor of England, on civil, moral, literary, and political Subjects. With the Life of that celebrated Writer. A new Edition. 8vo. 2 Vols. 12s. Robſon, &c. 1787.

The Eſſays of Lord Bacon are ſufficiently known to the Public. The preſent edition of them comes forth without the name of the editor, who, as we have found on examination, hath taken no ſmall liberties with the original. All of the Eſſays, which we have compared, are altered by changing the ſtyle, and ſome are mutilated by ſentences being left out. Of both we would give ſpecimens, had we not lately * been under the diſagreeable neceſſity of pointing out ſimilar faults in the laſt edition of Bacon's Life of Henry the Seventh; and we would not diſguſt our Readers with a continuation of ſuch criticiſm as *we* have really no pleaſure in making, and which, we are ſure, *they* can have little entertainment in reading.

The volumes before us, however, contain a Life of the Author, by Dr. Willymott, which ſeems correct, and well written. Authorities are not quoted by this biographer; but the facts, we believe, may be relied on, ſince, on a compariſon, they are found to agree with thoſe related by other biographers of this great man.

Art. 36. *Memoirs of Frederick Baron Trenck.* Written by himſelf. Tranſlated from the German Original, by an Officer of the Royal Artillery. 8vo. 2 Vols. 6s. ſewed. Egerton. 1788.

For an account of the Memoirs of Baron Trenck, we muſt refer our Readers to the 11th Article of this month's Review. The preſent tranſlation is ſaid to have been 'attempted merely as an exerciſe in the German language.' It is evidently the work of a man who is little accuſtomed to *literary exerciſes*. The inaccuracies are many

* See Review for October 1787, p. 309.

and

and great. A conſiderable portion of the Baron's performance is likewiſe omitted by his Tranſlator; but for this he apologizes in the following words:

'The Tranſlator has here (vol. ii. p. 179.) exerciſed a liberty which he has found himſelf under the neceſſity of taking in many other parts of the original. He has omitted a variety of anecdotes and occurrences, which, however intereſting to Baron Trenck, would be not in the leaſt ſo to the Engliſh reader.'

The omiſſions appear not, on the whole, to be injudicious. In the Author's narrative, we find on every occaſion

"——— dear ſelf prevail,
And *I* the [*noble*] hero of each tale*."

There is, indeed, ſo much of *ſelf*, as not unfrequently to excite diſguſt. *High German pride* is there to be ſeen, in its genuine and glaring colours.

The Baron's dedication to Frederick's Ghoſt is prefixed to this tranſlation, which Mr. Holcroft, as we obſerved, has omitted in his edition. See p. 256 of this month's Review.

Art. 37. *The Quip Modeſt*; a few Words by way of Supplement to Remarks critical and illuſtrative on the Text and Notes of the laſt Edition of Shakeſpeare; occaſioned by a Republication of that Edition, reviſed and augmented by the Editor of Dodſley's Old Plays. 8vo. 1s. Johnſon. 1788.

This Writer, who ſome time ſince informed us, that 'his ſelf' was preparing for the preſs an edition of the plays of our favourite poet, is extremely diſſatisfied with the gentlemen who have the management of the well-known publication entitled, *Johnſon's and Steevens's Shakeſpeare*. He particularly remarks of Mr. Malone, that 'while ſuch critics as he have the liberty to write notes in the margin of Shakeſpeare, it will be in vain to expect either honour or juſtice done to the author.' Be this as it may, we do not think that the preſent unknown annotator (who ſigns J. R. of G. I.) is the perſon *born to ſet us right*. The man who takes up half a dozen pages in inquiring whether 'Country,' 'Angry,' 'Henry,' &c. &c. are to be pronounced as diſſyllables or triſſyllables, and which every ſchoolboy may determine by the ſtructure of the verſe,—the man, in ſhort, who "lives on ſyllables," will never be conſidered by us as the *elucidator* of Shakeſpeare. Very different requiſites are expected. He muſt be equally judicious and acute; *Vir maxime limatus & ſubtilis*, as the Roman orator expreſſes it,—and then we may inſure him ſucceſs.

Art. 38. *Miſcellanies Moral and Inſtructive*, in Proſe and Verſe; collected from various Authors. For the Uſe of Schools, and Improvement of young Perſons of both Sexes. 12mo. 2s. 6d. bound. Philadelphia printed; London reprinted. Phillips. 1787.

This *Miſcellany* was, as the preface informs us, collected ſome years ago by a female moraliſt, not with a view to publication, but

* It muſt here be remarked, that Baron T. was at all times induſtrious to make himſelf a party in matters which no way concerned him. See particularly the pompous account which he has given of his endeavour to bring about a reformation of manners at Spa.

merely for her own amuſement. At the requeſt of friends, however, and from motives wholly diſintereſted, ſhe has given her compilement to the public; and it now appears with a recommendation from the celebrated Dr. B. Franklin, who thinks, that "a book containing ſo many well-choſen ſentiments, and excellent inſtructions, put into the hands of our children, cannot but be highly uſeful to the riſing generation."—We perfectly agree in opinion with the venerable patriot of America; but we ſhould have been much better pleaſed with the book, had its materials undergone ſome proper arrangement, and had the extracts been referred to their reſpective authors. For this omiſſion ſome apology is made in the preface; but no apology can ſupply the deficiency. Some of the pieces, however, both in proſe and verſe, are ſufficiently known, as being found in the works of our beſt writers.

Art. 39. *The Printer's Grammar*, &c. &c. Chiefly collected from Smith's Edition. 8vo. 6s. Boards. Evans. 1787.

We are here preſented with a new edition of a truly uſeful work. Some little addition is made to it, namely, 'A conciſe account of the origin of printing,' and 'Practical directions for preſſmen;' both of which are, no doubt, proper to the *Printer's Grammar*.

Authors would do well to attend to the rules laid down by Mr. Smith, for *preparing copy*, *pointing*, *corrector's marks*, &c. &c. ſince by ſuch attention, a manuſcript will be rendered perfectly clear to the compoſitor; authors will know how to correct their proofs; and thus will their writings have the better chance of coming in a ſtate of correctneſs and elegance from the preſs.

Art. 40. *A Narrative of the extraordinary Caſe of Geo. Lukins*, of Yatton, Somerſetſhire, who was poſſeſſed of evil Spirits for near eighteen Years; alſo an Account of his remarkable Deliverance in the Veſtry-room of Temple Church, Briſtol. With Mr. Eaſterbrook's * Letter annexed, authenticating the Particulars which occurred at Temple Church. 8vo. 4d. Briſtol printed, and ſold by ſome Bookſellers in London. 1788.

We have not yet heard that this impudent impoſture (as it appears to us) hath been detected, to the ſatisfaction of the public. Perhaps, like the *Cock-lane Ghoſt*, it may remain undiſcloſed, to amuſe the ſcoffer, and edify the fanatic.

* 'Joſeph Eaſterbrook' is given as the name of the 'Vicar of Temple, Briſtol.' Poſſibly there may be ſuch a perſon.—But what comes next?

Art. 41. *Authentic Anecdotes of Geo. Lukins*, the Yatton Demoniac; with a View of the Controverſy, and a full Refutation of the Impoſture. By Samuel Norman, Member of the Corporation of Surgeons in London, and Surgeon at Yatton. 8vo. 1s. Evans. &c.

Mr. Norman's publication chiefly conſiſts of controverſial letters, &c. originally publiſhed in the Briſtol and Bath news-papers; including the materials of which the preceding *Narrative* is compoſed. The credit of that account having been publicly attacked by Mr. N. he, in his turn, was violently aſſailed by the Rev. Mr. Wake, whom he repreſents as a Methodiſt preacher, in ſome degree of connection with Mr. Weſley, and whom Mr. N. conſiders as a promoter of Lukins's

kins's impoſture. The controverſy has been conducted, like moſt other controverſies, with much perſonal abuſe on both ſides, but without throwing a ſatisfactory light on the dark ſubject. It appears, however, that Mr. N. has had good opportunities of judging with reſpect to the real character and myſterious conduct of the pretended *demoniac*, particularly from the man's having been his patient, when it was thought proper to try the effect of medical treatment in this very extraordinary caſe. Phyſic, however, could do little with ſeven devils, compared with the power of ſeven Methodiſt preachers, who, by their pious *adjurations*, ſoon did the buſineſs. But we queſtion whether the reverend *exorciſts* will find it ſo eaſy a matter to ſubdue the incredulity and ſpirited animadverſions of Mr. Norman.

Art. 42. *A perfect Deſcription of the People and Country of Scotland*; reprinted from a very ſcarce Pamphlet, written by James Howel, Gent. 12mo. 6d. Egerton, &c. 1788.

If Howel had written nothing but this low and ſilly abuſe of Scotland, his name would never have been tranſmitted to us as a wit, or a ſcholar. This piece is, indeed, a poor ſample of his literary talents. It is chiefly compoſed of ſuch buffoonery as this:—'As for fruit, for their grandſire *Adam*'s ſake, they [*the Scots*] never planted any; and for other trees, had *Chriſt* been betrayed in this country (as doubtleſs he ſhould, had he come as a ſtranger), *Judas* had ſooner found the grace of repentance, than a tree to hang himſelf on.'—This is rather a favourable ſpecimen.

POETRY.

Art. 43. MESSIAH: a Poem, in Two Parts. Publiſhed for the Benefit of the General Hoſpital at Bath. By Miſs Scott, Author of *The Female Advocate*. 4to. 2s. Johnſon. 1788.

Miſs Scott cannot repreſent her Muſe as purſuing *things unattempted in proſe*, though we believe ſhe might truly ſay *things unattempted yet in* RHIME; for we do not recollect having ever ſeen a poem entitled MESSIAH written by a perſon of her theological principles. Her numbers do not move in the beaten path of popular opinions, nor does her deſcription of the Meſſiah accord with thoſe ideas reſpecting the perſon of Chriſt, which have been received by the multitude as the orthodox faith; there is ground to ſuſpect, therefore, that her Muſe will be deemed an heretical one. As we, grown wiſe by experience, are reſolved to leave writers, male and female, to abide by their own ſenſe of ſcripture, we therefore ſhall not enter into any diſpute with this *enlightened* Lady, about ſyſtems of faith, but ſhall content ourſelves with ſuggeſting that her poem might probably have been more beautiful, and more ſublime, had her religious principles been leſs heterodox. Many will wonder that a perſon of her ſentiments ſhould have choſen ſuch a ſubject. In the following note is all the explanation we can give them. 'This poem was occaſioned by reading Mr. Hayley's animated exhortation to Mr. Maſon to write a national epic poem (See Mr. Hayley's Eſſay on Epic Poetry, 4to. p. 114.). The peruſal of thoſe elegant lines inſenſibly led the Author to contraſt the character of THAT HERO on whom the Chriſtian's

eye ſhould be invariably fixed, with the Heroes of the world.' Miſs Scott has executed this in a pleaſing manner, and though ſome may object to her principles, few will deny her preſent work to be a poetical compoſition. It has our praiſe, not becauſe it is publiſhed for the benefit of a very charitable inſtitution, to which we wiſh well; but becauſe it has intrinſic merit. The verſification is for the moſt part eaſy and harmonious; and thoſe paſſages of ſcripture which neceſſarily came in her way ſhe has rendered into poetry with judgment and elegance. Some proſaic lines, and bad rhimes, we have noticed; but theſe are few, and by the generality of readers they will paſs unobſerved. All who agree with this lady in ſentiment will no doubt be delighted with her poem; and every liberal-minded perſon will heartily unite in the prayer with which Miſs Scott concludes her poem:

'Haſten, great GOD! the long predicted time
When JESUS ſhall be known in every clime,
When the red torch of war no more ſhall burn,
Nor feeling hearts o'er ſlaughter'd millions mourn;
And when, malignant ſcourge of every age,
Shall bigot fury ceaſe its dreadful rage;
When ever-ſmiling Concord's golden chain
Shall bind each clime through Nature's fair domain;
When man his deſtiny divine ſhall prove
By all the tender charities of love;
When to the child of virtue ſhall be given,
To find e'en earth the bliſsful porch of heav'n!'

—" Thoſe that write in rhyme ſtill make
The one *verſe* for the other's ſake;
And one for *ſenſe*, and one for *rhyme*,
Is quite ſufficient at one time." HUDIBRAS.

Such authority is not to be reſiſted.—Officer! diſcharge W. Upton *by proclamation*, and put the remaining culprits to the bar.

Art. 45. *Miſcellaneous Poems.* By Thomas Hudſon. 4to. 1 s. Rivingtons. 1788.

Theſe poems, which are truly Sternholdian, will very ſhortly be condemned——

——" (the fate of Dulneſs' heirs)
To wrap up pepper, figs, and ſuch ſmall wares."

Mr. Hudſon's performances, however, if not brilliant, are innocent, and we much prefer them to thoſe effuſions of wit and fancy, where morality is ſacrificed to licentiouſneſs.

Art. 46. *Lines written at Twickenham.* By D. O'Bryen. 4to. 1s. Debrett, &c. 1788.

Delighted with the beautiful ſcenery around him, while on a viſit at the pleaſant village named in the title-page, Mr. O'Bryen catches a ray of poetic inſpiration, and proceeds to celebrate

' The cool receſs of Twick'nam's hallowed ſhade,
Twick'nam, by poets' lays immortal made.'

There are ſome pretty deſcriptive lines in the piece, and ſeveral that are very faulty.—If the Author ſhould ever compoſe a poetical work of more conſideration than this ſmall performance, it would, no doubt, be worth criticiſing: but we would adviſe him not to degrade the Muſe, by ſubjecting her to the drudgery of party-politics.

Art. 47. *Boileau's Satire* of *Man*, imitated. 8vo. 6 d. Bladon, 1787.

This ' Satire *of* Man,' as it is ſtyled, preſents us with ſome of the *ſentiments* of Boileau, but with very little of his *ſpirit*. Pope, indeed, who was his great admirer, has drawn off much of it into our language. The extract made by the poetical chemiſt of 1787 is conſequently poor and weak.

Next to the Art of Poetry and the Lutrin, the ſatires of this elegant and witty Frenchman are conſidered as the moſt finiſhed and ingenious of his works. His humour is certainly exquiſite; but his wit is frequently ſevere and cauſtic. 'Tis *ærugo mera*, as the Roman poet expreſſes it:—and this is, perhaps, his only fault.

When the works of Boileau were firſt collected and printed at Paris, Monſieur Le Verrier, the friend of the Poet, affixed to his portrait the following verſes:

" Au joug de la Raiſon aſſerviſſant la rime:
Et, même *en imitant*, *toujours original*,
J'ai ſcu dans mes ecrits, docte, enjoué, ſublime,
Raſſembler en moi, Perſe, Horace & Juvenal."

The writer now before us may likewiſe boaſt of being *original while he imitates*;—but his originality is of a very different kind from that of his illuſtrious predeceſſor.

Art. 48. *The Clerical Barometer.* Canto I. A Poetical Epiſtle, addreſſed with all Reſpect to the Honourable and Right Reverend James, Lord Biſhop of Litchfield and Coventry; and dedicated to all the Curates of that Dioceſe (who are Graduates of either of the Univerſities), to whom it is delivered *gratis*. 4to. 1s. 6d. Bew. 1788.

This epiſtle ſeems to be a violent ebullition of ſplenetic diſappointment. It ſtates, indeed, real cauſes of complaint; but in a ſtyle, which will do little credit to the writer, or ſervice to the reſpectable body of men, whoſe grievances he repreſents.

DRAMATIC.

Art. 49. *Egerton's Theatrical Remembrancer*; containing a complete Liſt of all the Dramatic Performances in the Engliſh Language, &c. &c. 8vo. 3s. 6d. Boards. Egerton. 1788.

Of a publication like the preſent, which is ſimply a catalogue of plays, we can have nothing more to ſay, than that it appears to be correct, and that it may be uſeful to lovers of the Drama.

Art. 50. *Anti-Drama.* Part the Firſt; or, ſome very ſerious Thoughts, and intereſting Reflections, reſpecting Theatres, and Theatrical Exhibitions, &c. 8vo. 1s. Evans. 1788.

This rhapſodical invective againſt plays and players is dedicated, 'with the higheſt adoration, to the Lord Jeſus Chriſt.' It is evidently the production of ſome fanatic, who has been taught to conſider the theatre as the *Devil's houſe*. Hear him! hear him! 'The appellation of Chriſtian (which evidently implies the Temple of

ſame language was adopted by the Apoſtles, probably in reference to the ſame event. The argument is ſupported with much ingenuity, and merits the attention of thoſe who are engaged in the critical ſtudy of the ſcriptures.

Art. 52. *The Converſion, the Practice of St. Paul, and the Prayer of Jabez, conſidered:* with Devotional Exerciſes; Two for each Day of the Week. To which is added, a Sermon preached before the Society of Antient Free-maſons; and an Ode to Maſonry. By the Reverend Daniel Turner, A. M. 12mo. 2s. 6d. Cadell. 1788.

The three ſermons in this volume are ſerious, ſenſible, and practical. A little farther correction from the hand of the Author might have improved them, both as to ſtyle and matter: but their tendency is good, and the ability of the Writer is conſpicuous. If he is orthodox, he is candid; or if in ſome reſpects he is negligent, he appears faithfully attentive to the intereſts of truth and goodneſs.—As to maſonry, we have not the honour of being initiated, but Mr. Turner tells us, that no truly ſenſible man will ever ſpeak againſt what he doth not underſtand.—And he aſks, of '*what uſe is it*, to reaſon with bigots, whether in religion, morals, or politics?—They are in fact ſo many hedge-hogs; and therefore, the beſt way is to let them and their prickles *lay* in the ditch together.'

Art. 53. *Obſervations on the Rev. Andrew Fuller's Reply to Philanthropos.* In Thirteen Letters to a Friend. By Dan. Taylor. 12mo. 1s. Buckland. 1788.

This Writer appears to be a good man, and he engages in a *worthy* cauſe, *to vindicate the ways of God.* We agree with him entirely when he ſays, 'I confeſs, it appears to me as equitable to condemn a porter becauſe he does not calculate the eclipſes by the ſtrength of his body, or a philoſopher becauſe he does not perform the buſineſs of a porter by his refined underſtanding, as to condemn a man who has only *natural* ability, and never had, nor ever could have any other, becauſe he does not perform *moral* and *ſpiritual* duties, and therefore I am perſuaded that this is inconſiſtent with the perfections and proceedings of the holy, righteous, and gracious God.' Here is a diſtinction between what is called a *moral*, and a *natural* power, with which theſe writers perplex themſelves; perhaps, if they introduced the term *rational*, which ſeparates man from the brute, it might aſſiſt them a little in the conteſt.

Art. 54. *Diſcourſes on the Parable of the Sower.* By Samuel Stennett, D. D. 12mo. 3s. Buckland.

Theſe diſcourſes are all founded on one paſſage of Scripture, *viz.* Matth. xiii. 3—9; though each diſtinct ſermon may be confined to a particular clauſe. Their number is ſix, each conſiſting of two parts. I. Of Parables in general, and the leading Ideas of this in particular. II. The Character of inattentive Hearers conſidered. III. Enthuſiaſtic Hearers. IV. Worldly-minded Hearers. V. Sincere Hearers. VI. The Duty of Conſideration: *who hath ears to hear, let him hear.*

Publications by this Author have at different times fallen under our notice; one of the laſt, or moſt conſiderable, is that on Domeſtic

Duties,

Duties, which forms the ninth article of the Review for December 1783, p. 488. and the account there given will very well accord with the ſmaller volume now before us. Theſe diſcourſes are adapted to general uſe, and fitted to aſſiſt perſons in a proper attention on, and improvement of, thoſe public inſtitutions which are deſigned to promote their virtue and piety. We are particularly pleaſed with what Dr. Stennett ſays in the former part of his firſt diſcourſe concerning 'the intemperate uſe of figure and allegory in diſcourſes on moral and religious ſubjects.' It is very true, as this pious and ſenſible Writer obſerves, that 'The pulpit is too often diſgraced with a kind of language, action, and manner of addreſs, better ſuited to the familiarity of the market or the fire-ſide, yea, in ſome inſtances, to the drollery of the ſtage, than the gravity of a Chriſtian aſſembly.'—— And again, ſpeaking of the abuſe of metaphors and ſimilitudes, he remarks, 'It is lamentable to think, what numbers of weak people are impoſed on in this way. Their imagination is amuſed, and their paſſions excited at the expence of their underſtanding and judgment.—Figures we ſhall hear applied to what they bear no reſemblance to:—The doctrine of types ſhall be treated with the greateſt freedom, as if no bounds were to be fixed to a wild imagination:—the very outlines of a ſhadow ſhall become the foundation of ſome important doctrine. Scripture hiſtories ſhall be converted into allegories, the common actions and intercourſes of the patriarchs and others aſſume the air of myſtery;—and thus the Bible ſhall be made to ſay, in an infinite variety of forms, what no man of common ſenſe can believe it ever meant to ſay.'—To *us* this ſeems very juſt reaſoning.

Art. 55. *A candid and friendly Reply to Mr. Dan. Taylor's Diſſertation on Singing in the Worſhip of God.* By Gilbert Boyce. Small 8vo. 1s. Buckland. 1787.

Two well-meaning men ſeem here engaged in a diſpute, the reſult of which will probably be, not to convince, but merely to confuſe and puzzle each other. Mr. Boyce addreſſes not only his immediate antagoniſt, but alſo the great community of Chriſtians, under every denomination, throughout the world. He profeſſes a high reſpect for Mr. Taylor, and great ſolicitude to manage his cauſe with temper and Chriſtian charity: in all which we doubt not he is ſincere, though at the ſame time, we apprehend, there is, poſſibly unknown to himſelf, ſome appearance of warmth, and eagerneſs, in his performances.

Farther to demoliſh the preſent mode and practice of ſinging in public worſhip, a letter is added from Philologus to Theophilus, intended ſtill more to explain the controverſy. Mr. Boyce, arguing from the practice of the Jewiſh church, ſeems to ſuppoſe, that if vocal muſic is employed, inſtrumental ought to be united with it: and ſhould the Jewiſh ritual *alone* be conſulted, or could that be ſuppoſed at preſent to have any authority, it is probable there might be ſome weight in his argument.—But we leave to others the diſcuſſion of the ſubject.—The Writer appears to lament that 'for the ſake of pleaſure and profit it has never been contrived that preachers ſhould *ſing* their ſermons.'—It is not impoſſible, however, but that ſome time or other he may be an advocate for *ſilent meetings*, ſome of his

his arguments may perhaps incline that way.—For our account of Mr. Taylor's Diſſertation, ſee Review for December 1787, p. 509.

Art. 56. *Sermons and Diſcourſes on ſeveral Occaſions.* By George Skene Keith, M. A. Miniſter of Keith-Hall, Aberdeenſhire. 8vo. 5s. Boards. Evans. 1785.

Moſt of theſe ſermons are in two parts, ſome in three, and one in four. The ſubjects are the following: I. Character of Jeſus Chriſt: *John* i. 14. II. Religious Inquiry; *Luke* vii. 35. III. Greatneſs of Mind; *Exod.* xxxiii. 32. IV. True Eloquence; *Acts* xxiv. 25. V. Falſe Eloquence; *Acts* xii. 21, 22, 23. VI. Progreſs of Virtue and Happineſs; *Proverbs* iv. 18. VII. Progreſs of Vice and Miſery; *Proverbs* iv. 19. VIII. Union of Prudence and Innocence; *Matth.* x. 16. IX. Abraham offering up Iſaac; *Geneſis* xxii. 1—14. X. The Parable of the Prodigal Son; *Luke* xv. 11—end. It would not be difficult to make ſome extracts from theſe diſcourſes which would be acceptable to many of our Readers, but *brevity* obliges us to be ſatisfied with a general account. They are rational, ſenſible, and uſeful; partly of a declamatory, partly of an argumentative kind. On the whole, they are well calculated to advance thoſe great and good ends, which whatever is delivered from the pulpit ought always to ſubſerve.

Art. 57. *Evangelical Truth defended:* or, a *Reply* to a Letter containing Strictures on a Sermon preached at Lancaſter, by the Rev. Mr. Houſman; in which the principal Doctrines of the Goſpel are enumerated and enforced. By George Burder. 8vo. 6d. Evans. 1788.

The letter to which Mr. Burder's tract is oppoſed, was noticed, together with Mr. Houſman's diſcourſe, in our 76th Vol. p. 544.—We take no part in this controverſy; but any one may obſerve the advantage which our Author poſſeſſes over his antagoniſt, by having on his ſide the articles, homilies, and liturgy of the church; to which he can, at pleaſure, add quotations from Archbiſhop Secker, &c.—Separately from this connexion, every man has, certainly, a right to judge for himſelf concerning *religious truth*. And Chriſtian charity, together with common obſervation and experience, will teach us, that there are wiſe, learned, pious, and worthy perſons, under every denomination, and every peculiarity of opinion and ſentiment.—Why, then, will good people continue to keep alive diſputes which anſwer no truly valuable end, and only ſerve to ſet neighbours at variance with each other?

Art. 58. *The Influence of Piety in promoting the perſonal Happineſs of Man and the Peace of Society*, illuſtrated in a Series of Sermons. By William Lamport. Vol. I. 12mo. 3s. Buckland. 1787.

Of theſe eight diſcourſes, the ſubjects are as follow; I. General Deſcription of Piety; *Gen.* v. 24. II. Proſperity; *Job* xxix. 14. III. Adverſity; *Job* xiii. 15. IV. Foundation of Piety; 1 *Peter* i. 16. V. Influence of Piety on the Paſſions; *Gen.* xxxix. 9. VI, VII. Nature, Deſign, and Tendency of Chriſtianity; *Titus* ii. 11—14. VIII. Enlarged Views, Purpoſes, and Conduct of a Chriſtian; *Phil.* i. 21. The ſermons have a connection with each other,

other, and bear the marks of the Preacher's good heart, as well as of his reſpectable ability; they are compoſed with ſome attention, and directed ſolely to a practical purpoſe. The firſt five diſcourſes are taken principally from the general character of God, as our Creator and Governor; thoſe which follow are derived chiefly from Chriſtianity; the eſſential principles of which, obſerves the Preacher, have the moſt powerfully pleaſing influence on the heart. Whether another volume will follow, ſeems uncertain, on account of the ill ſtate of the author's health.

Art. 59. *An Appeal to the Scriptures in general, on the Univerſality of Divine Love to Man*, and the univerſal Extent of our Saviour's Death. By William Kingsford. 8vo. 5s. Boards. Buckland. 1788.

This volume owes its riſe to a pamphlet publiſhed by W. Button, ſee Review for July 1786, p. 79.—Nothing can be more inconſiſtent with the ideas of wiſdom, juſtice, and rectitude, not to ſpeak of goodneſs, than the ſuppoſition that the Almighty Creator dooms any of his creatures, without any fault of theirs, to unavoidable miſery, or places them in circumſtances of which this muſt be the neceſſary conſequence.—Excited by ſome ſuch thought, this writer tells us, that he ſearched the Bible from the beginning to the end: 'and,' he ſays, 'on ſumming up the evidence of the paſſages, I found thoſe which ſpake of the univerſal extent of the death of Chriſt, and of the free, gracious, and generous intentions of God towards all men, to be numerous, clear, and undeniable, and ſo very full and expreſſive, that a *wayfaring man, though a fool* in the eyes of the great and wiſe, may underſtand them: and on the contrary, I could find none that confined the extent of the death of Chriſt to only a number, or part of the whole; and but very few that ſeemed to favour the doctrines of perſonal, unconditional election and reprobation, and theſe few were ſo far from being plain, and expreſs to that purpoſe, that they might, without any perverſion, be underſtood in a different ſenſe.' Mr. Kingsford has uſed great attention and diligence in his inquiry. The work conſiſts of three parts, or, as the Author terms them, *Scales*: the firſt of which contains explications, remarks, &c. very pertinent to the deſign; the ſecond is a numerous collection of paſſages to ſhew that Calviniſtic notions are unſcriptural, and to prove that the Chriſtian ſalvation is offered to and deſigned for all, without exception; and the third part examines paſſages which have been ſuppoſed to favour election and reprobation. Our preſent limits forbid any extracts; but we cannot refrain from inſerting the following ſhort paſſage relative to *reprobation*: 'I know that ſome of them are aſhamed to own this horrible doctrine, and well they may. But it is not ſo with all. The late Dr. Gill, in his anſwer to the Birmingham *Dialogue*, p. 28, ſays, "That, as infants come into the world children of wrath, he ſees no injuſtice in it, if they ſhould be taken out of the world under wrath." O rare doctrines! that paint the God of love, the Father of mercies, as others would paint Herod and the devil.' The ſtyle of this work might admit of ſome correction and improvement, yet it is on the whole a ſenſible and uſeful performance: it manifeſts thought and ſtudy, with the uſe of proper helps on the ſubject. Without entering into verbal

and learned criticiſm, a variety of phraſes and paſſages ſeem to be here rationally explained, which have for ages been, and ſtill are, miſapplied by numbers of Chriſtians.

Art. 60. *An Evangelical Summary of corroborative Teſtimonies concerning the holy Birth, virtuous Life, painful Death, and glorious Reſurrection and Aſcenſion of Jeſus Chriſt.* By a Member of the Church of England. 8vo. 1s. 6d. Evans. 1788.

Simple truth has ſometimes more efficacy than a long train of argument and elaborate proof. On a principle of this kind we may ſuppoſe our author offers this performance to the Public. It conſiſts of a collection of paſſages from the Evangeliſts on the ſubjects mentioned in the above *title*, each ſubject being introduced by a quotation from the Old Teſtament, of prophecies relative to it. He very properly concludes that a cool and thoughtful attention to theſe topics is likely to convince us of the truth of Chriſtianity, and confirm a practical adherence to it. The intention is good; and the introduction contains ſeveral pertinent and uſeful remarks. He appears to be a young adventurer who wiſhes to ſerve the cauſe of Chriſtian piety and virtue.

Art. 61. *An Addreſs to the Deiſts*; or an Inquiry into the Character of the Author of the Book of Revelation. With an Appendix, in which the Argument of Mr. Hume againſt the Credibility of Miracles is conſidered and refuted. By one who thinks, with that eminent Judge, Sir Matthew Hale, That Religion is the firſt Concern of Man. 8vo. 2s. Rivingtons. 1788.

The principal intention of this piece is, to vindicate the character of the Author of the Book of Revelation from the charges of enthuſiaſm and impoſture, and to prove that many prophecies in that book have been actually accompliſhed. Thoſe who are acquainted with the writings of Mede, Lowman, and others, on this ſubject, will not find much new matter in theſe remarks. The Appendix adds little to what was long ago offered in reply to Hume by Dr. Adams. The work is, however, written with clearneſs and candour; and the laudable views of the Author are farther evinced by his declaration, that 'it is intended to give the whole receipt of this publication, to the Society for promoting Chriſtian Knowledge, for the purpoſe of carrying on their religious deſigns.'

Art. 62. *An Eſſay on the Church.* 8vo. 2s. Glouceſter printed; ſold by Robinſons, &c. in London. 1787.

This cry againſt hereſy and ſchiſm might have paſſed in the days of Sacheverel, but it will have little effect in the preſent day, in which the poſition, ſtrenuouſly denied by this writer, is almoſt univerſally admitted, *that all men have a right to judge and chuſe for themſelves in matters of religion.*

SINGLE SERMONS.

I. Preached to the Convicts under Sentence of Death in Newgate, April 20, 1788. By the Rev. Edward Barry, M.D. Aſſiſtant Preacher at Fitzroy and Bethel Chapels. 4to. 1s. Bew, &c.

A poet of the firſt order, if we rightly recollect, among the Methodiſts, has the following couplet, or ſomething very like it:

"Believe,

" *Believe*, and all your ſins forgiven;
Only *believe*, and yours is heaven."

Dr. Barry's ſermon is, with reſpect to the doctrinal part, all ſet to the ſame tune. Such doctrine, no doubt, muſt be comfortable to poor wretches ſo circumſtanced as thoſe were to whom this pious preacher had the goodneſs to addreſs his diſcourſe; but ſome (and thoſe not men of ſhallow reflection) have queſtioned whether it is altogether right, thus to free the moſt flagitious outcaſts of ſociety from the terrors of an *after-reckoning*; ſince it is too well known, that moſt of them make little account of their puniſhment in *this* world.—Inſtead of the " *fearful looking for of* [future] *judgment*," they are enraptured with the proſpect of a joyful flight 'to the expanded arms of a loving Saviour,'—'longing to embrace his long loſt children!' Surely this is not the way [humanly ſpeaking] to check the alarming progreſs of moral depravity: to which, one would think, *no* kind of *encouragement* ought to be given.—Chriſtian charity, however, will have much to ſay on this ſubject; and *we* muſt leave the queſtion where we found it; having neither leiſure nor opportunity to give it ſo ample a diſcuſſion as it ſeems to deſerve.

II. *The happy Tendency and extenſive Influence of the Chriſtian Diſpenſation.* Preached at Salters-Hall, April 7th, 1788, before the Correſpondent Board in London of the Society in Scotland (incorporated by royal Charter) for propagating Chriſtian Knowledge in the Highlands and Iſlands. By Robert Winter. 8vo. 6d. Cadell.

Mr. Winter has choſen a ſubject (Luke ii. 32. *A light to lighten the Gentiles)* proper for the occaſion, and has diſcuſſed it in a judicious and pleaſing manner. His diſcourſe has none of the frippery of falſe eloquence, but is in that ſerious and manly ſtyle which is peculiarly ſuited to addreſſes from the pulpit.

III. Preached at Great Baddow, Eſſex, on Whit-Monday 1788, being the firſt Anniverſary Meeting of a Society of poor Tradeſmen and Labourers in that Pariſh, formed for their mutual Support in Sickneſs and Old Age. By A. Longmore, LL. B. Vicar. 4to. 1s. Robinſons.

Societies of this kind, properly conducted, may prove highly beneficial. The preacher offers ſeaſonable and uſeful advice on the occaſion, from *Acts* iv. 32. He makes ſome juſt obſervations on the *community of goods* among the early Chriſtians, and urges the neceſſity of ſobriety and induſtry, if men would paſs comfortably through the world; and on the other hand expoſes the meanneſs and diſhoneſty of that intemperance or improvidence by which many ſuffer themſelves to become burthenſome to their neighbours.

IV. Read in the Chapel at Belvoir Caſtle, after the Funeral of his Grace the Duke of Rutland, late Lord Lieutenant of Ireland. By the Rev. George Crabbe. 4to. 1s. Dodſley. 1788.

High panegyric! Happy the man by whom the eulogium is juſtly merited! How far this was the caſe, in the preſent inſtance, we pretend not to judge. What more immediately concerns *us* is, that good admonitions are here conveyed to us in ſuitable language.

CORRE-

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

I AM much obliged to you, for having taken notice, in your valuable literary journal, of a German publication of mine, relative to a *View of the preſent State of Politics, Literature, Arts and Commerce in Great Britain*. It has, however, put me into a kind of embarraſſment, on account of a wiſh which it has excited in ſome of your readers, that it might be tranſlated into the Engliſh language. I never had the vanity to ſuppoſe, that my book, which was written merely for the benefit of my own countrymen, could convey any information to Engliſhmen; and had, therefore, not the leaſt intention of publiſhing it in Engliſh. But as I find, that other perſons have formed a ſerious deſign of printing a tranſlation of my work, I have reſolved, ſince it is to be done, to perform the taſk of a tranſlator myſelf. I am undoubtedly the moſt proper interpreter of my own words; and as I am about to publiſh a new edition in German, with corrections and additions, I ſhall be able, at the ſame time, to introduce them into the Engliſh tranſlation. As the appearance of my book, in an Engliſh dreſs, will be chiefly owing to the attention which the Monthly Reviewers pay even to foreign publications, I hope, Gentlemen, that you will do me the favour of inſerting theſe few lines, at the end of one of your monthly publications, that no other tranſlation may be attempted and rendered uſeleſs, by that which I have reſolved, though ſomewhat unwillingly, to undertake myſelf. I am,

GENTLEMEN,

New-Inn,
Sept. 6, 1788.

Your moſt humble Servant,
F. A. WENDEBORN.

*** *Adoleſcens* accuſes us of having 'betrayed the truſt tacitly repoſed in us by the public,' becauſe we have not condemned the writings of M. Herrenſchwand with all the aſperity which he thinks they deſerve. We are not, however, convinced that this charge is well founded; nor has *Adoleſcens* ſuggeſted one reprehenſible particular concerning that writer, which had not been previouſly noticed by ourſelves. If we have not adopted that *knock-down ſtyle* which *Adoleſcens* ſeems to wiſh for, it is becauſe we deem it altogether improper in a work which we hope will ever be diſtinguiſhed for all the lenity that is conſiſtent with the ſtricteſt impartiality. Were we to adopt the ſtyle that would prove agreeable to the *friends*, or that would pleaſe the *envious opponents* of the ſeveral authors whoſe works come under our inſpection, the Monthly Review would ſoon ſink into merited contempt. We muſt therefore reſolve to diſregard the reprehenſions of the two claſſes of men juſt named, and ſpeak of the works that come before us, *as they are*;

"*Nothing extenuate, nor ſet down aught in malice.*"

Can *Adoleſcens* be ſerious when he calls upon us to ſtigmatiſe M. Herrenſchwand as a *plagiary*, becauſe, on various occaſions, his ideas are

are of the ſame ſort with ſome of thoſe who have preceded him in the ſame walk? According to that mode of reaſoning, even Dr. Adam Smith (a writer of the higheſt reſpectability) and every other perſon who, in modern times, has treated that ſubject, might be branded with the ſame odious epithet. It is ſcarcely neceſſary for us to add, in this place, that we are by no means admirers of M. Herrenſchwand's mode of reaſoning, as we have repeatedly ſaid ſo already; but it does not follow that we ſhould not wiſh to ſee him treated with all manner of juſtice, and fair play, in the arduous ſtruggle that awaits him, ſhould he proceed in the undertaking that he hath chalked out for himſelf.

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† We agree, entirely, with our Correſpondent *Bis*, as to his explanation of the paſſage in Habakkuk; but he ſhould have obſerved that in our Review for June laſt, p. 483. to which he refers, it was by no means our object to give the full force and exact meaning of the verſe, but merely to compare it, as to the uſe of two ſingle words which it contains, with another verſe in which the ſame words occur. At the ſame time, we muſt remind him that our expreſſion, to which he objects, may be fully juſtified from Iſaiah, i. 16. Prov. xv. 3. Jerem. xvi. 17. Pſal. x. 14.

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†*† We are obliged to Mr. *Woodhouſe* for his attempt to illuſtrate a paſſage in Milton's Comus; but he appears to be very unfortunate in his explication. The true meaning is, no doubt, as given in the Review for laſt month, page 101. It rather ſurpriſes us, that a man of common underſtanding ſhould fall in with the idle ſtory of the London apprentices *bolting their victuals* *. Whoever believes ſo great an abſurdity, will, we queſtion not, with equal facility, *bolt* down the other ſtory—"*As how a London 'prentice killed two lions at once, by thruſting his hands down their throats, and tearing their hearts out.*"

* This nonſenſe uſed to be fathered on the Kentiſh farmers, and their ſervants.

‖* The requeſt of J. A. ſhall be complied with as ſoon as poſſible.

☞ The concluſion of our account of Warton's *Edition of Milton* will appear next month.

‖'‖ We cannot yet inform 'A Conſtant Reader,' whether Mr. *Jani* has completed his edition of Horace. We have been diſappointed in our expectation of intelligence on this head from abroad; but will renew the inquiry, as opportunity may ſerve.

‖"‖ Mr. Rothwell's *Engliſh Grammar* was reviewed in our Number for July laſt, page 74.—Other letters in our next.

ERRATUM *in our laſt.*

P. 113. l. 41. read, *on* one of the ſame groupe of iſlands.

THE MONTHLY REVIEW,

For OCTOBER, 1788.

ART. I. *A Defence of the Conſtitutions of Government of the United States of America.* By John Adams, LL.D. Member of the Academy of Arts and Sciences at Boſton. Vol. III. 8vo. 6s. Boards. Dilly. 1788.

IT is an old ſaying, that the character of a King cannot be known till after his death: it is equally true, that the character of a book cannot be aſcertained till after it is entirely completed. The firſt volume of the work before us iſſued from the preſs as a complete work; and conſidered in that point of view, it was doubtleſs a moſt defective performance; a ſecond volume afterward appeared, without any intimation that the work was not finiſhed; and ſtill it could only be viewed as very imperfect; now, at length, a third and concluding volume comes forth, in which the whole plan is completed; and it is, of courſe, *now* only that we can judge of its real merits. Had we known that the work was meant to be continued, we ſhould have ſuſpended our judgment till the whole came before us. But being publiſhed in this way, without any intimation of the extent of the plan, we have been drawn in to decide ſomewhat prematurely, and have reaſon to complain that the Author miſled us, and probably many others.

Still, however, the work appears to us to have been arranged in a fanciful manner. Had the order of its materials been reverſed,—had the two laſt letters or chapters been placed at the beginning, *as the text*, and had all the others been printed *as notes*, illuſtrations, or authorities, that might have been occaſionally conſulted by thoſe who were ignorant of the hiſtories of which they treat, the book would have aſſumed a natural and proper form; but it would, perhaps, have been yet more acceptable, and more extenſively uſeful (becauſe it would have been more generally read), had theſe hiſtorical details been entirely omitted. The volume now before us is a continuation of the account of the Italian republics in the middle age; *viz.* of Piſtoia, Cremona, Padua, Mantua, and Montepulciano—the ac-

count of which occupies nearly half of the volume—and after all, the ſubject is left unfiniſhed. The interval, our Author remarks, between the fall of the two empires (the Eaſtern and Weſtern), 'making a period of about a thouſand years, is called the MIDDLE AGE. During this term, republics without number aroſe in Italy, whirled upon their axles or ſingle centres; foamed, raged, and burſt, like ſo many water ſpouts upon the ocean. They were all alike ill conſtituted; all alike miſerable; and all ended in ſimilar diſgrace and deſpotiſm. It would be curious to purſue our ſubject through all of them, whoſe records have ſurvived the ravages of the Goths, Saracens, and bigotted Chriſtians; through thoſe other republics of *Caſtile*, *Arragon*, *Catalonia*, *Gallicia*, and all the others in *Spain*; through thoſe in *Portugal*; through the ſeveral provinces that now compoſe the kingdom of *France*, through thoſe in *Germany*, *Sweden*, *Denmark*, *Holland*, *England*, *Scotland*, *Ireland*, &c. But, if ſuch a work ſhould be ſufficiently encouraged by the Public (which is not probable, for mankind in general dare not as yet read or think upon CONSTITUTIONS), it is too extenſive for my forces, and ought not to be done in ſo much haſte.'

The Author then apologizes for his own performance, it having been written, as he ſays, on the 'ſpur of the occaſion;' and publiſhed with precipitation. With due deference to Dr. Adams's judgment, we ſhould have thought that where ſo much was to be omitted, perhaps the whole of thoſe hiſtorical deductions might have been ſet aſide; eſpecially as we obſerve, that, in the courſe of his particular inveſtigation, he reſts his argu-

able and attentive obſerver, an acute reaſoner, and particularly well acquainted with hiſtory, and the uſes that ought to be made of it. He ſeems to have attentively ſtudied the human heart, and he developes its natural bent and tendencies with ſtrength, juſtneſs, and preciſion. His expreſſions are ſtrong, and manly; and though they may not poſſeſs all that elegance which enchants the man of taſte, they are clear, and intelligible to the underſtanding. The language is, indeed, unequal, often diffuſe, and abounding in repetitions of the ſame idea; but theſe, conſidering the readers to whom the work is chiefly addreſſed, may perhaps be thought rather excellencies than defects. In ſhort, had this letter, with a very few alterations, been printed by itſelf, we are perſuaded it would have been very generally read by his countrymen, and might have proved of eſſential ſervice, to direct their judgment in the preſent intereſting criſis.

The great point that Dr. Adams wiſhes to eſtabliſh is, that a *democracy*, if ſuch a government could exiſt, is the very worſt poſſible form of government; that thoſe devices which have been often recommended as of ſuch eſſential conſequence for preſerving liberty,—ſuch as frequency of elections into the general council,—a general right of voting among the people, rotations among perſons in office, &c. &c. are of very little conſequence to mankind, and that freedom can only be preſerved by eſtabliſhing proper checks on the different branches of adminiſtration,—or, as he calls it, *balances*,—and by dividing the legiſlative from the executive power,—and rendering the judicial independent of either: in ſhort, by making it in every reſpect as much as poſſible the ſame with the actual conſtitution of Great Britain.

This is rather a *practical* treatiſe, than a ſpeculative diſſertation on the principles of government. The Author does not, with Locke and his followers, enter into long diſquiſitions concerning the natural rights of mankind, or ſtrive to rear up a ſyſtem of government on principles of abſtract ſpeculation. Without ſtopping to enquire what are the natural rights of man, he proceeds directly to examine, by the teſt of facts and experience, what ſyſtem of government is moſt likely to inſure the peace of ſociety, and promote the happineſs of the perſons governed. The Author whoſe opinions he ſcrutinizes, was an advocate for the republican form of government in preference to all others, particularly that kind of republic which has been called a *democracy*, in which the ſupreme power is lodged with the people themſelves; and his work conſiſts of certain directions, regulations, and cautions, founded on the beſt arguments he could adduce,—all tending to prove, that under this form of government alone, liberty and happineſs can be enjoyed, and effectually ſecured to the people. Dr. Adams follows him, ſtep

by ſtep, through all his arguments, and in every particular endeavours to ſhew that he has reaſoned unfairly, and has drawn concluſions that could not be authoriſed from the facts adduced. It would far exceed the bounds to which we muſt confine ourſelves, ſhould we endeavour to give but a ſlight idea of the various topics inſiſted on at large in this diſſertation; but, after what we have already ſaid of the former part of this performance, it behoves us, in juſtice to its Author, to enable the reader to judge, in ſome meaſure, of his mode of arguing *in this part*.

Nedham lays it down as a fundamental principle, "that the people, that is, ſuch as ſhall be ſucceſſively choſen to repreſent the people, are the beſt keepers of their own liberties." Dr. Adams controverts this poſition: 'If by the people,' ſays he, 'is meant the whole body of a great nation, it ſhould not be forgotten, that they can never act, conſult, or reaſon together, becauſe they cannot march five hundred miles, nor ſpare the time, nor find a place to meet; and therefore the propoſition that they are the beſt keepers of their own liberties is not true—they are the worſt; they are no keepers at all; they can neither act, judge, think, nor will, as a body politic, or corporation. . . If it is meant by the people,' as our Author explains himſelf, 'a repreſentative aſſembly, "*ſuch as ſhall be ſucceſſively choſen to repreſent the people*;" they ſtill are not the beſt keepers of the people's liberties or their own, if you give them all the power, legiſlative, executive, and judicial: they would invade the liberties of the people, at leaſt the *majority* of them would invade the liberties of the *minority*, ſooner and oftener than an abſolute monarchy, ſuch as that of France, or Spain, or Ruſſia, or than a well checked ariſtocracy, like Venice, Bern, or Holland.'—— Again; Nedham ſays, that *the people never think of uſurping over other men's rights*; but Dr. Adams thinks this propoſition ſhould be reverſed, and that it ſhould have been ſaid 'that they mind ſo much their own, that they never think enough of others.' . . 'A great majority of every nation,' he obſerves, 'is wholly deſtitute of property, except a ſmall quantity of clothes, and a few trifles of other moveables. Would Mr. Nedham be reſponſible, that if all were to be decided by a vote of the majority, the eight or nine millions who have no property would not think of uſurping over the rights of the one or two millions who have? Property is, ſurely, a right of mankind as real as liberty. Perhaps, at firſt, prejudice, habit, ſhame, fear, principle, or religion, would reſtrain the poor from attacking the rich, and the idle from enfringing on the induſtrious: but the time would arrive when courage and enterprize would come, and pretexts be invented, by degrees, to countenance the majority in a diviſion of all the property among them, or at leaſt in ſharing it equally with its preſent poſſeſſors. Debts would be aboliſhed firſt; taxes laid

laid heavy on the rich, and not at all on the others; and at laſt a downright partition of every thing be voted. What would be the conſequence? The idle, the vicious, the intemperate, would ruſh into the utmoſt extravagance and debauchery, ſell and ſpend all their ſhare, and then demand a new diviſion of thoſe who purchaſed from them.' He ſupports theſe opinions by a variety of examples from hiſtory, and proves that many of the diſorders that have ſo often diſtreſſed ſociety have proceeded from the temporary injuſtice of democratic majorities. Dr. Adams has perhaps had, before his eyes, examples of the power of ſuch popular majorities, and the uſes which have been made of them, which probably left a ſtrong impreſſion on his mind, though he does not chooſe to adduce them as authorities. Abundance of others occurred to him, that, in his ſituation, were leſs exceptionable.

Many good people in England ſeem to entertain a very high idea of the beneficial effects of a quick ſucceſſion of election for repreſentatives; and it ſeems that in America equal confidence at leaſt was put in this meaſure, as a preſervative of the liberties of the people. But Dr. A. thinks that this opinion is far from being well founded; and that theſe frequent elections would be productive of many bad conſequences. 'When theſe elections,' ſays he, 'are in a ſingle city, like Rome, there will be always two ſets of candidates: if one ſet ſucceeds one year, the other will endeavour to ſucceed the next. This will make the whole year a ſcene of faction and intrigue, and every citizen, except perhaps a very few who will not meddle on either ſide, a partizan or factious man. If the elections are in a large country, like England for example, or one of the United States of America, where various cities, towns, boroughs, and corporations are to be repreſented, each ſcene of election will have two or three candidates, and two or more parties, each of which "will ſtudy its ſleights [words of Nedham] and projects, diſguiſe its deſigns, draw in tools, and worm out enemies" We muſt remember, that every party, and every individual is now ſtruggling for a ſhare in the executive and judicial power, as well as legiſlative, for a ſhare of the diſtribution of all honours, offices, rewards and profits. Every paſſion and prejudice of every voter will be applied to, every flattery and menace, every trick and bribe that can be beſtowed, and will be accepted, will be uſed; and, what is horrible to think of, that candidate or that agent who has feweſt ſcruples; who will propagate lies and ſlanders with moſt confidence and ſecrecy; who will wheedle, flatter, and cajole; who will debauch the people by treats, feaſts, and diverſions with the leaſt heſitation, and bribe with the moſt impudent front, which can conſiſt with hypocritical concealment, will draw in tools, and worm out enemies the faſteſt: unſullied honour, ſterling integrity, real virtue, will ſtand a very unequal chance. When vice, folly, impudence, and knavery have carried an election for one year, they will acquire in the courſe of it freſh influence and power to ſucceed the next,' &c. &c.

Nor will theſe evils, he thinks, be prevented by eſtabliſhing a rotation in reſpect to the perſons elected, that is, a law forbidding the ſame perſon to be continued in office beyond a certain ſpecified time. This he conſiders as, in the firſt place, a violation of the natural rights both of electors and candidates.

'There is no right (he obſerves) clearer, and few of more importance, than that the people ſhould be at liberty to chooſe the ableſt and beſt men, and that men of the greateſt merit ſhould exerciſe the moſt important employments; yet, upon the preſent ſuppoſition, the people voluntarily reſign this right, and ſhackle their own choice. This year the people chooſe thoſe members who are the ableſt, wealthieſt, and beſt qualified, and have moſt of their confidence and affection. In the courſe of the three years [that he ſuppoſes they are allowed to continue in office] they encreaſe their number of friends, and conſequently their influence and power, by their adminiſtration, yet at the end of three years they muſt all return to private life, and be ſucceeded by another ſet, who have leſs wiſdom, wealth, and virtue, and leſs of the confidence and affection of the people. Will either they or the people bear this? Will they not repeal the fundamental law, and be applauded by the nation, at leaſt by their own friends and conſtituents, who are the majority, for ſo doing? But ſuppoſing ſo unnatural and improbable a thing as that they ſhould ſtill reſpect the law, what will be the conſequence? They will, in effect, nominate their ſucceſſors, and govern ſtill. Their friends are the majority, their ſucceſſors will be all taken from their party, and the mortified minority will ſee themſelves [illegible]

watch over themſelves *." *Did* any other people keep a ſtrict watch over themſelves? *Will* any people ever keep a ſtrict watch over themſelves? No, ſurely. Is not this then, a ſufficient reaſon for inſtituting a ſenate for keeping a ſtrict watch over them? Is not this a ſufficient reaſon for ſeparating the whole executive power from them, which they know will and muſt corrupt them, throw them off their guard, and render it impoſſible for them to keep a ſtrict watch over themſelves? "They did not obſerve the rules of a free ſtate." Did any people that ever attempted to exerciſe unlimited power, obſerve the rules of a free ſtate? Is it poſſible they ſhould, any more than obey, without ſin, the law of nature and nature's God? . . . "The people were won by ſpecious pretences, and deluded by created neceſſities, to intruſt the management of affairs into ſome particular hands." And will not the people always be won by ſpecious pretences, when they are unchecked? Is any people more ſagacious or ſenſible than the Athenians, thoſe ten thouſand citizens who had four hundred thouſand ſlaves to maintain them at leiſure and ſtudy? Will not a few capital characters in a ſingle aſſembly always have the power to excite a war, and thus create a neceſſity of commanders? Has not a General a party of courſe? Are not all his officers and men at his devotion ſo long as to acquire habits of it? When a General ſaves a nation from deſtruction, as the people think, and brings home triumph, peace, glory, and proſperity to his country, is there not an affection, veneration, gratitude, admiration, and adoration of him, that no people can reſiſt? It is want of patriotiſm not to adore him—it is enmity to liberty—it is treaſon. His judgment, which is his will, becomes the law: reaſon will allay a hurricane as ſoon; and if the executive and judicial power are in the people, they at once give him both, in ſubſtance at firſt, and not long afterwards in form. The repreſentatives loſe all authority before him; if they diſoblige him, they are left out by their conſtituents at the next election, and one of his idolaters is choſen.'

Though the judicious reader will perceive that theſe obſervations are the dictates of ſound ſenſe, grounded on experience, yet, if we judge of the ſentiments of the people of America by the writings that are popular among them, we fear that ſuch remarks will not, at the preſent moment, be received with all the cordiality which he may wiſh. The Author ſeems, himſelf, to think ſo; and, if we miſtake not, he has employed his utmoſt addreſs to expreſs them ſo as not to give diſguſt. Probably, many of thoſe paſſages which we conſider as *defects*, may be aſcribed to this cauſe. The regal authority, it is well known, is exceedingly diſliked by many of the Americans; and an hereditary nobility is looked on as little leſs deſtructive to the community;—yet it is plain, from innumerable parts of his work, that Dr. Adams conſiders theſe two claſſes of men, as being, under certain circumſtances, not only harmleſs, but moſt uſeful, as bulwarks of freedom. Openly to avow theſe principles might

* The words within double commas, are Nedham's arguments.

have fruſtrated his aim, and to ſuppreſs his notions on that head would have been mean and diſingenuous. He has choſen to ſteer a middle courſe; and he thus explains himſelf:

'It may be, and is admitted, that a free government is moſt natural, and only ſuitable to the reaſon of mankind; but it by no means follows, "that the other forms, as a ſtanding power in the hands of a particular perſon, as a King; or of a ſet number of great ones, as in a Senate;" much leſs that a mixture of the three ſimple forms "are, beſide the dictates of nature, and mere artificial devices of great men, ſquared only to ſerve the ends and intereſts of the avarice, pride, and ambition of a few, to a vaſſaling of the community." If the original and fountain of all power and government *is* the people, as undoubtedly *it is*, the people have as clear a right to erect a ſimple monarchy, ariſtocracy, or democracy, or an equal mixture, or any other mixture of all three, if they judge it for their liberty, happineſs, and proſperity, as they have to erect a democracy; and infinitely greater and better men than Marchamont Nedham, and the wiſeſt nations that ever lived, have preferred ſuch mixtures, and even *with ſuch ſtanding powers*, as ingredients in their compoſitions. But even thoſe nations who chooſe to reſerve in their own hands the periodical choice of the firſt magiſtrate, ſenate, and aſſembly, at certain ſtated periods, have as clear a right to appoint a firſt magiſtrate for *life* as for *years*, and for *perpetuity in his deſcendants* as for life. When I ſay for perpetuity, or for life, it is always meant to imply, that the ſame people have at all times a right to interpoſe, and to depoſe for mal-adminiſtration—to appoint a new. No appointment of a king or ſenate, or any ſtanding power, can be, in the nature of



againſt both kings and nobles. A ſcience certainly comprehends all the principles in nature which belong to the ſubject. The principles in nature which relate to government cannot all be known, without a knowledge of the hiſtory of mankind. *The Engliſh conſtitution is the only one which has conſidered and provided for all caſes that are known to have* GENERALLY, *indeed to have* ALWAYS *happened in the progreſs of every nation; it is therefore the only ſcientific government.* To ſay then "that *ſtanding powers* have been erected as mere artificial devices of great men, to ſerve the ends of avarice, pride, and ambition of a few, to the vaſſalizing of the community," is to declaim and abuſe. Standing powers have been inſtituted to avoid greater evils, corruption, ſedition, war, and bloodſhed in elections; it is the people's buſineſs, therefore, to find out ſome method of avoiding them, without ſtanding powers. The Americans flatter themſelves they have hit upon it; and no doubt they have *for a time*, perhaps a long one: but this remains to be proved by experience.'

From theſe extracts the reader will be able to form an idea of the general tendency of this work, and the mode of reaſoning adopted by the Author. It is not, indeed, as its title ſays, a defence of the *American conſtitutions*; but it is a warm defence of the conſtitution of *Great Britain*. It is the beſt anti-democratical treatiſe that we have ſeen; for Dr. Adams appears to dread that *that* is the extreme to which his countrymen will naturally lean—and he has exerted his beſt endeavours to obviate that evil.

The volume concludes with a copy of the new conſtitution of government for the United States of America now under the conſideration of the different States, and agreed to by moſt of them. In the laſt ſection, he ably refutes ſome notions of Monteſquieu, which have been too long acquieſced in without examination. A copious Index to the three volumes is ſubjoined.

On the whole, we conſider this *latter part of the work*, as a valuable addition to the public ſtock of political writings. The Author here diſcovers a great extent of reading; not that kind of reading which conſiſts of ſtoring up names and dates only, but that which diſcriminates between realities and appearances, and diſtinguiſhes *pretexts* from *actual cauſes*. Hiſtory has been ſo ſeldom ſtudied in this way, that we are of opinion, if Dr. Adams ſhould ever find leiſure to re-digeſt this part of his work, and give it its higheſt poliſh and beſt arrangement, it will be an acceptable preſent to the republic of letters, as it would tend to correct many popular errors that have been too long current among mankind.

ART.

ART. II. *Archæologia:* or, Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. VIII. 4to. 1 l. 1s. Boards. White, &c. 1787.

WE always peruſe with pleaſure thoſe volumes with which the Antiquarian Society ſometimes favour the Public, and did the nature of our work allow it, would willingly devote a few more pages to them than we can now ſpare. An account of the *laſt* volume will be found in the Reviews for February and April 1786, p. 116 & 266. The number of articles in *this* publication is thirty ſeven, beſide an Appendix: we proceed, as uſual, to give ſome diſtinct account of each.

The Rev. Samuel Pegge introduces them by, *A Sketch of the Hiſtory of the* Aſylum, *or* Sanctuary, *from its Origin to the final Abolition of it in the Reign of* James I. This diſſertation is divided into two parts; the firſt 'takes a general view of ſanctuary, as in uſe anciently and abroad;' the ſecond 'examines how matters were carried here in our own iſland.' A ſhort but juſt relation is given of the Moſaic inſtitution of this kind, which appears wholly different from what prevailed in other countries, and to have had its foundation in wiſdom and compaſſion. The Greeks, and alſo the Romans, had their *Aſyla*; but they often were productive of great evil. It could hardly have been expected, that in ſuch a reign as that of *Tiberius*, they ſhould have been regulated, if not ſuppreſſed, at leaſt for a time, as we are

old uſage of ſanctuary was, however, wiſely and totally aboliſhed.

The article which follows is of a more critical and learned kind, and to ſome readers will be intereſting. It is written by *Francis Philip Gourdin*, a Benedictine of the congregation of *St. Maur*, who ſtyles his tract, *Reaſons for doubting whether the* Genii *of particular Perſons*, or Lares *properly ſo called, be really* Panthea: by the latter word, we are probably to underſtand ſuch Gods as have the ſymbols or attributes of ſeveral deities belonging to them. We cannot pretend to accompany him in his enquiry, which he concludes by adding, 'I think therefore I have reaſon on my ſide, when I ſay that the name of *Lares*, or *Dii Domeſtici*, was only beſtowed on the *Dii Majores*, becauſe their images were placed in houſes in the *Lararium*, but that they were never confounded with the *Lares* properly ſo called.'

Mr. Pegge appears again in *Obſervations on the* Stanton Moor *Urns*; in a letter to Major Rooke *. He takes particular notice of the ſingular diſcovery of one urn encloſed, or buried as it were, within another. He ſuppoſes that it appertained to the *Britons*, who, if not before, yet certainly after, they were *Romanized*, uſed urn-burial. He adds ſome remarks on the poſitions of the circles and barrows, which he conſiders as myſterious, and worthy of farther attention.

An Account of Stone Coffins, &c. *found on making ſome Alterations and Repairs in* Cambridge *Caſtle*, by the Rev. Robert Maſters, B. D. Rector of *Landbeach*, contains nothing particularly curious. Another letter on the ſame ſubject, relating to a ſimilar diſcovery, forms the 5th number in this volume.

Miſcellaneous Obſervations on Pariſh Regiſters; addreſſed by *John Bowle*, F. S. A. to the honourable *Daines Barrington*. Here it appears that *parochial regiſters* had been in uſe in *Spain* ſome years before their introduction to England, which was in conſequence of the injunction of *Thomas* Lord *Cromwell*. But though Mr. *Bowle* remarks that regiſters were kept in *Spain* thirty-two years earlier than in England, we obſerve that they were enjoined by Lord *Cromwell* in the year 1538; and that among burials in the regiſter of *Sherborne*, we are told of *William Howell, hermit of St. John the Baptiſt*, 1538.

The letter to the Rev. *James Douglas*, from *John Pownal*, Eſq. *on a* Roman *Tile found at* Reculver *in* Kent, requires only to be mentioned; there are ſome rude ſcrawls on it which may perhaps be intended as an inſcription, and may therefore ſerve to engage the attention of thoſe who have ingenuity and leiſure.

Dr. Glaſs's letter to Mr. Marſden furniſhes a more curious, or more important, ſubject of enquiry: it is *On the Affinity of cer-*

* See Rev. for April 1784, p. 265; and Feb. 1786, p. 124.

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tain Words in the Language of the Sandwich *and* Friendly *Iſles in the* Pacific Ocean *with the* Hebrew. Dr. Glaſs offers at preſent only one inſtance to prove the reſemblance. He is of opinion that the word *taboo*, ſo common in all the iſlands of the Pacific Ocean, and occurring ſo frequently in the journals of circumnavigators, is *poſſibly* of Hebrew original. Thus much, ſays he, is certain, that the word תועבה *Taoeba*, from תעב has the ſame preciſe ſignification with the word *Taboo* in the above mentioned places. The Hebrew word ſignifies to *loathe*, *abominate*, &c. But we can only juſt mention the inſtance, and farther add Dr. *Glaſs*'s perſuaſion, that reſearches of this kind will terminate in ſome new diſcoveries of the connection between the language of every kingdom on earth with that preſumed to have been ſpoken by Adam and Noah.

Two of the three articles next in order relate, to the *Ikineld Street*; and the other, to the *Roman Portway*. Mr. *Richard Willis*, late of *Andover*, has beſtowed great attention on theſe ſubjects, but it would take more room than we can allow, to furniſh our Readers with a clear idea of them. Mr. Willis claims the merit of diſcovering the road from *Southampton* by *Wincheſter* to *Glouceſter* to be the great *Ikineld Street*, beginning at the mouth of the river *Ichin*; and alſo of the further diſcovery of a road from *Silcheſter* to *Andover*, and thence to *Old Sarum*, known through *Hants* and *Wilts* by the name of *Portway*, being part of a *Roman* road from *Norwich* to *Exeter*. Among other

of ſome kind muſt be nearly coeval with the art of riding on horſeback. That the *Romans* uſed them cannot be doubted. We have here, among other ſketches, a copy of one as delineated by *Terence*. The *rouelle*, or wheel ſpur, is thought to have been worn here about the time of the Conqueſt. Some which are mentioned ſeem to have been merely calculated for walking in ſolemn proceſſions, or being carried on ſuch occaſions.

Diſcoveries in digging a Sewer in Lombard Street *and* Birchin Lane, 1786, conſtitute the 14th and 15th Numbers. The laſt is communicated by Dr. Combe, from Mr. Jackſon of Clement's Lane. We have here a relation of pavements and walls, of coins, and of utenſils, chiefly earthen ware, and in fragments, which were found in digging the new ſewer in the places above mentioned. What rather ſurpriſes and diſappoints us is, that though there are a number of drawings, we do not meet with any remarks that tend to explain the uſes for which the utenſils may be ſuppoſed to have been deſigned. Beſide pavements, there were ſome remains of painted walls of plaiſter; and beſide the earthen ware, pieces of glaſs urns, bottles, &c. with keys, horns and bones of animals, together with coins of gold, ſilver, and copper, of *Claudius*, *Nero*, *Galba*, and other emperors, down to *Conſtantine*. The earthen wares are of different colours, ſome highly poliſhed and ornamented, among which is a beautiful red baſon, but not without fractures. From all circumſtances, it appears that there was a row of houſes here in the time of the *Romans*. They are ſuppoſed to have been built of wood, and deſtroyed by fire.

The ſixteenth article contains *Obſervations on a Picture by* Zuccaro, *from Lord* Falkland's *Collection*; *by the Hon.* Daines Barrington. This picture repreſents Lord Burleigh playing at cards with three other perſons of diſtinction: the game is ſuppoſed to be *Primero*, which prevailed much in the reign of Queen *Elizabeth*, having been probably brought from *Spain* by *Philip* II. This naturally introduces three other eſſays on the *Antiquity of Card-playing*; by Mr. *Carrington*, Mr. *Boule*, and Mr. *Gough*. Theſe gentlemen, although in ſome particulars they may diſſent from each other, all ſeem to agree that the *Spaniards* have the beſt pretenſions to be conſidered as the original inventors of this amuſement. The time of their firſt appearance in this country is uncertain. A paſſage is produced from the Wardrobe Rolls in the ſixth year of Edward the Firſt, which mentions the grant of viii *s.* v *d.* to the King for playing *ad quatuor reges*; but whether theſe *four kings* have any relation to *cards*, or refer to ſome other diverſion, it ſeems not poſſible at this diſtance of time to determine: the latter is, perhaps, on the whole more probable. It is very reaſonably ſuppoſed that they might have their origin in the days of *chivalry:* the firſt certain notice of their having been

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known in *England* is from a record in the time of *Edward* IV. 1465, by which we learn that the importation of them was prohibited, and 'this', ſays Mr. *Gough*, 'is about fifty years after their probable invention.' He obſerves that the uſe of cards among the *Chineſe* is evident, not only from a *Chineſe* painting where their ladies are repreſented playing at a game with ſomething much thicker in ſubſtance than cards, yet ſhaped and numbered like them, but alſo from a pack of *Chineſe* cards in his poſſeſſion, made of the ſame materials as the *European*. However, the devices on theſe cards are very different from thoſe known in this part of the world.

Obſervations on our ancient churches, by the Rev. Mr. Ledwich, form a more learned and laborious article, and furniſh ſome uſeful and agreeable information. The *Britons*, beſide their wattled and wooden churches, had, even more lately, only ſome poor ſtone fabrics, ſo that we are not to look among them for any thing curious in the arts of maſonry or architecture; nor did the *Anglo Saxons* greatly excel them: it is certain, ſays this writer, that what are called the *Saxon* ornaments, and the *Saxon* ſtyle, have not the moſt diſtant relation to that people, as inventors; it was truly the *Roman* ſtyle; and for all the ſculptures which adorn our capitals and arches we are indebted to foreigners. After the demolition of the monuments of ancient architecture in the time of *Conſtantine*, a new ſtyle of building and ornament commenced, which was a corrupt imitation of *Eaſtern*, *Grecian*,

appointments, to leave the kingdom in that year. Mr. Pegge compiles, from our ancient hiſtorians, a detail of what paſſed at *Lincoln* on this memorable occaſion. *Matthew Paris*, he regards, with reaſon, as the moſt authentic teſtimony, by whom therefore he corrects other writers. He conſiders *Rapin* as having had a juſt and clear idea of the buſineſs; and accordingly inſerts the general and conciſe repreſentation of the conflict as given by that judicious and impartial hiſtorian, and then adds farther illuſtrations on the ſubject, ſuitable to ſuch a memoir. The gallant defence of the caſtle (for the King) by the Lady *Nicholaa de Hara*, widow of Lord *Camvile*, renders this hiſtorical event yet more remarkable. This lady was three times *Sheriffeſs* of *Lincolnſhire*. The city, which had ſided with the *Barons* againſt the King, was abandoned, after the battle, to a general plunder; the ſoldiers found an ineſtimable booty, and therefore called it *Lincoln Fair*.

[*To be concluded in our next.*]

ART. III. *Principles of Anatomy and Phyſiology.* By John Aitken, M. D. Fellow of the Royal College of Surgeons, &c. &c. 8vo. 2 Vols. 12s. Boards. Murray. 1786.

NOTWITHSTANDING the many valuable works on anatomy and phyſiology which are already in the hands of the Public, Dr. Aitken thinks that a book, exhibiting, in a conciſe and perſpicuous manner, and in a portable form, the principles or rudiments of the ſcience, is ſtill wanting. Allowing this, it is the part of a critic to determine how far the preſent performance is calculated to ſupply the defect.

The Oſteology (which part of anatomy every ſyſtematic writer has judiciouſly placed firſt in order) is briefly comprehended in 70 pages, not of the cloſeſt print. It is not however too ſhort: the bones being accurately, though not minutely deſcribed. As this part of anatomy is chiefly ſubſervient to ſurgery, it has been uſual with oſteologiſts, when deſcribing a bone, to give an account alſo of the diſeaſes and accidents to which it is liable. They have even gone farther, and have detailed the method of cure in ſuch caſes. Thus three diſtinct branches of medicine, Anatomy, Noſology, and Therapeuticè, are blended together, to the no ſmall embarraſſment of the ſtudent. Dr. Aitken has in ſome meaſure, though not altogether, avoided this inconvenience, for he ſeldom introduces practical remarks, while he is engaged in deſcribing the parts.

Myology follows Oſteology. This arrangement is perfectly natural. The order which our Author purſues is not that in which the muſcles appear on diſſections. He begins with the face and head, proceeds to the trunk, and thence to the extremities. This method

thod is, in our opinion, better than any other; becauſe the muſcles belonging to any particular part come into one view; whereas, in other methods, part of the muſcles of the abdomen is firſt conſidered; the other being left till the end of the diſſection. With reſpect to the particular deſcription of each muſcle, Dr. Aitken has judiciouſly followed the example of our beſt anatomiſts, and divided each article into three parts, ſhewing the origin, inſertion and uſe of the muſcle deſcribed.

Angiology is next conſidered. After deſcribing the heart and pericardium, the Author follows the ramifications of the blood veſſels through the whole body. In this part he is very conciſe; eſpecially with reſpect to the venous ſyſtem. We ſhould have thought he might have enlarged his account of the lymphatic ſyſtem, which is placed at the end of the Angiology, like an appendix, and is comprized in leſs than three pages, though Mr. Cruikſhanks (See Review for June laſt, p. 500.) could write a quarto volume on the ſubject.

The Neurology forms the firſt part of the ſecond volume. Here we diſcover nothing new. The deſcriptions are ſhort, but accurate, and eaſily comprehended.

Splanchnology, the moſt important part of anatomy, is largely and judiciouſly treated. Dr. Aitken appears to have carefully avoided entering on any controverted points, his buſineſs being to deſcribe the parts, and not to perplex the ſtudent with opinions concerning their uſes, except ſuch as are evident, and eaſily

thoſe exhibiting the muſcles are, in our opinion, ſuperior to the reſt; but by this commendation of a part, we mean not to cenſure the others.

ART. IV. *Obſervations on the Subject of the Fourth Eclogue, the Allegory in the Third Georgic, and the primary Deſign of the Æncid of Virgil:* With incidental Remarks on ſome Coins of the Jews. By Samuel Henley, F. S. A. Rector of Rendleſham, Suffolk. 8vo. 2s. 6d. Boards. Johnſon. 1788.

OF the various and intereſting compoſitions of the great Roman poet, none ſeems to have more forcibly excited the attention, both of ancient and modern ſcholars, than that which is the principal ſubject of the work now before us. The fourth Eclogue of Virgil has given riſe to various controverſies, both critical and theological: it has been appealed to by primitive Fathers, and by modern Divines, as affording evidence for the truth of Chriſtianity; it has been ſpiritualized by pious myſtics into a prediction of the holy Virgin, of the Meſſiah, of the propagation and effects of the Goſpel, and even of the doctrine of the * Trinity; it has been imitated by one of the beſt Engliſh poets; it has repeatedly exerciſed the ſagacity of the ableſt commentators of almoſt every nation of Europe; and it, perhaps, ſtill opens not an unfruitful field of inveſtigation to the grammarian, the hiſtorian, and the critic.

The Obſervations of Mr. Henley are occaſioned by Biſhop Lowth's twenty-firſt Lecture on the Sacred Poetry of the Hebrews. The learned Prelate there aſſerts the connection between the fourth Eclogue and the writings of the Hebrew prophets.—He maintains, that Virgil muſt have drawn his images, either mediately or immediately, from the Scriptures—either from the Septuagint verſion, which was at that time well known through the world,—or from thoſe prophecies which, having probably been taken thence by the Helleniſtic Jews, and thrown into Greek verſe, were then current under the names of the Sibyls. He thinks that there is ſomething more myſterious in the compoſition of the poem than has been generally imagined—that the true deſign of the poet has not yet been diſcovered—and that

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* We ſhall not, we truſt, incur the imputation either of *heretical impiety*, or of *querulous moroſeneſs*, if we object to the expoſition which Ludovicus Vives has ventured to give of the 47th line—

Concordes ſtabili fatorum numine Parcæ.

"Fortaſſe nimium curioſum videri poſſet, ſi per haſce Parcas concordes numine et voluntate fatorum intelligi Sibyllam voluiſſe diceremus tres perſonas in Divinitate.—Sed hæc ne attingamus; ne obtundamur vel impiorum, vel moroſorum, vociferatione ac quiritatione."

the hiſtory and ſituation of the Roman world at that time ſupplies no character, nor events, concerning which ſuch magnificent predictions could poſſibly have been uttered. He then concludes the Lecture by delivering his own opinion in the following words:

'Cum vero hæc ipſa adeo luculenter explicet peregrina quædam Interpretatio ex Hebræorum rebus ac monumentis ſuperinducta, cujus vim omnem et magnitudinem nullo modo complecti potuerit, aut etiam attingere, ipſius Poetæ animus; quid mihi hac in re concedent eruditi, neſcio; quid ſentiam, vix audeo exponere: et tamen dicam, id mihi tam mirabile tamque prodigii ſimile videri, ut nonnunquam pene inducar, ut ſerio credam, id ſemel eveniſſe quod Socrates ειρωνευομενος, ut ſolet, apud Platonem de poetis ait *: δια ταυτα ὁ θεος, εξαιρουμενος τουτων νουν, τουτοις χρηται ὑπηρεταις και τοις χρησμῳδοις και τοις μαντεσι τοις θειοις· ἱνα ἡμεις οἱ ακουοντες ειδωμεν, ὁτι οὐχ ὑυτοι εισιν οἱ ταυτα λεγοντες ὑυτω πολλου αξια, εἰς νους μη παριστιν, αλλ' ὁ θεος αυτος εστιν ὁ λεγων, δια τουτων δε φθεγγεται προς ἡμας.

In a note ſubjoined to the Lecture, after refuting the opinions of Servius, and other commentators, in favour of Saloninus, Aſinius Gallus, or any ſon of Pollio; after aſſerting that the prediction of the poet agrees neither with the age nor ſituation of Marcellus, nor Druſus, this able critic readily admits its congruity, ſo far as a ſon is concerned, to the child with whom Scribonia was at that time pregnant. 'Here the difficulty with his Lordſhip begins. For how, conſidering the ſituation of Octavius at this period, could *his* child be the ſubject of ſuch a prediction?—Why, in predicting the future greatneſs of a ſon of *Octavius*, ſhould Virgil addreſs his prediction to *Pollio?*—And, ſuppoſing theſe difficulties ſolved, how can the *language* of the prediction itſelf be reconciled to the *ſubject* of it?'

In anſwer to the firſt queſtion, reſpecting the ſituation of Octavius, Mr. H. ſtates, that in the year 714, when all the horrors of civil diſcord were impending over Italy, a reconciliation was effected between Antony and Octavius, by the mediation of Cocceius, Pollio, and Mæcenas. The reſult of this treaty was a new partition of the Roman world, which was highly favourable to the aſpiring views of Octavius, and which left him, at the time when this Eclogue was written, maſter of Italy, and that part of the empire which under its own name comprehended the world. Under theſe circumſtances, at peace with his colleague abroad, having nothing to apprehend at home, and inveſted with power to appeaſe thoſe commotions by which the empire had been ſo lately convulſed, Mr. H. aſks, 'what might not Octavius hope—or, what might not the flattery of a poet, who in circumſtances leſs favourable had ſtiled him a GOD, now prompt his aſpiring mind, and on the ground of a divine prediction, to expect—would be the future greatneſs of his ſon?'

* PLATO in Ione.

Mr.

Mr. H. endeavours to remove the ſecond objection of Biſhop Lowth, viz.—that it is highly improbable that Virgil ſhould have addreſſed a poem, predicting the future greatneſs of a ſon of Octavius, to Pollio, who had not been the friend of Octavius, but of his rival Antony—by ſaying, that whatever political enmity might have exiſted between Pollio and Octavius, prior to the treaty of Brundiſium, yet in the patronage of genius, at leaſt, they had been unanimous—that while Pollio held the territory of Venice for Antony, the talents of Virgil attracted his notice—and that by his means the Poet had been introduced to the knowlege and ſavour of Octavius, who reſtored to him his patrimony, which the ſoldiers had uſurped. He thinks, therefore, that nothing could be more natural, nothing more conſiſtent with the niceſt addreſs, 'than that Virgil, whoſe poetic talents had firſt procured him the protection of Pollio, and, by his means, the munificence of Octavius, ſhould offer through his firſt patron, who was not only at this time Conſul, but had been chiefly inſtrumental, by negotiating the peace, to the eſtabliſhment of Octavius in power, a poetic compliment to his greater benefactor, on a prediction ſuppoſed to point out his ſon?'

Mr. Henley enters more largely into a refutation of the Biſhop's third objection—that the language of the prediction cannot be reconciled with the ſubject of it.—He adduces a number of circumſtances which have a tendency to prove that Virgil could not have been ignorant of the exiſtence of the Jewiſh Scriptures.—He thinks it inconceivable that the effulgence of their poetic ſplendor ſhould have failed to catch his attention—and he ſays, that if we add to this the ſimilarity between the ſubject of the Jewiſh prophecies and his own, a doubt can ſcarcely remain, that the lips of the Sicilian Muſes were touched by the Poet with a coal from the Prophet's altar.

Our Author then proceeds to explain ſuch paſſages of the Eclogue as appear moſt likely to illuſtrate and ſupport his hypotheſis. The moſt novel remark which we meet with, ſeems to be that on line 11:

Teque adeo, decus hoc ævi, te Conſule, inibit,
Pollio; et incipient magni procedere menſes.

"During thy Conſuiſhip, O Pollio! during thine, ſhall this glory of the age be conceived *, and the months of geſtation advance."

* 'Or rather, "ſhall *quicken*." An infant may be ſaid VITAM INIRE, *cum jam maternorum viſcerum latens onus.* SENEC. *Epiſt.* cxxiv. Thus, in GENES. xxv. 22: ΕΣΚΙΡΤΩΝ δὲ τα παιδια ἐν αυτῃ. Conſult Hippocrates on the firſt motions of the fœtus. HESYCH. *in* Ἅλμα. —The force of this remark, communicated by a polite and accompliſhed ſcholar, is confirmed by LUCRETIUS, iii. 631.

Præterea ſi, jam perfecto corpore, nobis
Inferri ſolita eſt animi vivata poteſtas,
Tum cum gignimur, et vitæ *cum limen* INIMUS—'

" This glory of the age :" that is, *the age predicted.* It was in the conſulſhip of Pollio that the marriage of Octavius to Scribonia took place; the *great months* therefore are *the months of her pregnancy*, which at this time was advancing.'

This interpretation is ingenious, though we are not convinced of its propriety. Mr. H. produces no inſtance in which the the verb *inco* is thus uſed abſolutely, *inibit* for *vitam inibit*, or *vitæ limen inibit.* We will, however, furniſh him with two paſſages from Tacitus, which may, perhaps, tend in ſome degree to remove this difficulty, which is complained of both by Burman and Heyne. Annal. lib. iii. 11. *Quanquam patres cenſuiſſent, ob receptum Maroboauum, et res æſtate priore geſtas, ut ovans iniret*, &c. Lib. xv. 32. *Namque ad eam diem indiſcreti inibant, quia lex Roſcia nihil, niſi de quatuordecim ordinibus, ſanxit.* In the former paſſage, *iniret* is uſed for *urbem iniret :* in the latter, *inibant* for *ſcenam inibant.*

Lines 26, 27, 28, 29.—

" *At ſimul heroum laudes et facta parentis*
Jam legere, et quæ ſit poteris cognoſcere virtus ;
Molli paulatim flaveſcet campus ariſta,
Incultiſque rubens pendebit ſentibus uva"—

are thus explained by Mr. H. : " Before you be old enough to view on thoſe plains, which have ſo lately been the theatre of heroiſm and horror, the devaſtations of civil diſcord ; its veſtiges

Conſul *, and then only a *daughter*; yet, as Scribonia became pregnant in the conſulſhip of Pollio, and the Eclogue was written in that very year, Virgil (whatever the coincidence of the time with the adopted prediction might have led him to expect) certainly could not know, without the gift of preſcience, the ſex of this unborn child.'

On lines 8, 9, 10, 11, 12, of the third Georgic, our Author obſerves—

'Theſe lines are part of an Allegory, intended to prefigure the ÆNEID; which Virgil was at this time meditating, in honour of his patron Auguſtus. They exhibit the Poet in an agoniſtic capacity; and, from a conſciouſneſs of his powers, ſecure of ſucceſs. In the ſolemnities of the Pythian Games, not thoſe only who were eminent for athletic ſkill, but ſuch alſo as excelled in mental endowments, were equally admitted to contend. It was therefore in a competition of this kind, that Virgil propoſed to engage. The ſummit of the Aonian mount being the ſcene of this projected conteſt; and the leading thence the Muſes of Greece the object; it follows, that the higheſt honours of poeſy were to be the prize, and HOMER the deſtined Antagoniſt. Hence, the fable of the Grecian Bard was adopted by his Roman Rival, and every incident ſelected from it, that could give energy to emulation. How far the ſucceſs anticipated by Virgil, was realized in the judgment of his countrymen, the exultation of Propertius may help to decide:

\- - - - - - - *Cedite*, Graii!
Neſcio quid majus *naſcitur* ILIADE.

'Having come off victorious, at leaſt in idea, the conqueror, as was uſual with victors in the Grecian games, ſalutes his natal ſoil with the promiſe of a triumphal return; and of bringing back to it, a *ſecond* time, the emblems of his conqueſt:

PRIMUS Idumæas referam *tibi*, *Mantua*, palmas.

'In explanation of the Allegory, it may be obſerved that, by *Mantua*, is to be underſtood his *native language*; which he now purpoſes to honour with an EPIC as ſuperior to Homer's, as he had ſurpaſſed Theocritus in ECLOGUE:—the *Muſes of the Aonian Mount* characterizing the *one*, and *Thoſe of Sicily* the *other*:

SICELIDES MUSÆ! *paullo majora canamus.*—

The *palms* to grace this ſecond triumph, like thoſe he had borne to ſignalize the former, were to be IDUMÆAN: that is, *the* APPROPRIATE IMAGERY *of the* JEWISH PREDICTIONS.—To ſupport this

* 'The following ſtatement of facts, from Appian and Dio, will place this matter in the cleareſt light:—The conſulſhip of Pollio commenced with the year 714; in the former part of that year, Octavius married Scribonia; towards the cloſe of it, the treaty of peace was confirmed; and early in the following, Julia was born.—*Profeſſor* HEYNE, from verſes 11 and 61, concludes, that the birth of the child foretold was expected to happen in 714; but it is evident from verſe 10, that the 61 muſt be taken proleptically; and there is nothing in verſe 11 to carry back the pregnancy ſo far as his poſition demands.'

interpretation; it may be alleged that, were *palmas*, in the midſt of a context indiſputably *allegorical*, to be taken, as it has been by the Commentators, *literally*; every principle of juſt conſtruction muſt be ſubverted. Had *palmas* been uſed without any attribute, it might have been difficult to aſcertain its meaning; but, with *Idumæas* as an index, and the reference to the *Fourth* Eclogue, which the *Primus referam tibi Mantua* contains; it becomes obvious, on conſulting the Æneid, what ſenſe *palmas* was deſigned to reſume.'

We feel no ſcruple to confeſs, that we are not clear-ſighted enough to diſcover either the *index*, of which Mr. H. ſpeaks, in the word *Idumæas*, or any the moſt diſtant reference to the fourth Eclogue in the words, *primus referam tibi, Mantua*. We apprehend, that the verb *refero* never bears the ſignification which, in order to ſupport his poſition, Mr. H. has been obliged to affix to it, viz. that of *bringing back a* SECOND *time*. We recommend to his conſideration the following verſe of Martial, lib. x. Ep. 50. ver. 1.

"*Frangat Idumæas triſtis victoria palmas,*"

We know that ſome few inſtances of imitation of the Hebrew poets, either real or imaginary, may be, and have been, diſcovered in the Æneid. But we would aſk, whether this be ſufficient to juſtify the prophetic boaſt of Virgil, that 'his ſecond triumph ſhould be graced by Idumæan palms,' *i. e.* (according to Mr. H.) that the grand characteriſtic of his future poem ſhould be its adoption of *the appropriate imagery of the Jewiſh predictions?* On the whole, we are diſpoſed to acquieſce in the ſober and rational expoſition of the learned and judicious Heyne, to whoſe excellent edition of his works the Mantuan Bard is, perhaps, more deeply indebted, than to the collective labours of all his numerous Commentators. "Primus ego," &c.] "*Ideo primus, quod ante illum nullus Mantuanus poeta fuit. Argute magis quam vere modo Græcis poetis palmam arripere, modo, quod Catroeus commentus eſt, iter in Græciam ſuſcipere velle putatur. Qui primus inter aliquem populum poeta clareſcit, is Muſas ſecum in patriam ducere dici poteſt, et ornatius, ab Helicone, Bœotiæ, Aonibus olim habitatæ, monte; idem* referre *laudem, gloriam, præmia, victoriæ inſignia*, palmam, *dici poteſt, reſpectu certaminum muſicorum, quæ inter Græcos haberi ſolebant. Idumæas autem palmas, poetico plane epitheto, appellabat a nobili aliquo genere. Idumen Poetæ pro Idumæa, ac tota Judæa, dicunt; quam quidem palmis frequentem fuiſſe notum eſt.*"—"*Arbuſto palmarum dives Idume.*" Lucan. iii. 216.

What is added by Mr. Henley, that the predictions of the Sibyls, and probably the Jewiſh Scriptures, were originally written on palm leaves, affords, we think, but a feeble prop to his hypotheſis.

Of the Æneid, he delivers his opinion thus: 'That the conſiſtency of its parts, and its ſymmetry as a whole, entirely depend on its prophetic character;'—and that the grand deſign of *the Poet* was 'to reconcile a vain and ſuperſtitious people to the late

late ſubverſion of their Republic; by inſinuating, that the eſtabliſhment of *The Houſe of Cæſar* in the perſon of AUGUSTUS, and the conſequent extenſion of their empire, were irrefragable proofs of his being THE UNIVERSAL SOVEREIGN, SO LONG PROMISED; and THE DIVINE OFFSPRING OF JUPITER HIMSELF.'

To theſe obſervations on Virgil, are ſubjoined ſome acute and learned remarks on ſeven Jewiſh Coins, of which neat engravings are given from Kircher and Bayer. In the courſe of theſe remarks, the Author corrects ſome errors of Bayer reſpecting the occaſion on which one of theſe coins was ſtricken. He connects this part of his work with the preceding, by proving, that the Palm was the national ſymbol of the Jews. He remarks that this ſymbol was exhibited on their coins under different forms, according as their circumſtances differed: the tree itſelf, yielding fruit, being adopted to expreſs their independent condition; but while they languiſhed in a ſtate of dependence, a detached branch was the ſign, together with a crown, to mark their ſubjection. The curious reader will find, in this part of the work, many judicious obſervations on the ſubject of Jewiſh coins, and ſome ſucceſsful illuſtrations of paſſages in profane as well as ſacred writers.

On the whole, Mr. Henley is juſtly entitled to our gratitude for his endeavours to illuſtrate an obſcure but intereſting ſubject of claſſical inveſtigation: and though we do not implicitly aſſent to his opinions, yet we cannot but applaud the manly freedom with which he has avowed them, as well as the ingenuity and erudition with which he has laboured to ſupport them.

ART. V. *A Tour in England and Scotland*, in 1787. By an Engliſh Gentleman. 8vo. 7s. 6d. Boards. Robinſons. 1788.

A Succeſſion of literary travellers * have, in defiance of popular prejudices, ventured, within theſe few years paſt, to explore the northern parts of this kingdom; and have now rendered the country and inhabitants of Scotland almoſt as familiar to us as the ſouthern diviſion of the iſland. Being men of obſervation and knowlege, they have deſcribed places and manners; they have remarked errors, and ſuggeſted improvements; and have thus made ſuitable returns for the hoſpitality of their reception. The preſent writer offers many pertinent remarks on objects which he met with on his journey northward through England; which, though very properly noticed as they came in courſe under his view, are too well known, or not important enough, to be detached: and although it may be thought that

* Pennant, Johnſon, Boſwell, Anderſon, Knox, &c.

Britiſh travels cannot furniſh many novelties, yet as manners are formed by local circumſtances, a great difference may be diſcerned by an intelligent obſerver within ſmall diſtances. He deſcribes ſeveral of thoſe ſublime and wild ſcenes that are to be found in the north of England, and in the leaſt cultivated parts of Scotland; for the farther we recede from large towns and improved ſociety, the more rugged grandeur appears on the face of the country. Where the inhabitants are ſcattered and few, their habits and cuſtoms are faſhioned by the nature of the country; but where they are numerous, they gradually form the country in the moſt convenient manner for human purpoſes. In the one caſe, we view, in land and water, the rough work of nature; in the other, the ſucceſſive operations of labour and invention have poliſhed and adorned the landſcape, which thus exhibits to us more of art than of nature.

The weſtern coaſt of Scotland is ſo deeply indented by the ſea, and the humidity of the climate renders the produce of agriculture ſo precarious, that nature ſeems to point out the ſea as the proper element for cultivation. Our Author deſcribes the huſbandry about Inverary as very ſlovenly, the corn, after ſowing, being neglected, and left to be over-run with weeds. This neglect is eaſily accounted for, from the long interval between ſowing and reaping, and the uncertainty of reaping at laſt; whereas the labour beſtowed on the ſea is immediately productive.

'The eſtate of Lochiel to the north weſt reaches all the way to Loch-Arkek, where there is an extent of wood near twelve miles long, all firs: and, at the upper end of Lochiel is a very good oak wood, of near 200 acres. The eaſy communication with *the water and the ſea*, muſt make the timber of conſiderable value, if ſuffered to grow to a large ſize; but the growth of trees has been much neglected. The whole country being turned into paſture land, for the more immediate profit ariſing from grazing, has prevented the wood from getting up, which it would do naturally, if it were only protected from the cattle, as clearly appears from ſeveral ſpots about Faſſifern's houſe, where the cattle are not ſuffered to go, being covered with very fine oak and birch. Were this ſimple plan adopted, either by incloſures or otherwiſe, in the worſt part of the eſtate, where grazing is not ſo profitable, in the courſe of ten years woods might be raiſed which would be very profitable. As climate here is ſo much complained of, and the ripening of the corn is a matter of great uncertainty, the grazing ground might, at a ſmall expence at firſt, be made more productive than it is at preſent, by adopting the method uſed in Derbyſhire, of large encloſures, where graſs will always grow better than when it is entirely open. This would feed more black cattle, and employ more people to attend them, than ſheep do, the rearing of which, I clearly ſee, if continued to its preſent extent, will depopulate the whole country; for one family can attend as many ſheep as ſeveral miles will graze.'

The Author, after extracting from Cunningham's hiſtory of Great Britain a character of the Scots Highlanders, adds ſome farther particulars:

'Throughout the whole of the Highlands there are, at this day, various ſongs ſung by the women to ſuitable airs, or played on muſical inſtruments, not only on occaſions of merriment and diverſion, but alſo during almoſt every kind of work which employs more than one perſon, ſuch as milking cows, watching the folds, fulling of cloth, grinding of grain with the *quern* or hand-mill, hay-making, and reaping of corn. Theſe ſongs and tunes re-animate, for a time, the drooping labourer, and make him work with redoubled ardour. In travelling through the Highlands, in the ſeaſon of autumn, the ſounds of little bands of muſic on every ſide, joined to a moſt romantic ſcenery, has a very pleaſing effect on the mind of a ſtranger. There is undoubted evidence, that from the 12th to the 15th century, both incluſive, the Scots not only uſed, but, like their kindred Iriſh, excelled in playing on the harp: a ſpecies of muſic, in all probability, of Druidical origin. But, beyond all memory or tradition, the favourite inſtrument of the Scotch muſicians has been the bagpipe, introduced into Scotland, at a very early period, by the Norwegians. The large bagpipe is the inſtrument of the Highlanders for war, for marriage, for funeral proceſſions, and other great occaſions. They have alſo a ſmaller kind, on which dancing tunes are played. A certain ſpecies of this wind muſic, called *pibrachs*, rouzes the native Highlander in the ſame way that the ſound of the trumpet does the war-horſe; and even produces effects little leſs marvellous than thoſe recorded of the ancient muſic. At the battle of Quebec, in April 1760, whilſt the Britiſh troops were retreating

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in great confuſion, the General complained to a field-officer of Fraſer's regiment, of the bad behaviour of his corps. "Sir," anſwered he with ſome warmth, "you did very wrong in forbidding the pipes to play this morning: nothing encourages Highlanders ſo much in a day of action. Nay, even now they would be of uſe." "Let them blow like the devil, then," replied the General, "if it will bring back the men." The pipes were ordered to play a favourite martial air. The Highlanders, the moment they heard the muſic, returned and formed with alacrity in the rear. In the late war in India, Sir Eyre Coote, after the battle of Porto Nuovo, being aware of the ſtrong attachment of the Highlanders to their ancient muſic, expreſſed his applauſe of their behaviour on that day, by giving them fifty pounds to buy a pair of bagpipes.——

'So quick and powerful is the influence of moral cauſes in the formation of the characters of nations and men, that the Highlanders have actually undergone greater alteration in the courſe of the preſent century, than for a thouſand years before. Freedom and equal laws, by encouraging induſtry, ſecuring property, and ſubſtituting independent ſentiments and views in the room of an obſequious devotion to feudal chiefs, have redeemed the character of the Highlanders from thoſe imputations which were common to them with all nations in a ſimilar political ſituation; while what is excellent in their character, the ſenſibility of their nature, the hardineſs of their conſtitutions, their warlike diſpoſition, and their generous hoſpitality to ſtrangers, remain undiminiſhed. And, though emancipated now from the feudal yoke, they ſtill ſhew a voluntary reverence to their chiefs, as well as affection to thoſe of their own tribe and kin-

ART. VI. *Familiar Eſſays on intereſting Subjects.* Small 8vo. 3s. ſewed. Leigh and Sotheby. 1787.

THESE entertaining and improving Eſſays are declared, in the Preface, to be the work of the Rector of an obſcure village: and it were to be wiſhed that every village had a *reſident* paſtor equally able, and, what is of no leſs importance, equally well diſpoſed, to form the minds of his pariſhioners to the various duties of humanity.

The ſubjects here conſidered are, *Method—Meanneſs, contraſted with Ingenuouſneſs—The preſent faſhionable Mode of educating young Ladies—Second Thoughts are beſt—The Bleſſing of a contented Mind—Emulation in Youth—Domeſtic Happineſs—On the Cauſes of the Depopulation of the Country—On Exerciſe, and Temperance—On Humanity to Animals.*

We ſhall produce the greateſt part of the laſt of theſe Eſſays, which we are perſuaded the benevolent author will cheerfully allow us to exhibit by way of ſpecimen; as it may be read with profit in many families where the ſubject is deemed too trifling to deſerve attention, and may prompt ſome to think, who never thought before:

'It is of the firſt conſequence, in training up the youth of both ſexes, that they be early inſpired with humanity, and particularly that its principles be implanted ſtrongly in their yet tender hearts, to guard them againſt inflicting wanton pain on thoſe animals, which uſe or accident may occaſionally put into their power.

'How many diſpoſitions have been formed to cruelty, from being permitted to tear off the wings of flies, whipping cats and dogs, or tying a ſtring to the leg of a bird, and twirling it round till the thigh is torn from the bleeding body! How highly neceſſary is it for parents to watch with anxious care over their offspring, and ſtrenuouſly to oppoſe ſuch habits as theſe (though they often ariſe from mere childiſh imitations, rather than from a bad heart), and to ſtifle in the birth every wiſh and deſire to inflict torture, or even give unneceſſary pain!

'I have ſeen one inſtance to the contrary. It was of an amiable young lady, with whom ſuch care was taken to keep her ſenſibility awake, that ſhe was in a continual agitation, by thoſe unavoidable accidents which animals experience; but this ſo rarely happens, that the danger lies on the other ſide, and there is little fear of ſuch a quality being carried too far. This tendency to cruelty, ſo direful in its effects to young minds, "grows with their growth, and ſtrengthens with their ſtrength," till, by the time boys arrive at manhood, they have loſt all thoſe ſenſitive perceptions, which do honour to human nature. Young maſter muſt have a little horſe to ride, and a favorite ſpaniel to accompany him; theſe alternately commit, what he terms faults, and, becauſe they are his, he is to chaſtiſe them as he thinks proper. If the young gentleman is heir to a good eſtate, the domeſtics look up to him as their future maſter, and, not daring

to diſpleaſe him, he is ſoon initiated by the ſervants into the "art of ingeniouſly tormenting" all ſorts of animals, ſuch as tying cats together by their tails, which irritates them to fight, or by ſhoeing them with walnut-ſhells; an owl is to be attached to the back of a duck, which of courſe dives in hopes of exonerating itſelf, and the owl follows, and when both return to the ſurface, the wet, but tortured owl, affords wonderful ſatisfaction to the young ſquire and his aſſociates. Badger-baiting is ſucceeded by bull-baiting, and our hero is at length uſhered into that noble diverſion, the ſolace of ſome of our nobility, yet the diſgrace of this kingdom, the cock-pit, where, amidſt dreadful oaths and execrations, he completes a character which is above all fear of ſhame or humanity. He is ſo well taught to laugh at the diſtreſſes and infirmities of his fellow-creatures, that he would look upon it as a glorious act to drive over an old woman, ſhould ſhe happen to be too decrepit to eſcape the career of his phaeton; and his ſupreme delight is to ſee two human beings expoſed naked upon a ſtage, and uſing the moſt ſkilful efforts to knock each other on the head. What a ſhout rends the air when one has laid his antagoniſt, for a time, breathleſs on the ſtage, with the blood ſtreaming from the wound! In vain do we, who are not initiated into the ſupreme felicity of ſuch ſcenes, look around to find out that pleaſure of which we can form no idea. But ſurely, amongſt the ſofter diſpoſitions of the other ſex, we ſhall never find the leaſt tendency to cruelty. Yet are the ladies of this iſland not exempt; although I am proud to boaſt, that there are no women in the known world, who poſſeſs ſo much delicacy and ſenſibility; and yet, in ſome inſtances, I cannot exculpate them. Do they not confine the

'There is another ſpecies of inhumanity, which all ranks, except the poor and indigent, ſtand accuſed of:—this is the cuſtom of travelling poſt. How have I ſeen the trembling chaiſe-horſe panting for breath, every limb ſhattered by the hardneſs of the road, come reeking into the inn-yard, and nearly expiring under the extreme exertion to which he has been driven! his ſides bleeding with the ſpurs or laſhes of the unfeeling poſt-boys! every muſcle and tendon quivering with convulſive agony! In vain is he offered food; his mouth is parched with thirſt and duſt, he refuſes ſuſtenance, water he is denied, becauſe it would probably put an end to his exiſtence, and he is preſerved for future and conſtant torment. But there muſt be ſome great cauſe, a ſtranger would ſay, ſome very good reaſon, why horſes have been driven ſo unmercifully. On the contrary, it is the conſtant cuſtom of thoſe, who by their ſituations can afford it, to tip the poſtilion an extraordinary gratuity, for which ſum he would, at any time, flog his horſes, who muſt ſuffer in proportion, till they nearly expire under the torture. Inhuman cuſtom! barbarous politeneſs! dreadful effect of *poliſhed* manners! I have myſelf no doubt, that we muſt inevitably hereafter give an account of the expenditure of our time, and the motives upon which we acted, and that thoſe who thus unfeelingly indulge themſelves in ſuch procedures toward the brutal creation, when no cauſe of moment demands ſuch exertions, will be called upon to anſwer for thoſe mercileſs laſhes, and for thoſe excruciating pangs, wantonly inflicted upon the uncomplaining animals, by whom they are ſo ſwiftly drawn.

'Theſe poor creatures, alas! experience no advantage from the prohibition contained in the fourth commandment; but, by the force of all-ruling faſhion, are doomed to ſuffer more on that day than on any other. But ſhall not this double breach of the laws of Heaven and humanity meet with double retribution, in the future diſpenſation of rewards and puniſhments? While the gentleman turns with horror from the brutal carmen, inflicting unmerited puniſhment on his faithful horſes, let him reflect, that he is himſelf more culpable in the practice above-mentioned, becauſe his education ought to have inculcated better principles.

'Let not theſe reflections be called too ſtrong, or too ſevere—the cauſe of humanity (the *cauſe* of every *thinking* and *conſiderate man*) demands it. So various, ſo complicated are the evils under which the domeſtic animals ſuffer by the hand of man, that no expreſſion can be too forcible to reſcue them from the cruelties under which they ſo often languiſh.'

The aim of the Eſſayiſt, to ſtem the current of vice and folly, is highly laudable. But, while a moral author gratifies his own humane wiſhes by inſtructive writing, and kindred minds read and approve, vice and folly go on regardleſs of any but themſelves, having neither leiſure nor inclination for books: vice will not liſten to counſel, and folly cannot receive conviction; ſo that reformation can only catch up ſtraggling individuals, in ſituations peculiarly favourable for it. As for inſtance, where a tender-hearted mother of a family may, by the aid of a well-written eſſay, ſoften the diſpoſition of an unthinking ſon or

husband;

huſband; or where inſtruction takes a retrograde courſe, as it ſometimes may, by a ſenſible child happening to have finer feelings than the parent.

ART. VII. *Tables of the apparent Places of the Comet of* 1661, *whoſe Return is expected in* 1789. To which is added a new Method of uſing the Reticule Rhomboid. By Sir Henry Englefield, Bart. F.R.S. and F.A.S. 4to. 2s. 6d. Elmſley. 1788.

APIEN, the Imperial aſtronomer, obſerved a comet, and traced its path from Oct. 2d, to Nov. 20th, 1532. Fracaſtor, a phyſician at Verona, obſerved the ſame comet, from Sept. 22d to Dec. 4th, in the ſame year. Hevelius obſerved a comet in the months of February and March 1661. Dr. Halley, in conſequence of the diſcoveries of his friend and maſter, Sir Iſaac Newton, applied himſelf to calculate the orbits of all thoſe comets of which ſufficient obſervations had been recorded. In doing this he found many of them ſimilar, and heſitated not to pronounce thoſe, whoſe elements were almoſt coincident, to be only one comet, obſerved at its ſeveral returns to its perihelion. Thus he found the elements of the comets of 1456, 1531, 1607 and 1682 to agree ſo perfectly with each other, that he concluded them to be one and the ſame, and predicted its return in the year 1759. Halley, however, only announced the return of the comet on a general view of the ſyſtem; Clairault reduced it to an accurate calculation, and gave the laſt deciſive proof of the truth of the doctrine of univerſal attraction.

An equal ſimilarity in the elements of the comets of 1532 and 1661, deduced from the obſervations of Apien, Fracaſtor, and Hevelius, induced Halley to predict its return in 1789. The difficulties however of accurately calculating its places, or even of aſcertaining the true time of its perihelion, are much greater than thoſe with which the celebrated Clairault encountered. This comet, in receding from its laſt perihelion, approached near to Jupiter and Saturn, when it paſſed their orbits; it is probable alſo that it paſſed not far from Herſchell's planet; the influence of theſe large bodies muſt have been very conſiderable: and it is impoſſible to know whether other bodies, yet undiſcovered, might not diſturb this comet in the remote parts of its orbit. All the calculations, therefore, will be liable to errors which aſtronomers muſt deſpair of correcting.

Sir Henry Englefield, in the work before us, has given the places of the comet on fifteen different ſuppoſitions of its arrival at its perihelion, from Auguſt 25th, 1788, to Auguſt 12th, 1789. In each ſuppoſition, the apparent longitude and latitude is given for every 8th day, from 96 days before, to 96 days after, the perihelion. The method in which Sir Henry has conſtructed the

the tables is mechanical, *viz.* from the projection of the comet's orbit on the plane of the Ecliptic; but, without the drawing which accompanies the pamphlet, we cannot give an account either of the projection, or of the method of computing from it the places of the comet. We can only ſay, that it is ingeniouſly contrived, and neatly executed; and will be found tolerably accurate, at leaſt as accurate as fine pointed compaſſes and good ſcales can make it.

The deſcription of the method of taking the right aſcenſion and declination of the heavenly bodies, with the reticule rhomboid of Dr. Bradley, without placing the inſtrument in the plane of the Equator, would be totally unintelligible without the figures: it is worthy the attention of the practical aſtronomer.

ART. VIII. PHILOSOPHICAL TRANSACTIONS *of the Royal Society*. Vol. LXXVIII. For the Year 1788. Part I. *concluded*; from p. 249.

PHILOSOPHICAL PAPERS.

Of the Methods of manifeſting the Preſence, and aſcertaining the Quality, of ſmall Quantities of natural and artificial Electricity. By Mr. Tiberius Cavallo, F. R. S.

MR. Cavallo juſtly obſerves, that our knowlege of electricity goes very little, if at all, beyond the ſuperficial part of it; that thoſe who are now willing to diſtinguiſh themſelves in this branch of philoſophy, ought to examine the electrical power, not ſo much in its accumulated as in its incipient ſtate; that its firſt origin, or very beginning, ought to be inveſtigated; as it is afterwards very eaſy to underſtand its increaſe, and to comprehend how a great quantity may be accumulated by repeated additions of the ſmalleſt portions.

He accordingly gives an account of the different methods that have been contrived for aſcertaining ſmall quantities of the electric power, pointing out their reſpective advantages and defects. He conſiders more particularly the two ingenious improvements made by Mr. Bennet, to one of which, the electrometer, we think he hardly does juſtice. Its advantages, he ſays, are 'a greater degree of ſenſibility, and a more eaſy conſtruction:' its diſadvantages, 'firſt, that the inſtrument is not portable; and, ſecondly, that even when not carried about, it is apt to be ſpoiled very eaſily:' but we can affirm from our own experience of it, that it *is* portable, and not more liable to be ſpoiled than is naturally to be expected in ſo delicate an inſtrument: we are well aſſured that it has been carried from Derbyſhire to London and York, without injury.

Mr.

Mr. Bennet's *Doubler* is the ſubject of a more minute and more important inveſtigation. The principle of it is this. By M. Volta's ſemi-inſulated plates, *diffuſed* electricity is attracted, and *condenſed* into a ſmall compaſs. When one plate has received electricity, *poſitive* for inſtance, another is laid upon it; and the atmoſphere of the firſt, repelling the electric fluid from the ſecond (which is touched with a conducting ſubſtance, to carry off the fluid), produces in this ſecond an equal *negative* electricity, without loſing any of its own: the ſecond is, in like manner, made to produce an equal *poſitive* electricity in a third: the firſt and third, now both *poſitive*, being placed ſide by ſide, act with double force, and the ſecond, laid upon them, acquires an electricity nearly double to the firſt; and by repeating this ſimple procedure, the minuteſt degrees of electricity are continually doubled, till they become ſenſible. Now it is plain, that if any electricity exiſts in the plates themſelves, this electricity of their own will be multiplied as well as that which we want to diſcover by them; and Mr. Cavallo has ſhewn, from a variety of experiments, that they always do contain electricity, which becomes ſenſible after a certain number of doublings. He ſhews alſo, that this is not peculiar to the ſemi-inſulated plates, but that, 'ſtrictly ſpeaking, every ſubſtance is always electrified, *viz.* that every ſubſtance, and even the various parts of the ſame body, contain at all times more or leſs electric fluid than that quantity of it which it ought to contain, in order to be in an



known ſubſtance, may have their natural quantity of electric fluid either increaſed or diminiſhed to a certain limited degree; which degree *(cæteris paribus)* is in proportion to the extent of ſurface. An inſulated jar will receive, by its knob, a certain quantity of electric fluid on the inner ſurface, and nearly an equal quantity may then be drawn off by the finger from the outer ſurface; but this departure of the fluid from the outſide cannot be (as it has been ſuppoſed) the cauſe which permits the addition of fluid to the inſide, but merely the conſequence of the action of that ſurplus quantity which was thrown in, and which may be taken out again by touching the knob inſtead of the coating. When this firſt quantity has been taken from the outſide, another like quantity may be added to the inſide, and ſo on ſucceſſively till the jar is completely *charged*. The Doctor ſuppoſes the *diſcharge* to happen on the ſame principle, and to be no other than an inconceivably rapid ſucceſſion of ſuch ſmall quantities of the fluid, as may be ſent off without cauſing a deſtruction of the equilibrium. For if the whole charge left the jar at once, there would be a point of time, in which the jar could have no electric fluid either on one ſide or the other: nay more, when a large jar or battery is diſcharged by means of a few inches of thin wire, there would be a point of time, at which the whole quantity of the charge muſt be contained in a piece of wire weighing only a few grains.

Frigorific Experiments on the mechanical Expanſion of Air, explaining the Cauſe of the great Degree of Cold on the Summit of high Mountains, the ſudden Condenſation of aereal Vapour, and of the perpetual Mutability of atmoſpheric Heat. By Eraſmus Darwin, M. D. F. R. S.

From the great degrees of cold produced by the evaporation of fluids, and the great quantity of heat neceſſary for expanding them into vapour, Dr. Darwin was led to ſuſpect, that by mere *mechanical expanſion* the capacity for heat is enlarged; or in other words, that elaſtic fluids, while they expand, abſorb heat from bodies in their vicinity, ſo as to produce cold in them; and converſely, that while they are condenſed, the fluid heat is ſqueezed out, and communicated to the contiguous bodies. The experiments here ſtated confirm this ingenious conjecture, and afford a new and moſt intereſting explanation of atmoſpheric heat, vapour, and rain.

The condenſed air in an air-gun, and in the air-veſſel of a water-engine, expanding in its diſcharge from them, was found to ſink thermometers expoſed to the blaſt; though, previouſly, of the ſame temperature with them. In condenſing the air into the receiver of the air-gun, a heat was produced, ſenſible to the hand; independently of what might be attributed to friction in the ſyringe. In the receiver of an air-pump, cold was produced,

both when the included air was expanded by rapid exhauſtion, and when the external air was expanded on its re-admiſſion into the vacuum. In all theſe caſes of expanſion, the watery vapour contained in the air was condenſed or rendered viſible; in conſequence of the heat, that kept it in ſolution, being abſorbed from it by the expanding air. The Doctor takes notice of a curious phenomenon of this kind, which is obſerved in the fountain of Hiero, conſtructed on a large ſcale in one of the Hungarian mines: the air is compreſſed by a column of water 260 feet high; and in conſequence of this great condenſation, on opening a ſtop cock, it expands and abſorbs heat with ſo much vehemence, that the moiſture it contains is not only precipitated, but falls in a ſhower of ſnow, with icicles adhering to the noſel of the cock.

Now, as the air which ſurrounds our globe is in perpetual circulation, its different parts muſt be perpetually varying in denſity and heat. Riſing up to the ſummits of mountains, it is expanded, and abſorbs heat from them: deſcending into vallies, it is compreſſed, and gives out that heat to the bodies with which it comes in contact: by its great expanſion in the higher regions, what watery vapour it contains is ſo far deprived of heat, as to be precipitated in ſnow or hail.

Some ſudden changes of heat, correſponding with the height of the barometer, are accounted for on the ſame principle. The Doctor has frequently obſerved, that when the barometer roſe (the wind continuing in the ſame quarter) the air became many degrees warmer; and Muſſchenbroek relates that, in winter, when the barometer ſinks, the cold increaſes.

The precipitation or condenſation of vapour the Doctor calls *devaporation*; a term new in our language, but ſo uſeful and expreſſive, that we make no doubt of its general reception. As vapour is formed by heat, the abſtraction of heat devaporates it. Now, when the barometer ſinks (from whatever cauſe not yet underſtood), the preſſure being diminiſhed, the lower air muſt expand: in expanſion, it abſorbs heat, and its moiſture is devaporated. The air, thus freed from its vapour, becomes more compreſſible, and occupies leſs ſpace: the contiguous parts of the atmoſphere have therefore room to expand alſo: and thus the expanſion, abſorption of heat, and devaporation, are propagated ſucceſſively through a large extent, ſo that the original expanſion of a ſmall province of atmoſphere may produce ultimately an immenſe quantity of rain.

This theory of the ſucceſſive and ſudden propagation of devaporation is admirably illuſtrated by a circumſtance which takes place in the ſteam engine. In the excellent one of Meſſ. Watt and Boulton (which, from the happy combination of chemical and mechanical power, the Doctor eſteems, and we believe juſtly, the

the firſt machine of human invention), when the cylinder is filled with ſteam, a communication is opened between it and a ſmall cell, which is kept cold and free from air: a ſmall corner of the ſteam in the cylinder, next to this vacuum, ruſhes into it, and the whole of the ſteam is thus ſuddenly expanded, and inſtantly devaporated (whence the very quick reciprocations of the piſton), though the cylinder itſelf is always kept as hot as boiling water, that is, as hot as the ſteam was previous to its devaporation.

Something very ſimilar to this, he obſerves, is often ſeen at the commencement of thunder ſtorms: a ſmall black cloud at firſt appears, in a few minutes the whole heaven is covered with condenſing vapour, and the accumulation or eſcape of electric matter ſeems to be rather the conſequence, than the cauſe, of this ſudden and general devaporation.

When a province of air, by being deprived of its vapour, is compreſſed into leſs ſpace, the vacuity muſt be ſupplied by winds ruſhing in on all ſides. When this happens to the north of our climate, a ſouth-weſt wind, he obſerves, will be produced here, which is otherwiſe very difficult to underſtand.

Experiments on local Heat. By James Six, Eſq.

Theſe experiments are a continuation of thoſe of which we gave an account in the 72d volume of our Review, p. 256. They confirm the former obſervations reſpecting a remarkable refrigeration, which, in clear weather, takes place near the earth in the night time; for, although the ſurface of the earth is moſt heated by the ſun during the day (in ſummer at leaſt), yet in the night the air near the ground is found to be colder than at any elevation in the atmoſphere within the limits of theſe experiments (*viz.* a height of 220 feet); ſometimes two degrees colder at the height of one inch than at nine. This refrigeration appears to be a conſtant and regular operation of nature, taking place at all ſeaſons of the year, but never in any conſiderable degree, except when the air is ſtill, and the ſky perfectly unclouded. Moiſt vapours, ſuch as dews and fogs, did not ſeem to impede, but rather to increaſe it. In very ſevere froſts, when the air frequently depoſites a great quantity of frozen vapour, it was generally found to be the greateſt.

Experiments on the cooling of Water below its freezing Point. By Charles Blagden, M. D. Sec. R. S. &c.

Theſe experiments were made, to inveſtigate the cauſe, and aſcertain the modifications, of that well-known property of water, of bearing to be cooled, under different circumſtances, conſiderably below the freezing point, without congealing. Though the ſubject ſtill remains involved in great obſurity, the experiments have elucidated ſeveral points reſpecting it, and corrected ſome erroneous opinions.

The water was generally put in a glaſs tumbler, and cooled very gradually by a freezing mixture. The greateſt cold which the Doctor could make it bear was 12° below the freezing point, that is 20° of Fahrenheit, though there are ſaid to be inſtances of its remaining fluid at 14 or 15°.—The water continues to *expand* during the whole progreſs of the cooling, and the expanſion ſeemed to proceed in an increaſing ratio, being much greater on the laſt degrees of cooling than it was on the firſt.

Water freed from its air, as much as it could be by boiling, did not freeze ſo ſoon as the ſame water unboiled; hard pump water ſooner than pure; and turbid water, whatever kind of ſubſtance was mixed with it to produce the turbidneſs, could not be cooled at all below 32 without congealing. It is probably this circumſtance, as the Doctor obſerves, which gave riſe to the opinion that boiled water freezes ſooner than unboiled: for if the water contain calcareous earth, held in ſolution by means of fixed air, as is the caſe with moſt kinds of ſpring water, this earth will be precipitated by the boiling, and the water will conſequently loſe its tranſparency; which, if expoſed to the cold in that ſtate, will be liable to freeze ſooner than the ſame kind of water unboiled and tranſparent.

Saline ſolutions bore generally to be cooled below their reſpective freezing points, nearly as much as water did below 32; and in theſe, as in water itſelf, the moſt tranſparent were thoſe which admitted of being cooled with the greateſt eaſe and certainty.

It is commonly ſuppoſed, that the cooling of water below its freezing point depends on reſt, and that agitation is the general cauſe by which it is brought to ſhoot into ice. In ſome of the Doctor's experiments, agitation ſeemed to have no effect, even when the cold was brought within 1 degree of the greateſt that the water could bear. In others, it occaſioned inſtant congelation, though the water was not cooled ſo low by ſeveral degrees, ſo that the effect muſt have depended on ſome further circumſtances than mere want of reſt; one of which he ſuſpects to be a ſort of tremulation, rather agitating ſmall portions of the water ſeparately, than moving the whole body together.

The contact of the leaſt particle of ice is known to make the water freeze inſtantly, and many of the circumſtances attending the proceſs are ſhewn to depend on this principle. Thus, frozen particles, almoſt always floating in the air in froſty weather, produce congelation in water expoſed to them, while ſuch as is ſheltered, in air equally cold, continues fluid: oil poured on the ſurface, which in the latter ſituation has no effect, ſerves as a defence in the former, and impedes the congelation.

The Doctor endeavours to account for theſe phenomena, by ſuppoſing the particles of water to be poſſeſſed of a kind of polarity;

rity; that is, to have particular attracting points or ſurfaces, whoſe attraction is counterbalanced by a certain quantity of latent heat, and which ruſh together when that heat is ſufficiently diminiſhed. Whatever tends to bring the particles into a ſtate more advantageous to their junction, as by preſenting their attracting ſurfaces more directly to one another, forcing them nearer together, removing contrary attractions, &c. muſt haſten the congelation: thus a piece of ice, having its attracting ſurfaces already in the moſt favourable poſition, and their power probably ſtronger from their union, promotes the attraction of the particles of the ſtill fluid water. He purſues theſe ſpeculations at ſome length, and concludes them with another rather more unexpected in an *experimental* enquiry.

'It ſeems moſt probable (he ſays) that the particles of matter in general are nothing more than *centres to certain attractive and repulſive powers*; on which hypotheſis it may be underſtood, that if two or more of theſe central points are brought much within the limits of their reſpective attractions and repulſions, theſe powers will no longer be equal at equal diſtances from their common centre. Now ſuch a combination of central points may be conſidered as one particle of any particular matter; and the unequal diſtances from the common centre at which the attractions and repulſions are equal, will define what may be called the ſhape of that particle. And if, at equal diſtances, the attraction or repulſion is much greater at one point than at another, that will conſtitute a polarity.'

An Account of Experiments made by Mr. John M'Nab, at Albany Fort, Hudſon's Bay, relative to the freezing of Nitrous and Vitriolic Acids. By Henry Cavendiſh, Eſq. F.R.S. & A.S

In the former paper on this ſubject *, ſome particulars were deduced from reaſoning, in a manner which did not ſtrike the generality of readers with much conviction. The preſent experiments were made to aſcertain the truth of it; and their reſults agree, for the moſt part, ſufficiently well with the former, except in a few inſtances where ſome deception had probably happened with reſpect to the ſtrengths of the acids.

The freezing points, correſponding to the different ſtrengths, are now determined, from the whole, as in the annexed table; where the mark — means below 0, and + above 0, on Fahrenheit's ſcale. The ſtrengths are expreſſed by the weight of marble which 1000 parts of the acid are capable of diſſolving or ſaturating. This is a very good way of trying, as well as expreſſing, the ſtrength of *nitrous* acid; but in trying

Nitrous.	
Strength.	Freezing Point.
568	—45
538	—30
508	—18
478	— 9
448	— 4
418	— 2
388	— 4
358	—10
328	—18
298	—28
Vitriolic.	
977	+ 1
918	—26
846	+42
758	—45

* See Monthly Review, vol. lxxvi. p. 192.

trying the *vitriolic* by this method, an uncertainty would ariſe, on account of the ſelenite formed in the operation, which ſomewhat defends the marble from the further action of the acid. The ſtrength of this acid was therefore computed from the weight of *plumbum vitriolatum*, formed by the addition of ſugar of lead: a quantity of oil of vitriol, ſufficient to produce 100 parts of that compound, was found adequate to the ſaturation of 33 parts of marble; that is, to ſaturate as much fixed alcali as a quantity of nitrous acid does that would diſſolve 33 of marble.

Specific gravity would perhaps have been a better criterion, and would likewiſe have enabled us to compare theſe experiments with Mr. Keir's *; which cannot now be done without very troubleſome and delicate experimental inveſtigations, except in one inſtance, where Mr. Cavendiſh has himſelf determined the gravity of his acid. He informs us, that the gravity of 1,780, the ſtrength at which Mr. Keir found oil of vitriol to freeze moſt eaſily, anſwers to his ſtrength of 848, which is very near to the laſt but one in the above table: the freezing points alſo correſpond very nearly, Mr. Keir's being +46, and Mr. Cavendiſh's +42.

Experiments and Obſervations relating to the Principle of Acidity, *the* Compoſition of Water, *and* Phlogiſton. By Joſeph Prieſtley, LL.D. F.R.S.

That water is compoſed of two kinds of air, vital and inflammable, is almoſt univerſally admitted as one of the moſt important, and beſt aſcertained diſcoveries of modern chemiſtry. "How is it poſſible (ſays M. Lavoiſier, with his aſſociates †) to doubt of it, when we ſee that by burning together 15 grains of inflammable air and 85 of vital air, we obtain exactly 100 grains of water; and that, by the decompoſition of water, we recover the ſame principles, in the ſame proportions? If we could doubt of a truth eſtabliſhed on experiments ſo ſimple, ſo palpable, we ſhould no longer have any thing certain in phyſics; we ought equally to queſtion whether vitriolated tartar be really compoſed of vitriolic acid and fixt alcali, ſal ammoniac of marine acid and volatile alcali, &c. &c. for the proofs which we have of the compoſition of theſe ſalts are of the very ſame kind, and not at all more rigorous than thoſe which eſtabliſh the compoſition of water." When Meſſrs. Baumé, Cadet, Darcet, and Sage ‡,

* See M. Rev. for March laſt, p. 184.

† Lavoiſier, Bertholet, and Fourcroy, in their report, to the Academy, of Haſſenfratz and Adet's new ſyſtem of chemical characters, June 27, 1787.

‡ In their report of the New Chemical Nomenclature, June 23, 1787. See Rev. for July laſt, p. 74.

ſtated

ſtated to the French Academy their doubts reſpecting this doctrine, obſerving that an immenſe quantity of heat and light is diſengaged in the combuſtion, and that the water might have been held in ſolution by this heat, as it is in the atmoſphere; the above correſpondence in weight was urged as a deciſive proof againſt them, for when 100 grains of the two airs produce exactly 100 grains of water, it is impoſſible that all this water could have previouſly exiſted *in* the airs.

It appears, however, after all, from the paper now before us, that this correſpondence of weight, on which ſo much ſtreſs has been laid, and which makes the baſis of the whole doctrine of the compoſition and decompoſition of water, has actually no exiſtence. Nor, perhaps, is it ſo ſurpriſing that inaccuracies and deceptions ſhould happen in experiments of ſo much delicacy, as that a theory ſo important ſhould be raiſed, with ſo much confidence, on a foundation ſo apparently deceitful, and ſo inſufficiently explored.

By repeating, in a more accurate manner, the experiment of the combuſtion of the two airs, with due precautions to previouſly ſeparate from them as much as poſſible all extraneous moiſture, Dr. Prieſtley has now found, that the weight of the water produced falls always *far ſhort* of the weight of air decompoſed; and, inſtead of air being a component part of water, he has made it probable that water is a component part of air.

It is already known that *inflammable* air cannot be produced without water; and the Doctor ſhews, by ſeveral experiments, that the caſe is the ſame with reſpect to *fixed* air: the aerated terra ponderoſa, which appears to have no water in its compoſition, yields no fixed air till water is introduced; and 43 or 44 grains of the water are always expended in the production of 100 grains of air; ſo that, of this air, water makes near one half. It is probable, that the ſame thing obtains in every other kind of air, ſince water is employed in the production of them all; that pure water is their proper baſis, or the ſubſtance without which no aeriform fluid can ſubſiſt; and therefore that water has never been either compoſed or decompoſed in any of our operations.

The water, produced by the combuſtion of the two airs, was always found to contain an *acid*. The experiment was often repeated, and on a large ſcale, in order to procure ſufficient quantities of the water for the neceſſary trials; and a rigorous examination of it, by Mr. Keir and Dr. Withering, ſhewed clearly that the acid is the *nitrous*. This alſo is an important diſcovery; for *phlogiſticated* air has hitherto been thought neceſſary to the formation of nitrous acid.

Doctor Prieſtley obſerves, 'that the doctrine of the *decompoſition of water* being ſet aſide, that of *phlogiſton* (which, in conſequence of

the late experiments on water, has been almoſt univerſally abandoned) will much better ſtand its ground, as all the newly diſcovered facts are more eaſily explained by the help of it;' and indeed we do not ſee how they can be explained at all without it. He conſiders, for inſtance, the inflammable air obtained from ſulphur and metals by paſſing ſteam of water over them in a red heat. If this air does not proceed from a decompoſition of the ſteam, it muſt receive its principle of inflammability from the ſulphur or metal, which therefore cannot be *ſimple* bodies, as the antiphlogiſtic theory makes them to be. This inflammable ſubſtance cannot be ſuppoſed to be *real ſulphur*, or *real metal*, becauſe, whatever body it be obtained from, it is found always to poſſeſs the ſame properties, to be transferable to other bodies by the ſame laws of affinity, and to produce with them the ſame compounds.

☞ In our preceding account of this volume (See our laſt month's Review, page 249.) we noticed the meteorological journals, on which the following remark has occurred to us, ſince the article was printed, *viz.* That *two* obſervations in the day ſeem too few for collecting the *mean* heat of the *twenty-four* hours; eſpecially when they are made at ſtated hours, which hours (7 A. M. and 2 P. M.) are in ſome ſeaſons of the year nearly the coldeſt and hotteſt in the twenty-four, but in other ſeaſons, neither the one nor the other. From our own obſervations, which

face to this work, that for more than twenty years he made the expounding of the Scriptures a conſtant part of his public ſervices. As he apprehended that a ſhort and plain expoſition of the Old Teſtament, with practical reflections at the end of the chapters, was much wanted for the uſe of families, he (toward the cloſe of his life) put the papers, which he had formerly written for the pulpit, into the hands of the Rev. Mr. Palmer of Hackney; earneſtly requeſting him to prepare them for the preſs. In an advertiſement prefixed to this volume, Mr. Palmer ſays, 'Having ſuch other engagements as rendered it impoſſible for me to proceed in this great work with ſuch diſpatch as to finiſh it in any reaſonable time, I at length determined to reſign it, with all my materials, into the hands of my worthy friend Mr. Gentleman *, who, on various accounts, appeared to me the fitteſt perſon I knew to execute the deſign of the worthy projector.'

Mr. Gentleman, in the preface which follows, gives an account of the manner in which he has proceeded in executing what he conceived to have been the Author's deſign. He candidly confeſſes, that 'had the work received the finiſhing hand of the Author, or been publiſhed under his own inſpection, it would no doubt have been more complete.' This we can eaſily believe; but we think that the generality of plain Chriſtians, who have not ſo much reliſh for learned criticiſms as for devotional and practical reflections, may find it an agreeable and uſeful family-book, and as ſuch we recommend it.

* A Diſſenting Miniſter at Kidderminſter, Worceſterſhire.

ART. X. *Military Antiquities reſpecting a Hiſtory of the Engliſh Army*, from the Conqueſt to the preſent Time. By Francis Groſe, Eſq. F. A. S. 4to. 2 Vols. 4l. 4s. Boards. Hooper. 1788.

WE announced to the Public, in our Review for Sept. 1786, p. 203. that Captain Groſe had publiſhed five Numbers of the *Military Antiquities*; and we then laid before our Readers the propoſed objects which the Author had in view. The work is now completed, and its contents will appear from the following account.

Although the hiſtory commences with the Norman invaſion, yet, in order to elucidate his ſubject, the Author previouſly gives a brief deſcription of the military eſtabliſhment of the Anglo-Saxons, previous to the time of that event.

Perſonal attendance in war, for the defence of the country, being a branch of the Saxon's *trinoda neceſſitas*, obliged every freeman, capable of bearing arms, and not incapacitated by bodily infirmity, in caſe of a foreign invaſion, internal inſurrection,

or other emergency, to join the army. The regulations which were obſerved in forming the army, are minutely deſcribed; together with the armour and weapons, and the manner of giving battle.

The introduction of the feudal ſyſtem by King William, made a conſiderable change in the military eſtabliſhment of the nation. By this ſyſtem, all the lands in the realm were divided into certain portions, each producing an annual revenue, called a *Knight's fee* *. Every tenant *in capite*, that is, every perſon holding immediately from the King the quantity of land equal to a Knight's fee, was bound to hold himſelf in readineſs, with a horſe and arms, to ſerve in the wars, either at home or abroad, at his own expence, forty days in a year; perſons holding more or leſs, were bound to do duty in proportion to their tenures. The ſervice being accompliſhed, the tenant was at liberty to return home; and if he and his followers continued with the army, they were paid by the King.

Our Author enters into many particulars reſpecting this feudal ſervice, which being to be found in ſeveral former works, do not now require to be laid before our Readers. The feudal troops however were only one part of the military force of the kingdom; the other conſiſted of the *poſſe comitatus*, which was compoſed of all the freemen between the age of fifteen and ſixty.

Although the chief deſtination of this eſtabliſhment was to preſerve the peace, under the ſheriff, yet they were liable to be called out in caſes of invaſion, either to defend the country or repel the enemy.

Captain Groſe proceeeds to enumerate the ſpecial laws relating to each of theſe ſpecies of troops, and to deſcribe their arms, &c. with the changes, which from time to time took place, both with reſpect to the army itſelf, and the ſeveral modes of offenſive and defenſive war.

After the Reſtoration, the feudal tenures were aboliſhed by act of parliament, and a national militia was eſtabliſhed, wherein houſe-keepers, and other ſubſtantial perſons, were bound to find men, horſes, arms, ammunition and pay, each according to their real or perſonal eſtates. The Captain here gives an abſtract of 12 Car. II. c. 21 & 29. and of 13 & 14 Car. II. c. 3. according to which the militia were occaſionally muſtered and exerciſed, but being found expenſive, and troubleſome to the country, it was by degrees neglected.

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* Our ancient lawyers do not agree as to the quantity of land, or ſum of money, of which it conſiſted. Perhaps it varied in different periods. In the reign of Hen. II. it was ſtated at 20 *l. per ann.* and their number in the kingdom was 60,000.

About

About the year 1756, the nation being much alarmed by the threats of an invaſion, many leading perſons reſumed the idea of inſtituting a well-diſciplined militia, which after ſome oppoſition was at length carried into a law, 30 Geo. II. c. 25. and by ſeveral ſubſequent acts reduced to its preſent form; which the Author minutely details through ſeveral pages.

Beſide theſe conſtitutional forces, there were in the Engliſh army, at all times, from the Conqueſt downward, ſtipendiary troops, both natives and foreigners; the firſt were hired by the Kings, with the money paid by perſons commuting for feudal ſervice; the foreigners were paid out of the privy purſe, or ſuffered to live on free quarters: they were known by the various names of *Ruptarii*, *Routers*, and *Ryters*, and were, in reality, a ſet of freebooters of all nations, ready to embrace any ſide for hire. Theſe are ſeparately deſcribed, and an account is given of the ſervices they performed, and the Kings by whom they were employed.

The ſtipendiary forces, the garriſons and caſtle-guards excepted, were kept up only in time of war, and though mercenary, were not a ſtanding army. The firſt ſtanding forces which were employed by our Kings, were their immediate body guards, ſuch as the ſergeants at arms, the yeomen of the guard, and the gentlemen penſioners; yet theſe ſeem to have been calculated more for ſupporting the ſplendour of the court, than for actual ſervice in the field.

During the troubles under Charles I. a number of troops were raiſed by both parties, without any attention to law or cuſtom, which Captain Groſe paſſes over as not coming within the ſcope of his work. Many of the regiments raiſed by the Parliament, were, on the Reſtoration, diſbanded, and on the ſame day relevied by Charles II. for his ſervice. Two regiments of guards, raiſed by him in 1660, one of horſe and one of foot, formed the two firſt corps of our preſent army; which was afterward conſiderably increaſed.

The Revolution, which ſucceeded, cauſed the military conſtitution to be new-modelled: and the army is now voted from year to year only, by an act ſtyled the *Mutiny Bill.*

After thus giving a general account of the army, Captain Groſe goes back, and ſhews how the *national* forces were anciently aſſembled. In this part of the work, the reader will meet with many curious particulars, among which the manner of ſummoning the eccleſiaſtics, and their ſervices in the army, are not the leaſt remarkable. It ſeems difficult to reconcile the practice of the ancient eccleſiaſtics with their principles, or even with their laws.

'We every where read,' ſays the Captain, 'of Biſhops ſerving in, and ſometimes commanding armies; and frequently of their fighting,

ing, like private troopers, in the ranks of a ſquadron, and that not in cruſades or religious wars: at the ſame time Canons, Councils, and Popes unanimouſly forbid eccleſiaſtics of all degrees to uſe the ſword, or engage in any military operations. An inſtance of this is ſhewn in the caſe of Philip de Dreux, Biſhop of Beauvais, who, as Matthew Paris relates, being taken priſoner by King Richard I. in complete armour, was confined in priſon; the Pope, interfering in his behalf, ſolicited his releaſe, under the title of his ſon, and the ſon of the church. In anſwer to which, the King ſent him the coat of mail wherein the Biſhop was taken, with the following queſtion, "Is this thy ſon's coat or not?" To which the Pope ingenuouſly anſwered, it was neither his ſon's coat, nor the coat of the ſon of the church; thereby diſavowing him, and declining to intereſt himſelf for an eccleſiaſtic ſo improperly employed. This Biſhop, in order to avoid offending the letter of the canon and other regulations, did not uſe a ſword, but fought with a mace, of which he made ſo powerful an uſe, that, at the battle of Bovines, he beat down Long-Sword, Earl of Saliſbury; how he avoided the ſpilling of blood, is not ſo evident, ſince it would be next to impoſſible, to beat out a man's brains, without cauſing the prohibited effuſion.'

The methods of raiſing the ſtipendiary or mercenary troops are next deſcribed; theſe were either by commiſſions, in ſubſtance like our preſent beating orders, authoriſing perſons to enliſt volunteers; or by indentures, by which certain perſons engaged to provide a certain number of able men, properly armed, to ſerve the King, for a ſtated time, at a ſtipulated pay. In theſe agree-

ill-judged meaſure, tending to deſtroy that profeſſional pride, that *eſprit du corps* which ought moſt aſſiduouſly to be cultivated in every regiment. The profeſſion of a ſoldier has long ceaſed to be lucrative, if ever it was ſo. If it is likewiſe made diſhonourable, where ſhall we get ſoldiers on whom we may depend? When the exigencies of the times make it neceſſary to take ſuch men into the ſervice, they ſhould at leaſt be ſent to regiments quartered in a diſtant part of the kingdom, where they and their characters are equally unknown, or divided among the regiments on foreign ſervice.'

After the Captain has embodied his army, he reviews the cavalry and infantry; the armour is minutely deſcribed, and a variety of plates, repreſenting ſeparately the weapons and armour, illuſtrate what cannot be properly expreſſed in, or thoroughly underſtood from, verbal deſcription; together with theſe are given figures of the ſoldiers, both horſe and foot, with all their accoutrements. In this part of the work, the reader is preſented with all the changes that have taken place in the army with reſpect to dreſs, arms, method of fighting, &c. from the Conqueſt to the preſent time.

Having thus taken a general review of the army, Captain Groſe proceeds to particular corps, of which the firſt that he deſcribes is the band of gentlemen penſioners, inſtituted by Henry VIII. for an honourable body-guard, and to form a nurſery for officers of his army, and for governors of caſtles and fortified places. After enumerating the many laws, ordonances, and regulations iſſued for the ſupport of archery, and deſcribing the bows, arrows, dreſs, &c. of the archers, he proceeds to the inſtitution of the artillery company, which was incorporated by a patent of Henry VIII. in 1537, granting to perſons therein mentioned, licence for them to become 'overſeers of the ſcience of artillery, *videlicet* for long bows, croſs bows, and hand guns.' Succeeding Kings renewed the charter; and although both long and croſs bows have for many years been laid aſide, the company ſtill continues to exerciſe in the artillery ground. The Prince of Wales is the preſent Captain General: there is alſo a Preſident, Vice-preſident, Treaſurer, Colonel, Lieutenant Colonel, and Major (uſually choſen from the Court of Aldermen), with an adjutant, engineer, ſurgeon, chaplain, clerk, ſergeant-major, drum-major, and meſſenger.

Captain Groſe next conſiders the introduction of fire arms. By his account, it does not appear, that the invention of gunpowder, and its application to artillery and ſmall arms, produced that ſudden change in the art of war, or in the weapons, which might have been expected. He attributes this delay in the adoption of fire arms, to the almoſt ſuperſtitious reverence that mankind generally have for old profeſſional cuſtoms. 'This ariſes (ſays our Author, in the character of a moral philoſopher) not only from a ſtrong prepoſſeſſion in favour of opinions, which

they

they [profeſſional men] have been taught all their lives to conſider as uncontrovertible, but becauſe improvements tend to ſhew that the riſing generation is wiſer than their forefathers and ſeniors,—a poſition old men will never willingly allow. This diſlike to innovations is peculiarly found in old ſoldiers, becauſe by adopting new weapons, and conſequently a new exerciſe, the old and expert ſoldiers find themſelves in a worſe ſtate than new recruits, as they have not only a new exerciſe to learn, but alſo the old one to forget: for the truth of this obſervation, I appeal to every military man, who has ſeen any alteration made in the ordinary routine of duty or exerciſe.'

Fire arms of various kinds, which are diſcharged with the hand, are deſcribed. They were firſt introduced into this kingdom in 1470, when Edward IV. landing at Ravenſpurgh, brought with him, among other forces, 300 Flemings, armed, as Leland ſays, with "hange * guns." Our narrow limits will not permet us to tranſcribe the hiſtory of the improvements made in fire arms ſince their firſt introduction, and it will be imperfect if it be abridged.

It was found neceſſary, on many occaſions, to embark a number of ſoldiers on board of our ſhips of war; and mere land-men being at firſt extremely unhealthy, and, until they had been accuſtomed to the ſea, in a great meaſure unſerviceable, it was judged expedient to appoint certain regiments for that ſervice, who were trained to the different modes of ſea fighting, and alſo made uſeful in ſome of thoſe manœuvres of a ſhip, where a great number of hands were required. This corps, from the nature of their duty, were diſtinguiſhed by the appellation of *maritime ſoldiers*, or *marines*. The preciſe time of this inſtitution, like many other points of military hiſtory, is involved in obſcurity. The oldeſt corps of this kind which the Captain has been able to diſcover, was the third regiment of infantry, in the liſt of the army for the year 1684.

The marines proving a very uſeful corps, have been much increaſed ſince their firſt eſtabliſhment. At preſent, they conſiſt of ſeventy companies; and are formed into three diviſions, ſtationed at Plymouth, Portſmouth, and Chatham, where they can eaſily embark on any emergency.

Captain Groſe next deſcribes the invalids, fencibles, and independent companies. Of the London train'd bands he gives an ample account; they originated from the artillery company, and are wholly intended for the defence of the city and its ſuburbs; their numbers at preſent amount to 24,621 men.

The ſergeants at arms were firſt inſtituted by Richard I. in imitation of a corps of the ſame name, formed by Philip Au-

* *Hand guns*, we ſuppoſe.

guſtus,

guſtus, King of France; their duty was to watch round the King's tent, and arreſt traitors and other offenders: their number at preſent is reſtricted to eight.

The yeomen of the guard were raiſed by Henry VII. in 1485; they conſiſted of 50 men, of the beſt quality under gentry, well made, and ſix feet high; their duty was to attend the King and his ſucceſſors for ever. Their numbers have varied in almoſt every ſucceeding reign: at preſent they conſiſt of a Captain, Lieutenant, Enſign, four Exons, a clerk of the cheque, two meſſengers, and an hundred yeomen.

Theſe are the different ſpecies of troops, of which the Britiſh armies have at different times been formed; except the royal regiment of artillery, and corps of engineers.

Mr. Groſe proceeds now to the ſtaff officers of our armies; *i. e.* officers whoſe duty is not confined to any ſingle company, but lies equally with the whole corps, battalion, or regiment. The firſt is the High Conſtable, who was the ſupreme commander of the army next the King: his authority, in ſome caſes, ſeemed to claſh with that of royalty; it was conſequently deemed too great to be entruſted to a ſubject, and was therefore laid aſide by Henry VIII. ſince which time it has only been occaſionally granted to be exerciſed at a coronation, or ſome other great public ſolemnity.

The *Mareſchal*, or *Marſhal*, was the officer next in command to the conſtable. This office, like that of the Conſtable, is as old as the Conqueſt. At preſent, it is a civil and not a military office, the duties of which are ſomewhat ſingular: the Author has tranſcribed from original papers the moſt remarkable parts of the Marſhal's duty; ſome of which, eſpecially thoſe regulations that were made when the office was firſt granted to the Norfolk family, ſtrongly mark the barbarous manners of the time.

Next in order to the Marſhal, was the Maſter of the Ordnance, an office which is no older than the firſt year of Richard II. yet is of vaſt importance. The hiſtorian gives the general outline of the duties and privileges of the ancient Maſters of the Ordnance, and concludes his article on this great office, with a liſt of the Maſters General of the Ordnance, from its firſt inſtitution to the year 1780, reſerving the modern regulations reſpecting it until he treats of artillery.

The ancient officers next deſcribed are the Sergeant Major, the High Harbinger, the Provoſt Marſhal, &c. &c.

It appears uncertain when our armies were firſt divided into regiments, or rather, at what time that *term* was firſt introduced; the ſame difficulty occurs with reſpect to Colonel. Our hiſtorian places the introduction of Colonels about the reign of Henry VIII. After deſcribing the duties of this office, he pro-

ceeds to thoſe of the Lieutenant Colonel, Sergeant Major, Captain, Lieutenant, Enſign, Sergeant, Corporal, or, as our Author more properly writes it, Caporal, Lanceſpeſſata or Lance-Corporal, and Private, Drum Major, Drums and Fifers. Theſe were the officers, commiſſioned and non-commiſſioned, till about the middle of the laſt century, when the Adjutant, or *Aide Major*, was added.

In a ſimilar manner, the Author deſcribes the officers of the cavalry, and then comes to the material article of Pay.

Ancient hiſtorians have not handed down to us any regular liſt of the pay of the different officers and ſoldiers of which our armies have at different times been compoſed: Captain Groſe has therefore, with great labour, collected from old records and official accounts, the pay of the individuals of the army at different periods; and with theſe extracts of accounts, the firſt volume concludes:—the ſecond will form another article.

[*To be concluded in our next.*]

ART. XI. *Winter Evenings:* or Lucubrations on Life and Letters. 12mo. 3 Vols. 9s. Boards. Dilly. 1788.

IT has long been a queſtion with many, whether what is uſually called a *learned education*, were really advantageous to, or deſtructive of, that faculty which we denominate genius, and of which the poſſeſſor has ſo much reaſon to be proud. If, indeed, the ſtudy of Greek and Latin authors can preſent us with no other character than the pedant deſcribed by an eminent writer:—"Juſt broken looſe from his cell; puffed with pride; his head ſo full of words, that no room is left for ideas; his accompliſhments ſo highly prized by himſelf as to be intolerable to others; ignorant of the hiſtory, and untouched with the intereſts of his native country:" if, we ſay, the character here pourtrayed were the only one that the ſchools could furniſh to us, it would, no doubt, be adviſeable to *burn our books*, and leave the faſhioning of the mind to nature;—ſimple, unaſſiſted nature. But if, on the other hand, by a careful examination of the ancient writers, we add to our natural endowments; if the mind is ſo far ſtored with the riches of antiquity, as that we may be enabled to ſcatter them with a free but not too prodigal an hand; and if it be only in an erroneous judgment, and a perverted taſte, that we are to look for the affectation and pedantiſm already noted, all is perfectly right.—The mines of Greece and Rome may aſſuredly be opened and worked with ſucceſs.

We were led into the above reflection by a peruſal of the work before us,—the writer of which appears to be a man of learning, but not a man of taſte. His readers, in general, will probably open the book, as we did, in expectation of finding, as the

the title-page announces, '*Lucubrations on Life and Letters*,' but they will meet with ſo many pages which are taken up with ſubjects relative to ſcholaſtic diſputation; ſo many unintereſting eſſays on verbal criticiſm; ſo much concerning *Prudentius*, *Apollinaris*, *Palengenius*, *Scævola*, *Samarthanus*, &c. &c. that unleſs they be of a kindred ſpirit with the Author, they will be apt to throw aſide the volumes (as the poet ſays) "*in mere deſpair.*"

The unknown writer of this work, though evidently a man of learning and extenſive reading, appears ſometimes in the light of a rigid and uncharitable ſectary; and yet he rails at bigotry and ſuperſtition. The manner in which he ſpeaks of the dignified clergy of the church of England is rude and illiberal. The following extract will ſufficiently evince the truth of this aſſertion; though it may not be conſidered as a happy ſpecimen of that charity or brotherly love, that moderation and candour which are repeatedly and earneſtly recommended to all men, in the courſe of theſe eſſays:

'The dull, dry, torpid, languid, ſoporific ſtyle diſplays itſelf in all its academical grace, in ſermons at Weſtminſter Abbey before the Houſes of Lords and Commons. Theſe are commonly printed, and few things ever came from the preſs more inſipid; mere water-gruel, or rather mere chips in porridge. You may read ſeveral of them, and not find the name of Jeſus Chriſt once inſerted. The name of God is ſparingly admitted. A paſſage from ſcripture might ſpoil a period, or give the diſcourſe a vulgar air. No attempt to ſtrike the imagination or move the paſſions. The firſt aim of the preacher ſeems to be to give no diſguſt to a faſtidious audience; to go through the formality, with all the tranquillity of gentle dulneſs, neither ruffled himſelf, nor rudely daring to diſturb his hearers. He is uſually before his Maker, in a temporal ſenſe, on theſe occaſions, and muſt therefore carry his diſh very upright, and be upon his good behaviour, or he may hinder his preferment and retard his tranſlation. A bold rebuke, a ſpirited remonſtrance againſt faſhionable vice, againſt vain babbling, againſt reviling each other in the ſenate, might fix the preacher in his place for life, as the froſt congeals the ſtream. It is ſafer to talk about good old King Charles, and King David, the Jews and the Samaritans, the Scribes and the Phariſees, the Greeks and the Romans. Dulneſs ſeems to be conſidered as a conſtituent part of dignity; and when a great man is deſired to preach an occaſional ſermon, he aſſumes ſomething of an owl-like heavineſs of manner to preſerve the appearance uniformly majeſtic. If his diſcourſe is not underſtood, ſo much the better; it may then be ſuppoſed to contain any thing, and every thing; and as imagination exceeds reality, the preacher's fame is likely to gain by the artifice.'

Again—

'True religion inſpires a greatneſs of mind as diſtant from abject meanneſs as from empty pride; but how cringing is the demeanour of the preferment-hunter, how ſervile his converſation! He aſſents and diſſents at the nod of his graceleſs patron. Many a footman is a man of ſpirit in compariſon. And are ſuch as theſe the ſervants of

Jeſus Chriſt, commiſſioned to rebuke vice boldly, and to teach others not to be conformed to the world? Themſelves the ſlaves of vanity and faſhion: looking upwards, not to heaven, but to preferment, and downwards with contempt on the inferior clergy, and all the poor? Are theſe the men that are to bear the croſs, and teach us to follow their example? They know this world well indeed, and love it heartily; and if you wiſh to play your cards well, either in the literal, or figurative ſenſe of that phraſe, you cannot find better inſtructors; but for religion, many a plowman is a ſaint in compariſon. Diveſt them of their feather-topt wigs, their gowns and caſſocks, and they are only qualified to make a figure at a watering-place, a dancing and card aſſembly, or in Exchange Alley.

'Nothing ſeems to ſatisfy their rapacity. From vicarages and rectories, they riſe in their aſpirations to prebends, canonries, archdeaconries, deanries, biſhoprics, and archbiſhoprics, and thence to heaven as late as may be; ſuch is the edification after which they pant, like as the hart panteth for the water brooks; as to preaching the Goſpel to the poor, viſiting the ſick, cloathing the naked, feeding the hungry, they have neither time nor inclination for ſuch mean employment. Think ye that they entered the church to ſerve others? They have no ſuch enthuſiaſtic ideas. Themſelves only they wiſh to ſerve, and in this world are contented to fix their reſidence, provided they can but lodge themſelves in a palace. Did they ever rebuke the vice of their patron, either in the pulpit or in converſation? Have theſe men, who think themſelves entitled to the very firſt places of eccleſiaſtical dignity, devoted their youth to ſtudy, and their manhood to uſeful labours in their ſacred profeſſion? Have they been indefatigable preachers, or irrefragable controverſialiſts? By no means. They have ſtudied the graces, and the arts of pleaſing, and the Letters of Lord Cheſterfield have been unto them as a Goſpel. Contrary to the ſcriptural precept, they have men's perſons in admiration becauſe of advantage. They have been neither men of learning themſelves, nor inclined to encourage it in others. When they have been at laſt elevated to the wiſhed-for pinnacle, they have ſtill ſeemed to look down with contempt on the poor and the miſerable, for whoſe ſake Chriſt was born and died. To form connections with titled perſonages, or men in power, is their firſt labour and their laſt.'

After many other uncandid and ungentlemanlike reflections, the eſſay is concluded in the following words:

'I beg leave to add, that there are no perſonal alluſions in this chapter. Nor let any one accuſe me of cenſorioufneſs and illiberal reflection on a profeſſion which I ought to honour.'

True, Sir, it is no doubt a profeſſion which we all *ought* to honour. But thus to bedawb, and then endeavour to cleanſe by *ſuch* apologies, reminds us of a ſcavenger in the ſtreet, who, after beſpattering a lady from his mud-cart, ſet about rubbing her down with his apron, which was entirely plaſtered by the commodity he dealt in. But let us turn to another page:

'Death, judgment, heaven and hell, convey ideas inſufferably unpleaſant to refined and elegant people who loll on the cuſhions of a chapel

a chapel gallery, or ſit at their eaſe by the fire. A polite preacher, who ſhould frequently talk of torments, and a fire of brimſtone, with peculiar earneſtneſs, would be in danger of not letting his pews, and might, in a ſhort time, be under the diſtreſſing dilemma of *ſhutting up ſhop*, or of preaching the Goſpel to the poor. The Devil is under peculiar obligations to the polite preacher, for all mention of him is precluded, at leaſt by name; much more thoſe bold and rude invectives againſt him, which the old divines, who were not men-pleaſers, poured out like a torrent, careleſs of offending either him or his adherents.'

He who laments that the denunciations formerly vociferated by ſome flaming miniſters of the church of England are no longer to be heard from our pulpits, and who acknowleges the excellency of moral rectitude but in proportion to our zealouſneſs and religious *faith*,—would do well to attend to the following argument of Rouſſeau; an argument which, when thoroughly comprehended, might go far toward freeing him from that intolerant and perſecuting ſpirit which, though it cannot here, as in Popiſh countries, exert its influence to the perſonal injury of any one, is yet continually talking of fire and brimſtone, and hurling forth its anathemas againſt the WICKED—that is, againſt ſuch perſons as may happen to differ in opinion from the *inſpired preacher*; who, if you will believe himſelf, is in poſſeſſion of the keys of heaven, and of hell too. But let us ſtate the reaſoning of the Helvetian philoſopher:

" *Quand un homme ne peut croire ce qu'il trouve abſurde, ce n'eſt pas ſa faute, c'eſt celle de ſa raiſon; et comment concevrai-je que Dieu le puniſſe de ne s'être pas fait un entendement contraire a celui qu'il a reçu de lui? Si un Docteur venoit m'ordonner de la part de Dieu de croire que la partie eſt plus grande que le tout, que pourois-je penſer en moi-même ſi non que cet homme vient m'ordonner d'être fou? Sans doute l'orthodoxe, qui ne voit nulle abſurdité dans les miſteres, eſt obligé de les croire; mais je ſoutiens que ſi l'écriture elle-méme nous donnoit de Dieu quelque idée indigne de lui, il faudroit la rejetter en cela, comme vous rejettez en geometrie les demonſtrations qui menoit à des concluſions abſurdes, &c.*"—Let us now return to the Eſſays.

Our Author, who dogmatizes in almoſt every page, thus expreſſes himſelf, when ſpeaking of the principles of modern philoſophers:

' The pride of human reaſon is no where more viſible than in the writings of thoſe who aſſume the name of philoſophers, and men of a liberal way of thinking. They claim the right and the ability of deciding on every ſubject which can fall under the human cognizance. They judge with dogmatiſm; they pronounce with authority. Religion is their favourite topic; and in the exerciſe of their diſputatious talents they ſit in judgment on their Maker and his ordinances. They ſee, indeed, that Chriſtianity is addreſſed to ſomething very different from the reaſoning faculty; but they acknowledge no criterion of truth but reaſon, and think at the ſame time, that none poſſeſs it in a ſtate of ſo much perfection as themſelves.

According to a vulgar phraſe, they ſee farther into a *millſtone than he who picks it.*

'The writings of theſe philoſophers ſeem to conſtitute that which in the Scriptures is ſtyled, vain philoſophy. It is that knowledge which puffeth up, and has no connection with the charity which edifieth. The motives of theſe men appear to have little reſemblance to thoſe of real benignity of diſpoſition, for they evidently originate in the pride of reaſon.'

But why, in the name of common ſenſe, muſt every enthuſiaſt be talking of the *pride of reaſon?* Of what has man to boaſt, more than of his reaſon: and is it then to be ridiculed, and ſet at naught? Is reaſon to be wholly unexerciſed by us in matters of religion, '*becauſe Chriſtianity is addreſſed to ſomething very different from the reaſoning faculty?*' Such fanatical doctrine will never be admitted by us, notwithſtanding the following curious argument in ſupport of it, and the ſtill more curious manner in which the poſition is illuſtrated:

'A rational Chriſtian ſeems at firſt ſight to be a moſt laudable character; but as many of the doctrines of Chriſtianity are above reaſon, he who compels them all to undergo the examination of reaſon, and determines by art and ſophiſtry to explain them according to reaſon, will be found, even when he boaſts of his own reaſon and reaſon in general, to act moſt irrationally. He brings to the juriſdiction of reaſon that which is ſuperior to it; juſt as if a judge were brought to be tried before a juſtice of peace, or a king before a conſtable.'

What admirable *reaſoning* is here, to prove the weakneſs and imbecility of *reaſon* *! Sceptic! haſt thou any longer a loop to hang a doubt on? Seriouſly ſpeaking,—Is he who writes in ſuch a ſtrain as this, to be conſidered as a friend, or as an enemy to real Chriſtianity? We know not how to determine the matter. Is it neceſſary to remind him that a *real philoſopher* is equally the advocate of *religion* and of *truth?*

The Author frequently takes occaſion to declare himſelf '*not* the apologiſt of the Methodiſts'—but, ſurely, this declaration is equivocal; for if he is not a ſupporter of Tabernacle preaching, on account of the illiteracy which ſo generally marks its character, he is clearly the defender of the tenets and principles of that multitudinous ſect. A paſſage or two from his book will evince the truth of this remark:

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* "I have often wondered, that people can with patience endure to hear their teachers and guides talk againſt reaſon; and not only ſo, but they pay them the greater ſubmiſſion and veneration for it. One would think this but an odd way to gain authority over the minds of men; but ſome ſkilful and deſigning men have found by experience, that it is a very good way to recommend them to the ignorant; as nurſes uſe to endear themſelves to children, by perpetual noiſe and nonſenſe." TILLOTSON.

'The

'The zeal with which the methodiſtical teachers diffuſe their doctrines is exemplary. It exhibits every appearance of ſincerity. Early and late, in ſeaſon and out of ſeaſon, they are ready to exert their beſt abilities in prayer and in all acts of charity. They wait not for ſolicitation, but ſeek occaſions of doing the work of that miniſtry which they have voluntarily undertaken. They conſider the acquiſition of a proſelyte, or the converſion of a ſinner, as gain; and are no leſs delighted with it than the merchant with his fair profit, and the uſurer with his exorbitant intereſt. Under the natural influence of an ardor and induſtry ſo ſingularly active, it cannot be wondered that their ſect ſhould flouriſh. The Methodiſts with great propriety, and indeed in imitation of that great Teacher whom both they and we profeſs to follow, addreſs themſelves with at leaſt as much zeal to the poor as to the rich and great. The officiating clergy do indeed viſit the poor when ſent for, and promote alms-giving on the uſual occaſions; but the higher orders ſpend their time for the moſt part among the rich, and in the uſual amuſements of a pleaſurable or faſhionable life. But where do you find the Methodiſt, from choice, early in the morning and at the midnight hour? In the cottage or in the garret of the poor, on his knees and at the bed-ſide of the ſick and afflicted, &c.'——

The foregoing paſſages have brought our Readers acquainted with the religious opinions of the Author: the following will ſhew them, though in a leſs particular manner, the peculiarity of his ſtyle: 'All graphical repreſentations of God * the Father are to be diſapproved; for inſtead of exalting our idea of the Deity, they elevate or lower it.' Can there be a greater proof of the affectation we have hinted at, than that of employing the word *elevate*, in the ſenſe required here?—And this for no other reaſon than becauſe the Latin *elevare* ſignifies to *diminiſh*, to *detract from*, and that the Engliſh expreſſion had ſuch meaning affixed to it in former times?

In a word, the Writer, to ſpeak ſomewhat in his own ſtyle, labours ſo continually to diſplay his *philomathy*, that the expreſſion is equally unpleaſing and faulty even when virtue and morality are his themes †. If affectation like this be once encouraged, it is impoſſible that a language ſhould ever be fixed; nay it will eventually be quite deſtroyed. But let us hear our Author on this very ſubject—"Out of thy own mouth ſhalt thou be judged"—'Though Brown is an excellent writer, yet it muſt be allowed that he is pedantic; and that he preferred polyſyllabic expreſſions derived from the language of ancient Rome, to his vernacular vocabulary, even in inſtances where it was equally elegant and ſignificant. Had he ſought the fountains of anti-

* This *ſentiment* we much approve, though we blame the *expreſſion*.

† For inſtance—'formal and perfunctory'—'Corrugate the noſe'—'Palingeneſia'—'Indifferentiſm'—'Oſcitancy.' 'Lingering languor.' 'Tenderneſs of ſenſibility'—'Prigs in pulpits,' &c. &c.

quity only when thoſe of his own times were dry, he would have deſerved eſteem for enriching the Engliſh language, and he might have been juſtly held up as an example for imitation; but he appears to uſe ſingular and magnificent words from oſtentatious motives; and what, after all, does the uſe of them prove? that he was acquainted with the Latin and Greek languages, and that he was a learned etymologiſt. Senſible readers are not perſuaded of an author's general learning or ſolid wiſdom by the proofs of his language.' Is it not aſtoniſhing, that the writer who can ſpeak thus of the 'pomp of language,' ſhould yet continually violate the ordinary form of expreſſion by the uſe of harſh and pedantic terms? But he is frequently inconſiſtent, as well with reſpect to *manner* as to *matter*. "Know thyſelf" is an admirable precept.

Having thus entered our proteſt againſt any fantaſtic deviation from an eſtabliſhed mode of ſpeech, we muſt, in concluſion, acknowlege, that many of the Eſſays * which compoſe the preſent collection bear evident and inconteſtible marks of an underſtanding well cultivated and improved by an intimate acquaintance with books. It is with much concern, indeed, that we obſerve a writer of ſuch abilities giving way to prejudice and paſſion, on the ſubject of *religious opinion*. A zealot, though he may mean well, is ſeldom (as a *zealot*) an amiable character. Let us therefore bear in mind the words of an eminent philoſopher; and which may juſtly be received as a maxim—"*Jugeons les actions des hommes, et laiſſons Dieu juger de leur foi.*"

* Many of them, indeed, are on ſubjects where *entertainment* is mingled with *inſtruction*; and the *variety* is very conſiderable. Some of the eſſays have agreeably amuſed us, and compenſated, in a great degree, for the faults (in other papers) which we have pointed out.

ART. XII. Warton's *Edition of Milton's Poems*, concluded. See Review for Auguſt, p. 104.

AS Milton's Latin Poems have been, by foreigners as well as his own countrymen, allowed to poſſeſs diſtinguiſhed merit, we cannot but expreſs our ſurpriſe that his former annotators ſhould have treated them with ſo much neglect, and that Mr. Warton ſhould have the honour of being the *firſt* who has preſented to the Public a regular edition of them, enriched with many critical and explanatory notes. For this part of his labour, therefore, the republic of letters will conſider itſelf as under peculiar obligations to him. With the notes, in general, we confeſs ourſelves greatly pleaſed; nor is it our intention, by the few ſtrictures we ſhall make on this part of the volume, to *diſpute* his title to a large tribute of commendation. Mr. Warton

ton will certainly conſider us as no enemies to his fame, notwithſtanding the freedom of our former animadverſions:—the very length to which theſe have been carried being a moſt unequivocal proof of our high eſtimation of the work in general; for we never deſcend to a very minute diſcuſſion, unleſs *plura nitent.*

Milton is the firſt Engliſhman, Leland (according to Mr. W.) only excepted, who, after the reſtoration of letters, wrote Latin verſes with claſſic elegance.

'In the Elegies, Ovid was profeſſedly Milton's model for language and verſification. They are not, however, a perpetual and uniform tiſſue of Ovidian phraſeology. With Ovid in view, he has an original manner and character of his own, which exhibit a remarkable perſpicuity of contexture, a native facility and fluency. Nor does his obſervation of Roman models oppreſs or deſtroy our great poet's inherent powers of invention and ſentiment. I value theſe pieces as much for their fancy and genius, as for their ſtyle and expreſſion.

'That Ovid among the Latin poets was Milton's favourite, appears not only from his elegiac but his hexametric poetry. The verſification of our author's hexameters has yet a different ſtructure from that of the Metamorphoſes: Milton's is more clear, intelligible, and flowing; leſs deſultory, leſs familiar, and leſs embarraſſed with a frequent recurrence of periods. Ovid is at once rapid and abrupt. He wants dignity: he has too much converſation in his manner of telling a ſtory. Prolixity of paragraph, and length of ſentence, are peculiar to Milton. This is ſeen, not only in ſome of his exordial invocations in the PARADISE LOST, and in many of the religious addreſſes of a like caſt in the proſe works, but in his long verſe. It is to be wiſhed that in his Latin compoſitions of all ſorts, he had been more attentive to the ſimplicity of Lucretius, Virgil, and Tibullus.'

But, notwithſtanding this laſt remark, Mr. Warton by no means inclines to the opinion of Dr. Johnſon, who prefers the Latin poetry of May and Cowley to that of our Poet. As to May, the continuator of Lucan, he very juſtly obſerves that he is ſcarcely an author in point; and clearly proves, as to Cowley, that the preference given to him by the critic of Bolt-court, has nothing to juſtify it. "Milton (ſays Dr. J.) is generally content to expreſs the thoughts of the ancients in their language. Cowley, without much loſs of purity or elegance, accommodates the diction of Rome to his own conceptions.—The advantage ſeems to lie on the ſide of Cowley." 'But what,' ſays our Editor, 'are theſe conceptions? Metaphyſical conceits, all the unnatural extravagancies of his Engliſh poetry; ſuch as will not bear to be cloathed in the Latin language, much leſs are capable of admitting any degree of pure Latinity.' He adduces ſeveral inſtances of this kind from Cowley's *Poemata Latina.* In theſe compoſitions, on which ſuch extravagant praiſe is laviſhed by the critic juſt mentioned, we have the *Pluſquam viſus aquilinus* of

lovers, *Natio verborum, Exuit vitam aeriam, Menti auditur ſymphonia dulcis, Naturæ archiva, Omnes ſymmetria ſenſus congerit, Condit aromatica prohibetque putreſcere laude.* Again, where *aliquid* is perſonified, *Monagramma exordia mundi.* Take alſo the following curious line:

Hauſerunt avide Chocolatam Flora Venuſque.

We find nothing of this ſort in *Milton*'s Latin poems. Theſe 'may be juſtly conſidered as legitimate claſſical compoſitions, and are never diſgraced with ſuch language and ſuch imagery. Cowley's Latinity, dictated by an irregular and unreſtrained imagination, preſents a mode of diction half Latin and half Engliſh. It is not ſo much that Cowley wanted a knowledge of the Latin ſtyle, but that he ſuffered that knowledge to be perverted and corrupted by falſe and extravagant thoughts. Milton was a more perfect ſcholar than Cowley, and his mind was more deeply tinctured with the excellencies of ancient literature. He was a more juſt thinker, and therefore a more juſt writer. In a word, he had more taſte, and more true poetry, and conſequently more propriety. If a fondneſs for the Italian writers has ſometimes infected his Engliſh poetry with falſe ornaments, his Latin verſes, both in diction and ſentiment, at leaſt are free from thoſe depravations.'

Nor do his Latin poems merit attention merely on the ſcore of their purity and elegance *; they are great curioſities, conſidering the age of the author; ſome of them having been written in his firſt year at Cambridge, when he was only ſeventeen. Such correctneſs and ſtrength, ſuch copiouſneſs and command of ancient fable and hiſtory in the performances of ſo young a writer are truly ſurpriſing. *Theſe ſhew him* (as Morhof in his Polyhiſtor obſerves) *to have been a man in his childhood, being vaſtly ſuperior to the ordinary capacities of that age.* Added to this, they contain ſeveral curious circumſtances of Milton's early life, his ſituations, friendſhips, and connections; they make us acquainted with the original turn of his genius, and the courſe of his ſtudies. Several of theſe juvenile poems ſhew the author to have been of an amiable diſpoſition. One informs us, that at nineteen, he complained of *the weakneſs of his eyes*; and another, that in *Quintum Novembris*, written at ſeventeen, is a *proluſion* which *promiſed a future Paradiſe Loſt:* ſee the firſt note to this poem, in Mr. Warton's book, p. 507.—All paſſages relative to Milton's early ſtudies will neceſſarily intereſt the learned reader, and in his examination of ſome of them, he will find himſelf aſſiſted by the hiſtorical and critical comments of Mr. Warton, whoſe intimate acquaintance with the Gothic library has often enabled him to explain what might have puzzled a good claſſical ſcholar. In his notes on that part of the *Epitaphium Damonis*,

* "The Latin pieces (ſays Dr. Johnſon) are luſciouſly elegant." See his Life of Milton.

where

where Milton intimates a deſign of writing an Epic poem on ſome part of the ancient Britiſh hiſtory, he has given us ſome of that *reading which is* now *never read*; but the paſſage required it, nor was the ſhadow of an apology neceſſary for it. If Milton brings into his verſe,

——Pandraſidos regnum vetus Inogeniæ,
Brennumque Arviragumque duces, priſcumque Belinum,
Et tandem Armoricos Britonum ſub lege colonos;
Tum gravidam Arturo, fatali fraude, Iögernen,
Mendaces vultus, aſſumptaque Gorlöis arma,
Merlini dolus——

the reader will eſteem himſelf obliged to Mr. W. for informing him, 'that Brutus (under whom tradition reports the Trojans landed in England) married Inogen, the eldeſt daughter of Pandraſus, a Grecian King; from whoſe bondage Brutus had delivered his countrymen the Trojans. Brennus and Belinus were the ſons of Molutius Dunwallo, by ſome writers called the firſt King of Britain. The two ſons carried their victorious arms into Gaul and Italy. Arviragus, or Arvirage, the ſon of Cunobelin, conquered the Roman General Claudius. He is ſaid to have founded Dover Caſtle. Armorica, or Britany in France, was peopled by the Britons when they fled from the Saxons. Iogerne was the wife of Gorlois, Prince of Cornwall. Merlin transformed Uther Pendragon into Gorlois; by which artifice Uther had acceſs to the bed of Iogerne, and begat King Arthur. This was in Tintagel Caſtle, in Cornwall. See Geffr. Monm. viii. 19. The ſtory is told by Selden on the POLYOLBION, S. i. vol. ii. 674.'

But Mr. W. ſeems to queſtion the propriety of giving this information; for he adds, 'Perhaps it will be ſaid I am retailing much idle hiſtory.' The hiſtory is indeed *idle*, but it is not idle to retail it in this place. If the poet ſtarts his game on fabulous or romantic ground, it is the duty of his commentator to follow him. We lament that Milton never executed the ſcheme he propoſed to himſelf in the above recited lines, confident, with Mr. W. that they contain ſuch idle hiſtory as he would have cloathed in the richeſt dreſs.

Here we entirely agree with him; but in ſome other places we ſee reaſon to adopt different ſentiments. An inſtance or two of this ſort muſt now be noticed.

With the firſt Elegy, written from London to Charles Deodati, is given a long note on a paſſage which has been often commented on, and produced in confirmation of a report reſpecting our poet, viz. that he was *actually whipped*, during his reſidence at the Univerſity. His late biographer ſays, "He was the laſt ſtudent in either Univerſity that ſuffered the public indignity of corporal correction." As it may be ſome gratification to our Readers to know the evidence given in ſupport of this ſtory, and on what ground Milton himſelf is conſidered as confirming it, we ſhall, notwithſtanding we are much ſtraitened for room, lay before them

them the text, together with the commentary on it, and afterward ſubjoin our own ſtrictures.

Me tenet urbs reflua quam Thameſis alluit unda,
Meque nec invitum patria dulcis habet.
Jam nec arundiferum mihi cura reviſere Camum,
Nec dudum vetiti me laris angit amor.
Nuda nec arva placent, umbraſque negantia molles,
Quam male Phœbicolis convenit ille locus!
Nec duri libet uſque minas perferre magiſtri,
Cæteraque ingenio non ſubeunda meo.

Nec dudum vetiti me Laris angit amor.] 'The words *vetiti Laris*, and afterward *exilium*, will not ſuffer us to determine otherwiſe, than that Milton was ſentenced to undergo a temporary removal or ruſtication from Cambridge. I will not ſuppoſe for any immoral irregularity. Dr. Bainbridge, the Maſter, is reported to have been a very active diſciplinarian: and this lover of liberty, we may preſume, was as little diſpoſed to ſubmiſſion and conformity in a college as in a ſtate. When reprimanded and admoniſhed, the pride of his temper, impatient of any ſort of reproof, naturally broke forth into expreſſions of contumely and contempt againſt his governor. Hence he was puniſhed. See the next note. He appears to have lived in friendſhip with the fellows of the college.'

On this note, we have only to obſerve, that whatever may have been the pride of Milton's temper, there is no ground for concluding, from the words noticed by Mr. W. that this led him to any act for which he underwent the puniſhment of ruſtication. Facts induce us to believe the contrary. Milton while at College loſt no term, and the regiſters of Chriſt's College are ſilent with reſpect to any expulſion or ruſtication of John Milton. (See Remarks on Johnſon's Life of Milton.)

Nec duri libet uſque minas perferre magiſtri,
Cæteraque ingenio non ſubeunda meo.] 'Milton is ſaid to have been whipped at Cambridge. See LIFE OF BATHURST, p. 153. This has been reprobated and diſcredited, as a moſt extraordinary and improbable piece of ſeverity. But in thoſe days of ſimplicity and ſubordination, of roughneſs and rigour, this ſort of puniſhment was much more common, and conſequently by no means ſo diſgraceful and unſeemly for a young man at the Univerſity, as it would be thought at preſent. We learn from Wood, that Henry Stubbe, a ſtudent of Chriſt Church, Oxford, afterwards a partiſan of Sir Henry Vane, "ſhewing himſelf too forward, pragmatical, and conceited," was publicly whipped by the Cenſor in the college-hall. ATH. OXON. ii. p. 560. See alſo LIFE OF BATHURST, p. 202. I learn from ſome manuſcript papers of Aubrey the antiquary, who was a ſtudent in Trinity College, Oxford, four years from 1642, that "at Oxford, and, I believe, at Cambridge, the rod was frequently uſed by the tutors and deans: and Dr. Potter, while a tutor of Trinity College, I knew right well, whipt his pupil with his ſword by his ſide, when he came to take his leave of him to go to the Inns of Court." In the Statutes of the ſaid College, given in 1556, the ſcholars of the foundation are ordered to be whipped by the deans, or

or cenſors, even to their twentieth year. In the Univerſity Statutes at Oxford, compiled in 1635, ten years after Milton's admiſſion at Cambridge, corporal puniſhment is to be inflicted on boys under ſixteen. The author of an old pamphlet, *Regicides no Saints or Martyrs*, ſays, that Hugh Peters, while at Trinity College, Cambridge, was publicly and officially whipped in the *Regent Walk*, for his inſolence, p. 81. 8vo.

' The anecdote of Milton's whipping at Cambridge, is told by Aubrey, MS. Mus. Ashm. Oxon. Num. x. P. iii. From which, by the way, Wood's Life of Milton in the Fasti Oxonienses, the firſt and the ground-work of all the Lives of Milton, was compiled. Wood ſays, that he draws his account of Milton "from his own mouth to my friend, who was well acquainted with and had from him, and from his relations after his death, moſt of this account of his life and writings following." Ath. Oxon. i. F. p. 262. This *friend* is Aubrey; whom Wood, in another place, calls credulous, "roving and magotie-headed, and ſometimes little better than craſed." Life of A. Wood, p. 577. edit. Hearne, Th. Caii Vind. &c. vol. ii. This was after a quarrel. I know not that Aubrey is ever fantaſtical, except on the ſubjects of chemiſtry and ghoſts. Nor do I remember that his veracity was ever impeached. I believe he had much leſs credulity than Wood. Aubrey's Monumenta Britannica is a very ſolid and rational work, and its judicious conjectures and obſervations have been approved and adopted by the beſt modern antiquaries. Aubrey's manuſcript Life contains ſome anecdotes of Milton yet unpubliſhed.

' But let us examine if the context will admit ſome other interpretation. *Cæteraque*, the moſt indefinite and comprehenſive of deſcriptions, may be thought to mean literary taſks, called impoſitions, or frequent compulſive attendances on tedious and unimproving exerciſes in a college-hall. But *cætera* follows *minas*, and *perferre* ſeems to imply ſomewhat more than theſe inconveniences, ſomething that was *ſuffered*, and ſeverely felt. It has been ſuggeſted, that his father's economy prevented his conſtant reſidence at Cambridge; and that this made the college *Lar dudum vetitus*, and his abſence from the Univerſity an *exilium*. But it was no unpleaſing or involuntary baniſhment. He hated the place. He was not only offended at the college diſcipline, but had even conceived a diſlike to the face of the country, the fields about Cambridge. He peeviſhly complains, that the fields have no ſoft ſhades to attract the Muſe; and there is ſomething pointed in his exclamation, that Cambridge was a place quite incompatible with the votaries of Phebus. Here a father's prohibition had nothing to do. He reſolves, however, to forget all theſe diſagreeable circumſtances, and to return in due time. The diſmiſſion, if any, was not to be perpetual. In theſe lines, *ingenium* is to be rendered temper, nature, diſpoſition, rather than genius.

' Aubrey ſays, from the information of our author's brother Chriſtopher, that Milton's "firſt tutor there [at Chriſt's College] was Mr. Chapell, from whom receiving ſome unkindneſſe, *(he whipt him)* he was afterwards, though it ſeemed againſt the rules of the college, transferred to the tuition of one Mr. Tovell, who dyed parſon of Lutterworth." MS. Mus. Ashm. ut ſupr. This information,

which ſtands detached from the body of Aubrey's narrative, ſeems to have been communicated to Aubrey, after Wood had ſeen his papers; it therefore does not appear in Wood, who never would otherwiſe have ſuppreſſed an anecdote which contributed in the leaſt degree to expoſe the character of Milton.

'As it is a matter involved in the ſubject of the preſent note, I muſt here correct a miſtake in the BIOGRAPHIA, p. 3106. Where Milton is ſaid to have been entered at Cambridge a SIZAR, which denominates the loweſt rank of academics. But his admiſſion thus ſtands in the Regiſter at Chriſt's College: "Johannes Milton, *filius* Johannis *inſtitutus fuit in literarum elementis ſub magiſtro* Gill *Gymnaſii Paulini præfecto, et admiſſus eſt* Penſionarius Minor. 12°. feb. 1624." But *Penſionarius minor* is a *Penſioner*, or Commoner, in contradiſtinction to a *Fellow Commoner*. And he is ſo entered in the Matriculation Book of the Univerſity.'

Inclined, however, as Mr. Warton ſeems, to the belief of Milton's flagellation, and though the credit of this ſtory is ſupported by Johnſon's new narrative, it appears to us to want ſufficient evidence; the deficiency of which, our Editor's comments on the words *cætera*, *minas*, and *perferre* contribute little to ſupply. Had this *whipping-bout* really happened, it muſt, we preſume, have been known to many, throughout his College at leaſt, and his enemies, induſtrious in collecting every anecdote which might ſerve to diſgrace him in the eye of the Public, would ſoon have obtained the knowledge of this, and have upbraided him with it. From their profound ſilence, therefore, on this head, we are inclined to doubt the fact, for while they charge him with "being vomited out of the Univerſity," they would not have omitted the mention of this indignity, had there been any ground for the accuſation. The ſtory reſts on a ſingle teſtimony, viz. that of *Aubrey*; and there is this preſumption againſt admitting it, that Wood, who compiled his account of Milton from Aubrey's MSS. and who would have rejoiced in a fair opportunity of attacking our poet's character, thought fit to reject this whipping anecdote.—But Mr. Warton conſiders the paſſage we have extracted, as a ſtrong proof of the credibility of Aubrey's teſtimony. This, however, we cannot admit. For does it neceſſarily follow, that *cætera* muſt ſignify *corporal chaſtiſement*, becauſe it follows *minas*, and is connected with the word *perferre*? Might it not ſignify ſomething *more* than threats, and yet ſomething *elſe* than whipping, or even ruſtication? Why muſt *ingenium*, be rendered *temper*, *nature*, *diſpoſition*, rather than *genius*? We rather inclined to believe the contrary, ſince it is highly probable he alludes here to thoſe college exerciſes known by the name of *impoſitions* (oftentimes preſcribed as puniſhments), which were calculated, as the writer we have lately referred to obſerves, rather for the drudgery of an induſtrious plodder, than ſuited to the *genius* of a youth of parts and ſpirit. The lines, too,

which

which follow, deſcriptive of the liberty he enjoyed in his ſtudies during his abſence from college, may tend to confirm this ſuppoſition:

Tempora nam licet hic placidis dare libera Muſis
Et totum rapiunt me mea vita libri.

We give the above not as demonſtration, but probable conjecture, and ſhall leave the reader to credit or reject the ſtory of Milton's flagellation, as he likes beſt.

This refractory republican may have deſerved a little wholeſome chaſtiſement, but there is a ſneer in a ſubſequent note, to which he is by no means entitled. After relating a circumſtance told by Milton himſelf (in the 7th Elegy, written in his 19th year), of his falling in love with an unknown fair, whom he accidentally met in ſome public walks in or near London, and remarking that five of his Italian Sonnets, and his CANZONE, are amatorial, and were probably inſpired by Leonora, a young lady whom he had heard ſing at Rome, and whom he celebrates in three Latin Epigrams;—his commentator adds—*But theſe were among the vanities of his youth.* A ſling, we ſuſpect, at the rigidneſs of Puritanical principles, which, Mr. W. would inſinuate, condemned theſe innocent ſallies of his youthful Muſe. But if Puritaniſm was ſo abſurd as this, our poet never embraced its abſurdity. No man, as his Editor confeſſes, was more deeply impreſſed with the allurements of female beauty, or had ſtronger perceptions of the paſſion of love. If to employ his Muſe in praiſe of the ſex was *vanity*, it was the vanity not merely of his youth, but of his whole life.

Were not the inſtances we have adduced in the foregoing articles, ſufficient to evince the abhorrence which Mr. W. ſeems to have of his author's principles, we could, from this part of the volume, furniſh more. Enough, however, has been ſaid on this head, and we ſoon forget the little diſguſt we now and then feel, in the pleaſure which the learned repaſt he has provided is perpetually adminiſtering.

Though it was not our intention to ſwell this article by the enumeration of little miſtakes, there is one which we cannot prevail on ourſelves to paſs over, unnoticed. Mr. W. obſerves, on the paſſage in the fourth Elegy, beginning, *Flammeus at ſignum*, &c. 'This muſt mean five years;' but on this mode of computation, the following lines in the *Epitaphium Damonis* muſt deſcribe the ſpace of four years:

Et jam bis viridi ſurgebat culmus ariſta,
Et totidem flavas numerabant horrea meſſes.

As, however, two ſprings and two autumns can make but two years; ſo three ſprings, two autumns, and two winters, can include the ſpace of little more than two. Suppoſing Young left England in the ſpring, and Milton addreſſed this Elegy to him

after he had been abſent a little more than two years, or in the courſe of the third ſummer, he might juſtly ſay, that *the fiery fleed Æthon, had thrice ſeen the ſign Aries, and cloathed its back with new gold*; that *twice Chloris had ſpred the earth with flowers, and twice the wintry wind had ſwept them away, ſince he had ſeen him.* To interpret theſe expreſſions as deſcriptive of the ſpace of five years, ſeems a ſtrange mode of calculation. We are perſuaded, that it is an overſight; but for this, and for what other little defects are obſervable, ample atonement is made by the valuable and amuſing information collected in this body of criticiſm.

Of this, the future Biographers of our Poet will, no doubt, avail themſelves; happy in having their labour abridged by Mr. Warton's induſtry. Several of the notes in this part of the work are long and curious; and it would have given us pleaſure to have preſented ſome of them to the readers of our periodical pages; but the length to which we have extended our extracts and remarks forbids their inſertion: eſpecially as we muſt make room, before we conclude our review of this work, for an obſervation on a paſſage which in the former part of this article, we extracted from *Lycidas* *, accompanied with a note on *the great viſion of the guarded mount.* On a careful conſideration of this paſſage, we find it impoſſible to acquieſce in our Editor's new interpretation of the laſt line,

'Look homeward Angel, now, and melt with ruth.'

He ſuppoſes that here is an apoſtrophe to the angel Michael *(the viſion of the guarded mount)*; but admitting this ſuppoſition, we make the nine preceding lines an unfiniſhed ſentence. The addreſs, throughout, is plainly *to Lycidas.* He is the only perſon ſpoken to. The viſion of St. Michael is only mentioned as a circumſtance in the deſcription of a place, not apoſtrophized. The grammatical conſtruction, moreover, obliges us to apply the word, *angel*, to Lycidas; and what the poet means to ſay is evidently this: "O Lycidas! where'er thy bones are hurl'd, where'er the ſeas have carried thee;—whether up to the Hebrides, or down into the Engliſh channel, to the foot of St. Michael's mount; in whatever part of the ocean thy body ſleeps, I beſeech thee, now become an angel, to look toward thy former home, and to pity us, who are ſo deeply involved in grief for the loſs we ſuffer by thy death."

The Editor concludes his annotations on the Latin poems (which are given in Engliſh, for a good reaſon, aſſigned in the Preface) with ſome general ſtrictures on the proſe works of our author, to which is added the Epitaph compoſed for his monument in Weſtminſter Abbey, by Dr. George, Provoſt of

* See Rev. for July laſt, p. 5.

Eton,

Eton, which, for its ſpirited ſimplicity and nervous elegance, deſerves to be univerſally circulated:

' Auguſti regum cineres, ſanctæque favillæ;
Heroum voſque O, vix tanti nominis, umbræ!
Parcite, quod veſtris infenſum regibus olim
Sedibus infertur nomen, liceatque ſupremis
Funeribus finire odium: Mors obruat iras.
Nunc ſub fœderibus coeant felicibus una
Libertas, et jus ſacri inviolabile ſceptri.
Rege ſub Auguſto fas ſit laudare Catonem.'

At the end of the volume, is an account of the ſeveral editions of Milton's Poems.

We muſt now take our leave of Mr. Warton, but not without expreſſing our obligations to him for the work he has already executed, and hoping he will not withdraw his attention from his Author, till SAMSON AGONISTES, PARADISE LOST, and PARADISE REGAINED are embelliſhed by his learned and judicious annotations.

ART. XIII. *The Parian Chronicle*, or the Chronicle of the Arundelian Marbles; with a Diſſertation concerning its Authenticity. 8vo. 5 s. Boards. Walter. 1788.

IN a country, where critical diſquiſitions have been proſecuted with uncommon ardour, and unrivalled acumen, and in which they have been regarded as ſubjects of general attraction, our Readers will not be ſurpriſed at the appearance of the volume now under conſideration.

Literary forgeries have frequently been attended with aſtoniſhing ſucceſs; and during the lapſe of many centuries, ſome of theſe treacherous fráuds have eluded all diſcovery: the ſame age has rarely produced a Lauder and a Douglas.

The motives for practiſing this ſpecies of deception are undoubtedly numerous; and the adoption of phraſeology and the aſſumption of obſolete language, or of any particular dialect, have often given the appearance of antiquity to the productions of modern ſcholars. The views, alſo, which have incited the learned to attempt the detection of theſe fallacies, may be imagined with more eaſe than enumerated.—For the particular circumſtance which gave birth to the preſent publication, we ſhall allow the Author * to produce his own account:

' In a late publication, entitled, An Eſſay on Punctuation, the Author, having occaſion to mention the celebrated Chronicle of the Arundelian Marbles, ſubjoins this note:

" The Parian Chronicle is ſaid to have been engraved 264 years before the Chriſtian æra; but is there no room to queſtion its authenticity?"

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* The Rev. Mr. Robertſon, author of " An Eſſay on Punctuation," &c. See Rev. vol. lxxiii. p. 123.

' This

'This note occaſioned the following letter in the Gentleman's Magazine:

"The author of an Eſſay on Punctuation has thrown out a hint, which has ſurpriſed me not a little, as it will certainly do many others, viz. that there is ſome reaſon to queſtion the authenticity of the Arundel Marbles.

"I do not doubt the judgment of this writer; but I wiſh to be informed by him, or any other competent judge, what foundation there is for this ſurmiſe. A LOVER OF ANTIQUITIES."

'As I am thus deſired to aſſign my REASONS for a queſtion, which I propoſed without any particular inveſtigation, I ſhall freely and ingenuouſly ſubmit them to the conſideration of the learned reader.'

We cannot help obſerving how often great conſequences ſpring from ſlight cauſes. For if this 'Lover of Antiquities' had not luckily expreſſed his wiſhes in print, the Public would in all probability have been deprived of the pleaſure and inſtruction which it now derives from the peruſal of this learned work.

It begins with the Chronicle itſelf, in Greek and Latin, taken from the edition of 1763, by Dr. Chandler. Then follows a literal Engliſh tranſlation, by the Author of the preſent inquiry. The 1ſt chapter gives a ſhort hiſtory of the marble, and the different editions of the inſcriptions. The other ſixteen chapters are employed in explaining the Author's DOUBTS, which as he tells us, p. 52, ariſe from the following conſiderations:

'I. The characters have no certain or unequivocal marks of antiquity.

'II. It is not probable, that the Chronicle was engraved for PRIVATE USE.

'III. It does not appear to have been engraved by PUBLIC AUTHORITY.

'IV. The Greek and Roman writers, for a long time after the date of this work, complain, that they had no chronological account of the affairs of ancient Greece.

'V. This Chronicle is not once mentioned by any writer of antiquity.

'VI. Some of the facts ſeem to have been taken from authors of a later date.

'VII. Parachroniſms appear in ſome of the epochas, which we can ſcarcely ſuppoſe a Greek chronologer, in the cxxix Olympiad, would be liable to commit.

'VIII. The hiſtory of the diſcovery of the marbles is obſcure and unſatisfactory.

'Laſtly, The literary world has been frequently impoſed upon, by ſpurious books and inſcriptions; and therefore we ſhould be extremely cautious, with regard to what we receive under the venerable name of antiquity.'

We ſhall now ſtate, in as narrow a compaſs as poſſible, the reaſons which the Author aſſigns for theſe DOUBTS.

I. The

I. The letters, as Selden informs us, are all EXACTLY repreſented by the common Greek types, except Π and Z, which in the marble are thus engraved Γ Ξ. But theſe forms occur ſo frequently, that a forger could be at no loſs to counterfeit them; and the characters have no appearance of antiquity, except this equivocal one. They neither reſemble the Sigean, the Nemean, nor the Delian inſcriptions, the Sandwich marble, nor the Farneſian pillars. They ſeem moſt to reſemble the alphabet of the Marmor Cyzicenum (Montfaucon Palæogr. p. 144.) The ſmall letters intermixed (ϑ ο ω) have an air of artifice and affectation. It may be ſaid that there are ſeveral archaiſms, as ΕΓ for ΕΚ before Α and Μ, ΕΓ for ΕΝ before Κ, ΕΜ for ΕΝ before Π and Μ. But this inſcription is ſuppoſed to have been engraved in a polite and learned age, when even a ſtone-cutter would ſcarce be permitted to diſgrace a ſuperb monument with ſuch barbariſms. Neither are theſe archaiſms uniformly preſerved. And though they appear on other inſcriptions, this is not material; ſince a forger would, in courſe, adopt them; not to mention that the authenticity of ſuch inſcriptions ought to be proved before an appeal is made to their teſtimony.

To this chapter is annexed a ſpecimen of the letters of the inſcription, copied from Dr. Chandler's edition.

II. It is improbable, that a private citizen of Paros would execute ſo expenſive and cumberſome a work. It would coſt him more than moſt learned Greeks could afford; it might be more commodiouſly and effectually publiſhed by the common mode of writing; it might then have been more eaſily corrected and improved by the author, and the miſtakes of the tranſcriber might be rectified, which could not be done in an inſcription where the letters too, and numerals, would be liable to various accidents; and laſtly, the ancients ſeem to agree that a manuſcript is more likely to be tranſmitted to poſterity than an inſcription on marble or braſs. Our Author then goes on to explode, as ſpurious, the pillars of Seth, &c. and proves, we think with rather a needleſs expence of learning, that the common way of writing in the reign of Ptolemy Philadelphus (the ſuppoſed date of the marble) was NOT ON STONES.

III. This Chronicle was, probably, not engraved by PUBLIC AUTHORITY; 1. Becauſe ſuch inſcriptions begin with theſe forms, "The ſenate and the people," or "it pleaſed the ſenate and the people;" but the Parian Chronicle uſes the firſt perſon ſingular, "I have deſcribed preceding times." 2. The facts and dates do not appear to be extracted from public records, nor to contain a regular ſeries of Kings and Archons, nor are they matters of general importance; but ſuch as, 3. the people of Paros would not order to be engraved, as not being intereſted in them. There were many circumſtances worthy of notice in

that iſland; and among others, Archilochus was a native of it. But the author of the Chronicle mentions no part of the hiſtory of the Parians; nothing of their battles, treaties, ſieges, inſtitutions; of their poets, patriots, or warriors. Mr. Robertſon adds, that the inſcription ſeems as abſurd as a monument in England, containing the antiquities of France or Spain; or in Jamaica, containing the revolutions of England; but that a forger would expect a general ſyſtem of Grecian chronology to be more intereſting to the claſſic, more valuable to the antiquary, and more PROFITABLE to the compiler, than an hiſtory of the iſle of Paros.

IV. The early part of the Grecian hiſtory is involved in confuſion and uncertainty. All the Greek and Roman writers complain of the unſettled ſtate of chronology in the early periods of hiſtory. The accounts given by Herodotus, of the times that preceded the Olympiads, are inaccurate, and often extravagant and incredible. Xenophon frequently differs from him, and Cteſias from both. Hippias, indeed, is ſaid to have publiſhed a liſt of the Olympionicæ; but it ſeems to have been only a bare liſt of names, and Plutarch mentions it as a work of no authority. Eratoſthenes publiſhed a liſt of the Olympionicæ, and a Chronology; but he was only twelve years old when the Parian Chronicle was engraved; nor do his computations agree with the marble. One hundred years after, Apollodorus wrote,

[redacted]

logy could aſcertain ſo many dates in the remote ages of Greece with ſuch preciſion, how happens it that the hiſtorians, both before and after his time, complain of their want of epochas, canons, &c. which would be a flagrant imputation either on their knowlege or integrity? But,

V. Though ſuch WONDERFUL DISCOVERIES in ancient hiſtory are exhibited in this Chronicle, as, if it had been KNOWN at Paros, muſt have made it copied, cited, praiſed, cenſured, or mentioned, by ſucceeding writers, yet neither Strabo, Pauſanias, nor Athenæus,—neither Apollodorus, Diodorus Siculus, Tatian, Clemens Alexandrinus, nor Euſebius, take the leaſt notice of it. After lying neglected for above 1800 years, it is dug up, and brought to Europe in triumph.

If it be objected, that the author of this Chronicle might have been quoted by name, without his work being ſpecified, it ought to be conſidered, that the ancients almoſt always name the works of the authors whom they quote. Mr. R. then compares the computation of the marble with that of the ancients, in two famous epochas, the Trojan war, and the age of Homer. Of the firſt he produces above ten different accounts, of the ſecond above twenty. The Parian Chronicle takes the leſs probable and leſs commonly received opinion. But in all this controverſy, ſo often debated, no reference nor alluſion is made to this inſcription.

It may alſo be objected, that ſeveral works, as Phædrus, Q. Curtius, &c. lay in obſcurity for many centuries. But Phædrus is mentioned by Martial and Avienus; Q. Curtius by authors of the 12th and 13th centuries; and there is a MS. of his hiſtory extant, above 800 years old.

VI. Some paſſages in the Chronicle ſeem to be taken from writers of a later date. The author gives ten inſtances, from which we ſhall ſelect one. In enumerating twelve cities in Ionia, the marble places the names of ſix of them, and if the chaſms are properly ſupplied, of twelve, exactly in the ſame order in which we find them in Ælian's various hiſtory. But this arrangement does not correſpond with the time of their foundation, their ſituation in Ionia, their relative importance, or the order in which they are placed by other hiſtorians. The chance of two authors placing ſix names in the ſame order, is as 1 to 720; of twelve, as 1 to 479,001,600. But Ælian would hardly, in a caſe of no importance, quote the words of an inſcription in the iſland of Paros. Or if he did, why would he ſuppreſs the name of the author whoſe expreſſions he adopted? It is therefore probable that the author of the inſcription tranſcribed the hiſtorian.

VII. Parachroniſms appear in the marble, reſpecting the age of Phidon the Argive, the aſſaſſination of Hipparchus, and the

expulſion of Hippias, the death of Darius, the birth of Euripides, the reign of Gelo in Syracuſe, and the expedition of the younger Cyrus; ſuch parachroniſms as we can ſcarcely ſuppoſe a Greek chronologer, in the 129th Olympiad, liable to commit.

VIII. The place where this monument was found, is not aſcertained. In Sir Thomas Roe's letters to Lord Arundel, no hint of this inſcription occurs. It had been purchaſed before, for the celebrated Peireſc, by his agent; but by ſome artifice of the venders, the agent was thrown into priſon, the marble damaged, and in this ſtate was ſold to Mr. Petty for Lord Arundel. Peireſc affected to be extremely pleaſed when he found that it had fallen into Lord Arundel's poſſeſſion, and was illuſtrated by his friend Mr. Selden. But, from Peireſc's compoſure, may it not be inferred that he ſecretly doubted the authenticity of the inſcription? The ſums paid by Peireſc's agent, and by Mr. Petty, were a ſufficient inducement, to a modern, to exert his talents in ſuch an impoſition.

IX. Our Author almoſt overwhelms us with his learning, in examining the ſubject of ſpurious books. Hermes Triſmegiſtus, Manetho, Horapollo, Orpheus, Muſæus, Dares Phrygius, Dictys Cretenſis, Numa's books, the Epiſtles of Phalaris, Themiſtocles, and others, works falſely aſcribed to Plato and Ariſtotle, to Demetrius Phalereus, Plautus, and Cicero, appear foremoſt in a long liſt, which is cloſed with Pſalmanazar, Lauder, Macpherſon, and Chatterton.

Fictitious INSCRIPTIONS have been given to the world by Cyriacus, Anconitanus, Petrus Apianus, and Bartholomæus Amantius, Alexander Geraldinus, Curtius Inghiramius, Annius Viterbienſis, and Hermio Gaiado. Selden ſeems to doubt the antiquity of the Duilian inſcription; Reineſius accuſes Fulvius Urſinus of publiſhing many counterfeit inſcriptions; Fleetwood complains of ſpurious inſcriptions; Stillingfleet complains of Gruter's collection in this reſpect; and Father Hardouin brings the ſame charge of publiſhing fictitious inſcriptions, in very ſtrong and general terms, againſt many others, but principally againſt Gruter. At the time this inſcription was produced, there were many learned men fully able to compile ſuch a ſyſtem of chronology as that of the Arundelian marbles; many ſyſtems of chronology had then been publiſhed; and the avidity with which antiquities were then collected, at any price, was a ſufficient inducement to any one, whoſe avarice or neceſſity were ſtronger than his honeſty, to engrave this pretended ancient monument.

Sir Iſaac Newton paid NO REGARD to its authority, in his chronology.

From all theſe reaſons, the Author of this diſſertation concludes, that the Parian chronicle is ſpurious, or at leaſt that its authority is APOCRYPHAL.

Such is the ſubſtance of this Diſſertation. We have endeavoured to give the principal arguments, without any abatement of their ſtrength, though we have been compelled to contract them into as few words as poſſible, in order to ſuit the narrow limits of our journal. We ſuppoſe ſome learned advocate of the marbles will produce a formal anſwer. For our part, we ſhall leave the taſk to thoſe who have more leiſure, abilities, and inclination, or who may conceive themſelves more intereſted in the diſcuſſion of this queſtion. In our *concluſion*, we ſhall, with our wonted freedom, but with all the deference due to this Author's candour and learning, point out ſome trifling miſtakes in his Diſſertation, and ſome parts of the argument on which he ſeems to lay too much ſtreſs. We ſhall endeavour to pare away ſome of the excreſcences and ſuperfluities of this controverſy, and, as far as lies in our power, to ſeparate the wheat from the chaff.

[*To be concluded in another Article.*]

ART. XIV. *Sermons on various Subjects.* By the late Rev. Thomas Leland, D. D. In Three Volumes. 8vo. 15s. Boards. Dublin printed; London, Longman. 1788.

FROM a writer of ſuch celebrity as the Tranſlator of Demoſthenes, and the Hiſtorian of Ireland, a valuable ſpecimen of pulpit eloquence may be expected in his poſthumous diſcourſes; and with pleaſure we inform our Readers, that in entertaining ſuch an expectation from the volumes before us, they will not be diſappointed. The character of theſe diſcourſes, given in a brief but well-written account of his life and writings, prefixed to this publication, perfectly expreſſes our own idea of their merit:

'The peculiar character which pervades and colours his diſcourſes, ſeems to be that of a ſtrong earneſtneſs, an intenſe effort to perſuade and to impreſs conviction, ſuitable to a teacher of doctrines, and enforcer of precepts, the awful importance of which is equal to their truth and fitneſs. The reader will not find language or matter choſen to diſplay the writer's taſte and ingenuity: none of that trite or cold ſpeculation, and meagre ſentiment, diſguiſed under an eternal affectation of delicacy of phraſe, or flimſy ornament every where overſpread; which may for a time gain the ſuffrage of the great vulgar and the ſmall, but muſt cauſe every hearer or reader of plain common ſenſe to feel the want of nature and of ſimplicity. Sound ſenſe, clear and ſolid reaſoning, juſt repreſentations of human life, and juſt obſervations on it, Chriſtian argument and enforcement, and pathetic addreſs, in a nervouſneſs of expreſſion, and a ſonorouſneſs and dignity of compoſition, which rather ſeem the reſult of habit, than of caution and curious ſelection;—theſe are what the reader may ex-

pect, and theſe never diſgraced by vulgarity or littleneſs. In ſome inſtances the choice and manner of treating his ſubjects will ſhew with what judgment he adapted his topics and his diction to different auditories; and when we find him addreſſing the plaineſt in a manner perfectly levelled to their apprehenſions, we find his reaſonings dictated or directed by profound and accurate critical and philoſophical knowledge.'

Several of theſe diſcourſes treat on the Evidences of Revealed Religion; a few others, on particular occaſions, were formerly publiſhed; the reſt are on practical topics, of general utility.

ART. XV. *Poetical Tranſlations from various Authors.* By Maſter John Browne of Crewkerne, Somerſet; *a Boy of Twelve Years old!* Publiſhed by the Rev. Robert Aſhe, Curate of Crewkerne, and Maſter of the Free Grammar School, FOR THE BENEFIT OF HIS PUPIL. 4to. 2s. 6d. Nichols, &c.

EITHER the Muſes muſt have fallen in love with boys, or boys in love with the Muſes.—How the buſineſs exactly ſtands between theſe celebrated Parnaſſian ladies and our Britiſh youth, we, who are grown too old to intermeddle in love matters, cannot undertake to determine. Certain, however, it is, that there is *ſomething* between them, for on what other ſuppoſition are we to account for the ſtarting up of ſo many juvenile poets? We have already taken notice of TWO in the courſe

he has introduced theſe poems will ſhew, to the full conviction of every reader.

We here learn that our young poet is the ſon of William Browne, of Whitchurch, in Hampſhire; a man of conſiderable abilities, but in an humble ſituation of life; and who, with the ſmall ſalary of an Exciſeman, united to the ſcanty pittance which he acquires by teaching day-ſcholars to read and write, during the few hours he can gain from his office, has hitherto, with the œconomical prudence of his wife, maintained a family of *eight* children. Our Author is the eldeſt, whom Mr. Aſhe generouſly patroniſes and wiſhes to hold up to the world as a literary phenomenon; perſuaded that theſe ſpecimens of his abilities will induce the Public to eſpouſe his cauſe, and, by their benevolence, enable him to reap the advantages of an univerſity education. It gave us pleaſure to ſee ſo reſpectable a liſt of ſubſcribers, ſome of whom will probably prove laſting friends; and if this youth continues his career of ſcience with the ſame vigour and alacrity with which he is ſaid to have begun it, he will do credit to the friends who have eſpouſed him, and to the Univerſity which ſhall receive him. But we muſt add, abilities which diſcover themſelves as wonderful at a very early age, often diſappoint the expectations of their admirers.

Of the Tranſlations, Mr. Aſhe aſſures us, that moſt of them (in their *preſent* form) were made *in* the ſchool of Crewkerne, as exerciſes *(de more Wiccamico)* on Saturday evenings; for which the author conſtantly received ſome public reward, from the time that he attained to the tenth year of his age. As our Readers may wiſh to have ſome ſpecimens of theſe ſingularly juvenile tranſlations, we ſhall gratify them by extracting the firſt (written at ten years old) from the Greek of the Rev. G. I. Huntingford;

ΕΙΣ ΣΙΓΗΝ.

Ω ΝΥΚΤΙ συζυγιος μελαινη, και ΣΚΟΤΩι,
Ωχρα προτωπῳ, ομμασιν πεπηδοιν,
Προσθεισα χειλη δακτυλον κεκλεισμενα,
ΣΙΓΗ, τις εστι χωρος ω φιλεις μενειν;
Βαθυκολπος εστιν υλη;
Ορος εστι μακρον υψει;
Εν ερημῳ εστιν ευρει;
Μονος ηε πυργος εστι;
Σκοπελοισιν η καθησαι
Παρα θινα της θαλασσης
Υπο νηνεμοι γαληνην;
Η μαλλον πολεεις εν ανεωστοι μνημασι νεκρων
Ψυχων φευ μελεων δεινοισι πλαγεισα σειασμοις;
Μηδεν Αληθειαν, Μηδεν Σοφιανδε τεκεσα
Συν σοι κ' Ειρηνη διον αδοιμι βιον.

'ODE TO SILENCE. *Written at* 10 *Years old.*

'SISTER to Darkneſs, and the gloomy Night,
With viſage pale, and down-caſt, fixed, ſight,
Thy finger to thy cloſed lips apply'd,
Say in what place, O Silence, you reſide?
Far in the wood-imboſom'd deep?
Or on the lofty mountain's ſteep?
In the dreary deſert wide?
Or by ſome lonely tower's ſide?
Or ſitt'ſt thou on the rocky ſhore
While Zephyrs calm the billows' roar?
Or doſt thou midſt the tombs now wand'ring tread,
Struck with the groans proceeding from the dead *?
Parent of Truth and Wiſdom, by thy aid,
And thine, O Peace, a life divine I lead.'

To this we ſhall add the following part of the 4th Ode of Horace, B. 1.

Solvitur acris hyems gratâ vice veris et Favoni;
Trahuntque ſiccas machinæ carinas.
Ac neque jam ſtabulis gaudet pecus, aut arator igni,
Nec prata canis albicant pruinis.
Jam Cytherea choros ducit Venus, imminente Lunâ,
Junctæque Nymphis Gratiæ decentes
Alterno terram quatiunt pede; dum graves Cyclopum
Vulcanus ardens urit officinas.
Nunc decet aut viridi nitidum caput impedire myrto

We have obſerved, in ſeveral places, a freedom of tranſlation, and an expanſion of thought, rarely to be met with in ſo young a writer; and which we ſhould have aſcribed to Mr. Aſhe's *touching up* the MSS. had he not aſſured us (and we do not queſtion his veracity) that they are the genuine productions of Maſter John Browne, *a youth but 12 years old!!!*

ART. XVI. *An Eſſay on the Depravity of the Nation,* with a View to the Promotion of Sunday Schools, &c. of which a more extended Plan is propoſed. By the Rev. Joſeph Berington. 8vo. 1s. Robinſons. 1788.

THIS writer, after ſtating, with much good ſenſe and energy, the natural progreſs of national depravity, and delineating, perhaps with too *ſombre* a pencil, the preſent manners, expreſſes his warm approbation of the inſtitution of Sunday ſchools, as the moſt probable means of drying up the ſources of that torrent, which ſeems ready to overwhelm the nation.

'The expectation (ſays our Author) is not too ſanguine. For if children be taken early to the ſchools, where it cannot be but good impreſſions muſt be made, they will grow up with the happy bias. The ſubordination in which their exerciſes muſt be performed, will habituate them to diſcipline. The Sunday they will learn to keep holy. If their parents, fortunately, ſhould be induced to co-operate, then may themſelves be in part reformed, and in their houſes, during the week, will be ſtrengthened, by good example and advice, the ſcheme of inſtruction which began in the ſchools. Perverſe and obſtinate, ſhould they continue to neglect their children, ſtill ſomething will have been learned, which may ſerve to reſiſt the influence of bad example. In our days ſhould the good be but partial, we know that the next generation will experience more happy effects, in a ſucceſſion of parents, on whoſe minds had been ſown the ſeeds of early virtue. This alone will more than compenſate every exertion.

'Already theſe ſchools are become very general, and great good has been experienced from them. This is a full anſwer to all objections. It has been objected, that learning in the lower ranks of life is ſeldom of any uſe, and is ſometimes hurtful.—Is religious inſtruction then of no avail? Or can inſtruction be effectually conveyed, where the ordinary talent of being able to read, has not been firſt acquired? More than this is not neceſſary.—It has been objected, that all ſocieties of Chriſtians are careful to inſtil into their children the elements at leaſt of religion, and that it is the duty of their reſpective miniſters to attend to it. This being done, Sunday ſchools are unneceſſary.—The exiſtence of the evil we complain of ſhews too evidently with what incaution the objection has been made. Blame I mean not to caſt on any order of men, becauſe it is my wiſh to conciliate, and not to irritate the minds of any. The evil exiſts; let us unite to repreſs it, for the cauſe is common.'

Mr. Berington, however, is of opinion, that the preſent method of conducting Sunday ſchools is capable of one material improvement.

improvement. From a conviction that religious animoſity is of all affections the worſt, and has more than once been the occaſion of the greateſt political evils, he propoſes that theſe inſtitutions ſhould be rendered ſubſervient to the deſtruction of this ſpirit, by opening them on a more extended plan, than has hitherto been done, and admitting to them children of all religious profeſſions. 'In this buſineſs let us,' ſays he, 'for once forget that we are Church of England-men, Preſbyterians, Baptiſts, Roman Catholics, or Quakers. This is to aſk much, I know; but let the experiment be tried.—Let elementary books of inſtruction be prepared, which ſhall contain nothing contrary to the peculiar tenets of any Chriſtian ſociety: let theſe be taught in the ſchools; and let children attend their reſpective places of worſhip, agreeable to the mode of faith in which they are bred. The conſequence will be, that from often hearing of God, and of a future ſtate, impreſſions will mechanically be made; and they will operate in due time. They will create a reverence for religion, and for its general dictates; and a foundation for the principle of conſcience will be laid, that will always act as a check upon vice and immorality.

'Now let us ſee, whether we have not gained, with theſe treaſures of moral inſtruction, the other grand point I mentioned, that is, in the minds which this plan has tutored, a privation of all religious animoſity, and a fund of general benevolence and liberality? I am ſure we have. Our elementary books have ever inculcated

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POETRY.

Art. 17. *The Choice.* 4to. 1s. 6d. Creech, Edinburgh; Murray, London. 1788.

HARD indeed would be the fate of this devoted ſervant of the Nine, after having reſiſted, as he feelingly deſcribes, the enticements of ambition and avarice, and fixed his *Choice* on ſacred Poeſy, as

'Joy's ſweet companion and the friend of grief,'

ſhould he fail of obtaining the only meed after which he aſpires. Could a grey-headed band of Critics have any influence in the Court of the Muſes, we ſhould certainly ſolicit for his honourable reception, in return for the pleaſure we have received from the natural ſentiments and the flowing numbers of his poem, and particularly from the following verſes:

'Yes, thine I am, Seraphic Maid,
Immortal Queen of ſacred ſong;
Thy pow'r my thoughts have long obey'd;
To thee alone my vows are paid;
To thee my faireſt hours belong.

Since firſt my careleſs infant eye
Began the forms of good to ſpy;
Since firſt my Soul could beauty ſee,
My conſtant heart was fix'd on thee.

And as more of Life I knew,
Stronger ſtill the Paſſion grew,
All the force of Love to ſhow,
Which for Thee my wiſhes know:
Where ſhall now the feeble Mind
Words of ſtrength and rapture find?

Who thy Beauties ever knew,
Nor to thee Affection bore?
Who thy many charms could view,
And not thoſe Charms adore?

Thine is the eye of daring Roll,
Which ſpace can ne'er confine,
Which glances quick from Pole to Pole,
With phrenzy half divine.

Thine is the Trumpet's lofty ſound,
And thine the dulcet Lyre;
Thine is the Wing that ſpurns the ground,
And thine the Soul of Fire.

Before thoſe ſhades of colour'd Light
Which oft thy glowing Hand beſtows,
Pale are the tints of Nature bright,
With which ſhe decks the vernal Roſe.

The

The Phantoms fair of elegant Deſire,
Each Pleaſure bland, and each enchanting Love,
With Zeal and Ardor, emulous conſpire
Thy Charms to heighten, and thy Form improve.

On thee their choiceſt gifts the Graces ſhow'r,
As round thy ſacred Head they ſportive play;
And o'er thy golden Dreams profuſely pour
The magic Light of Fancy's living Ray.

The various Paſſions too are all thy own,
Each Form of Terror grim and fair Delight;
In theſe thy beſt, thy chiefeſt Art is ſhown,
To paint their Geſtures and their Words aright.

Nor thine alone the mimic Art
Of fabled Joy and fancied Grief;
Thine is the taſk to mend the Heart,
And thine the balm of ſoft Relief.

To ſoothe the ſadneſs of my penſive Mind,
Along thy flow'ry paths how oft I rove,
And leaving life and all its cares behind,
Haunt the ſweet Mazes of thy fairy Grove!

Where Dulneſs ne'er intrudes with raven cry,
Where forms of vulgar Aſpect ne'er appear,
Where all is Beauty to the charmed Eye,
And all is Muſic to the raptur'd Ear.'

The poem conſiſts of three Cantos, chiefly written in blank verſe,

[redacted]

" Has not SHERRY, this morning, expos'd to your view
" All the beauties of *Theſpis* and *Cicero* too?
" To the BISHOPS, he gave an example of Preaching,
" To the COMMONS, a model of future impeaching;
" HISTORIANS, hereafter, ſhall copy his diction,
" And POETS themſelves may learn *Leſſons of Fiction*:
" RHETORICIANS are taught the arrangement of *Flowers*;
" To the *Buſkin* and *Sock* he has given new powers;
" The PAINTERS may learn finer Pictures to draw,
" And the JUDGES new modes of *interpreting Law*.
" From him may the ORATOR learn to prevail,
" By Action and Sound, when his Arguments fail:
" The PHILOSOPHER, too, may learn Nature to ſift;
" The Attorney to cloak a bad cauſe with a ſhift.
" Now ſince ev'ry profeſſion ſome benefit draws,
" I can't think for a moment of *ſtarving the Cauſe*."

Art. 19. *The Socinian Champion*; or Prieſtleyan Divinity: a Poem. By Philochriſtos. 8vo. 1s. 6d. Buckland, &c. 1788.

' The huge Socinian, none beſides,
Who ſtalks along with haughty ſtrides,
And braves a hoſt, we aim to wound,
And lay expiring on the ground:'

So vaunteth our hero! nor, if we may credit his own tale, is his vaunting vain: for, without conjuring up the ghoſts of the Seven Champions of Chriſtendom, by the ſingle proweſs of Y—, a dreadful knight, he leaves the poor Socinian champion weltering in his gore, and after conſigning his ſoul to the abyſs of hell, honours his carcaſe with the following epitaph:

' In philoſophy drown'd,
For error renown'd,
In ſtate moſt profound,
Here deep under ground,
Lies the reaſoning divine, Dr. G.
On trial 'twas found,
His faith was not ſound;
Though with confidence crown'd,
He receiv'd his death's wound,
From Y, who was wiſer than he.'

Our Readers will not wiſh for any farther ſpecimen of the poetry of this piece: of its wit or humour, it is impoſſible we ſhould give any ſpecimen.

Art. 20. *Addreſs to Loch Lomond*, a Poem. 4to. 1s. 6d. Dilly. 1788.

Loch Lomond is a freſh-water lake, of great extent, in Scotland. The general ſcenery round it is thus laconically characteriſed by the Author of this Poem:

' The gleaming lake; the ever changeful ſky;
Old Ocean's waves in view; the proſpect wide,
The ſtream flow winding in the graſſy vale;
The broken cliff abrupt; the waving wood;

The

The barren heath; the lofty mountain wild,
Whence ſoars the eagle on ſtrong pinions borne;
Sub ime the ſoul, and nurſe her dormant powers.
S h, Lomond! thy vicinity can boaſt;
S re thy pleaſing ſcenes; and ſuch thy ſons,
g the firſt in letters as in arms.'

T[illegible] part of this paſſage alludes to Napier, the inventor of [illegible], and Smollet, of whom, after briefly cha-ra[illegible], he ſays,

' [illegible] near thy ſouthern ſhore
[illegible] were ſpent. Along thy banks,
[illegible], unconſcious of their powers,
[illegible] ſported round;'

We have [illegible] following retroſpect to antient times:

' To guard from ev'ry rude intruder's eye
[illegible] wave, thy valiant ſons, inur'd
To all the hardſhips of a ſteril clime,—
Defying death in every frightful form,
In antient times, undaunted met their foes,
And ſtrew who dar'd approach thy ſouthern ſhore.
Nor roman arms, nor Norway's hardy chiefs,
Nor all the power of England could prevail,
By force or fraud, thy heroes to enſlave.'

From theſe ſpecimens, the reader will perceive that this little poem poſſeſſes ſome degree of merit. The deſcriptions, in general, are faithful pictures of nature, the objects which engage the writer's at-

A ſevere critic might perhaps diſcover faults in this poem, which evince that the Author is but a beginner in the art of compoſition; but its beauties ſo far compenſate for its defects, that it would be cruel to dwell on them.

Art. 21. *Elégie composée dans un Cimetière de Campagne*, &c. i. e. Gray's *Elegy in a Country Church-yard*, tranſlated into French, Verſe for Verſe, by Monſ. P. Guedon de Berchere. With a Latin Verſion by a Member of Cambridge Univerſity. 8vo. 1s. Hookham, &c. 1778.

The beauties of Gray's Church-yard Elegy are of ſo exquiſite a nature, that we conceive it to be extremely difficult to tranſlate it happily into *any* language, and next to impoſſible to do it tolerable juſtice in French verſe. We could not therefore take up this pamphlet with any flattering preſentiments. We feared M. Guedon would fail in his attempt; and, in juſtice to our Readers, we muſt add, our examination of his work has confirmed our ſuſpicions. But this failure involves in it little diſgrace, as the obſtacles he had to contend with are inſurmountable. There are ſo many of the leſſer graces, ſuch touches of the great maſter in this Elegy, as cannot be ſuffuſed into a French tranſlation. Mr. Gray, in French poetry, could neither pleaſe an Engliſh reader, nor convey to a foreigner any idea of the beauties of the original. In ſome places, M. Guedon might have made his verſion better than as it now ſtands; but with all his efforts, it muſt have remained, in our opinion, very defective. By the following ſpecimens, the reader will have an opportunity of appreciating for himſelf the merit of the preſent tranſlation, and of ſeeing at the ſame time, how unlike himſelf, the elegantly plaintive Gray appears in a French dreſs.

" The ſwallow twitt'ring from her ſtraw-built ſhed:"
' *Ni Progné racontant les maux de ſa famille.*'

" For who to dumb forgetfulneſs a prey
This pleaſing anxious being e'er reſign'd?"
' *En dépit de nos maux, qui de nous en effet*
Ne trouve du plaiſir à gémir ſur la terre?'

" On ſome fond breaſt the parting ſoul relies:"
' *Notre ame, en s'envolant, compte ſur l'amitié.*'

" Fair Science frown'd not on his humble birth:"
' *Les Arts n'ont point fété ſon obſcure naiſſance.*'

" Heav'n did a recompence as largely ſend:"
' *Le Ciel ne paya point ſes vertus à demi.*'

The above extracts ſhew that the tranſlator has often departed from the ſenſe of the original; and we might have given other inſtances of this kind.

As to the Latin tranſlation, it is abundantly more faithful and elegant; but not without defects.

' *Tinnitusque pigra voce ſoporat oves*'

is an happy verſion of Gray's line,

" And drowſy tinklings lull the diſtant folds;"

but

but

' *Et tenebris mundum dat, tenebraſque mihi,*'

is not a tranſlation of

" And leaves the world to darkneſs and to me."

Art. 22. *Poetical Addreſs to his Majeſty:* occaſioned by the late Royal Viſit to Worceſter, at the Meeting of the three Choirs, Aug. 6th, 1788. Dedicated, with Permiſſion, to the King. By Theophilus Swift, Eſq. 4to. 1s. Bew, &c.

' Dedicated, with permiſſion, to the King.' It is impoſſible to peruſe this poem without admiring the gracious condeſcenſion of his Majeſty.—But good nature is always pleaſed with good *intention*.

Art. 23. *Sop in the Pan for Peter Pindar*, Eſq.; or a late Invitation to Cheltenham: a Burleſque Poem. By Pindaromaſtix. 4to. 1s. 6d. Robinſons. 1788.

The Author propoſes to revive the dormant office of *Court Buffoon*, or King's Jeſter; and to confer it on the Corniſh Bard. With this view, he entertains us with what he, no doubt, eſteems a humorous dialogue between Peter Pindar and the King; and with other *diverting* particulars. But it is an inſuperable misfortune to theſe imitators, that we cannot read their productions without recollecting their original;—and then, as Mrs. Slip-ſlop ſays, " Compariſons are *odorous*."

Art. 24. CERBERUS: or, a Leaſh of Portraits. A Poem. 4to. 1s. Ridgway. 1788.

The retort poetic, but not *courteous*, is here given to Mr. Horne

the gaſhes remain yet unhealed, his wounds ſtill rankling, and, at times, breaking out afreſh, like Uncle Toby's hurt in his groin, ſo that, poor man! he becomes quite offenſive to thoſe who approach too near him!—It is pity that we have no public charitable foundation for patients labouring under maladies and accidents of this peculiar kind.—For ſuch benevolent purpoſe, ſuppoſe a new ward were added to the great hoſpital in Moorfields? It might be productive of much good; but great care ſhould be taken that it be ſufficiently capacious, to prevent its being over-crowded!—Should this hint prove effective, the proprietors of the Reviews, the Magazines, and Critics in general, ought to ſubſcribe liberally: for who are ſo fit to bear the expence of the remedy, as thoſe who have excited the miſchief?—Set the *M. R.* down for *five hundred.*

Art. 27. *Chatſworth*, a Poem. Dedicated, by Permiſſion, to her Grace the Ducheſs of Devonſhire. 4to. 2s. Jeffery and Co. Pallmall.

The Poet deſcribes the beauties of this occaſional retreat of the noble family of Cavendiſh; not forgetting to paſs a juſt encomium on the family itſelf,—ſo highly reſpectable for the great and worthy characters which it has produced. He likewiſe pays due homage at the ſhrine of female beauty and excellence.—The Ducheſs certainly merits all that he has ſaid and ſung in her praiſe. But we were particularly pleaſed with the beautiful little view of Chatſworth, which adorns the title-page. As to the poetry, we confeſs that we have been better entertained by the peruſal of Cotton's *Wonders of the Peak:* rough and rugged as, in general, are the numbers of the Derbyſhire Bard—like moſt of the ſcenes which he has celebrated.

Art. 28. *Milton's Paradiſe Loſt*, illuſtrated with Texts of Scripture. By John Gillies, D. D. one of the Miniſters in Glaſgow. 12mo. 3s. 6d. bound. Rivingtons, &c. 1788.

The author of Paradiſe Loſt,—that "*divine* poem," as Addiſon has ſo juſtly, and by way of excellence, denominated it—is known to have drawn conſiderably from the ſacred writings. To illuſtrate that poem, Dr. Gillies has added many ſcriptural texts to thoſe already adduced by biſhop Newton; and informs us, in his preface, that 'the deſign of the preſent edition is to ſhew *this only*, that Paradiſe Loſt owes its chief excellence to the holy ſcriptures.' The texts are printed in the margin of the work; and there are, no doubt, many to whom the Paradiſe Loſt will be particularly acceptable in ſuch a form.

DRAMATIC.

Art. 29. *Harold*; a Tragedy. By Thomas Boyce, A. M. Rector of Worlingham in Suffolk, and Chaplain to the Earl of Suffolk. 4to. 3s. Becket. 1786.

This tragedy ought, before this time, to have paſſed in review, for it may well ſtand in competition with many, that have made more noiſe in the world. It has lain by us, not neglected, but by ſome accident hitherto omitted. We are told in the preface, that this Drama was finiſhed in its preſent form, when it was firſt known that a tragedy on the ſame ſubject, called *The Battle of Haſtings*, was in

rehearſal at Drury Lane. That circumſtance made the Author's courage fail; he did not dare to come forward in oppoſition to Mr. Cumberland. Yet we remember two tragedies, on the ſtory of Appius and Virginia, acted in the ſame ſeaſon at Covent Garden and Drury Lane, and the theatrical hiſtory informs us that Shakeſpeare's King John and Colly Cibber's, were played on the ſame night againſt each other. We do not diſapprove of that kind of emulation: it awakens criticiſm, and the Public enjoy the pleaſure of compariſon. It is to be regretted that the Manager of Covent Garden theatre did not know of this piece, for we think he might have graſped at it, and *The Battle of Haſtings*, in our opinion, would not have had very great reaſon to triumph. If our memory does not fail us, there was in the laſt-mentioned drama a very unintereſting love plot, in which one of the lovers, whining amid the horrors of war, ſays, *the hours*, which he paſſes with his miſtreſs, *are ſo full of balmy bliſs, that they ought to be wafted back to heaven on downy wings of love.* What that means we do not know, but ſure we are that ſuch *pompous nothings* ought not to have ſuperſeded the tragedy of HAROLD; the ſtyle of which is generally ſimple, yet dignified; manly, with elegance, and nervous, with harmony. The two following lines may ſerve as a ſhort ſpecimen of the Author's manner:

'And as the knee-worn ſtone grew wet with tears,
Still have I dried it with this wretched hair.'

As our limits will not allow us to ſwell this article by quotations, let us obſerve, in brief, that this author has the power of verſification; but for dialogue, he uſes it with a degree of uniformity that becomes monotonous. His fable is pleaſing, but, conſidering the importance of the battle that was to be fought, the incidents do not ſufficiently tend to alarm the mind with terror, and make us, even at this hour, tremble for the event. Terror and pity, Doctor Young well ſays, are the two pulſes of tragedy; and we hope Mr. Boyce will remember that maxim, when next he pays his court to the Tragic Muſe.

Art. 30. *Ways and Means*; or a Trip to Dover. A Comedy, in Three Acts, as it is performed at the Theatre Royal, Haymarket. Written by George Colman, Junior. 8vo. 1s. 6d. Robinſons. 1788.

The Author of this piece ſeems more angry with newſpaper critics, than his own ſuperiority ought to have allowed him to be: but we cannot avoid giving him due applauſe for his ſpirit on the occaſion. His Epilogue preſents to our view *his* portrait of the *door* of a newſpaper;—a man who fancies himſelf hired to ſtand at the door of the Temple of Fame, with a gooſe-quill in his hand, and there to cry "Walk in," or "Go about your buſineſs," to whom he pleaſes. Mr. Colman, junior, perhaps, knew the deſigns of the tribe that write paragraphs, before his play was acted: if ſo, he judged well in beginning the attack. He has, in this publication, brought up the rear with equal ſpirit. He ſays, and with good reaſon, 'The calumny heaped on individuals, in daily prints, generally conveyed with art ſufficient to elude the letter of the law, is notorious, and calls aloud for reform. The liberty of the preſs is prophaned by the licen-

licentiouſneſs of newſpapers. It becomes a ſanctuary for the worſt of all aſſaſſins, the aſſaſſins of private character; the manglers of reputation, and the dark murderers of the peace of families.' He, who talks in this ſtyle, ſerves the beſt intereſts of ſociety. What he ſays of himſelf is modeſt, and perhaps too much ſo: he treats his play with indifference; content with declaring, '*that laugh and whim were his objects, and the mirth and good humour of his audience, whatever malice and miſrepreſentation may affirm to the contrary, have convinced him that his deſign is accompliſhed.*' We are willing to believe this; for his piece is one of the few modern productions that divert in the cloſet. The plot is ſimple, but clear, lively, and free from violations of probability. The humours of an inn at Dover are given in lively yet natural colours: it is the painting of the Flemiſh ſchool, without the exceſs of caricature. Sir David Dunder is well imagined, and as well executed. The ſcene that opens the ſecond Act, between *Roundſee* the attorney, and *Quirk* his clerk, is, to uſe Dryden's phraſe, the theft of a poet from human life. Add to all this, the Author ſeems to poſſeſs a very happy turn for dialogue; no quaint ſentences in the ſtyle of Romance; no feeble attempts to glitter, and be better than natural. Each perſon has his own peculiar language, ſuited to his habits of thinking.—In a word, this play abounds with wit, ſometimes genuine, and always diverting. It ſeems to grow out of the occaſion, yet has the effect of ſurpriſe.

Whenever this young gentleman feels the ambition to riſe above himſelf, *and to fix ſerious attention by his ſtory*, we have no doubt that the Public will find in him the talents of a good comic writer.

Art. 31. *The Priſoner at Large:* a Comedy, in Two Acts. As performed at the Theatre Royal in the Haymarket, with univerſal Applauſe. Written by John O'Keeffe. 8vo. 1s. Robinſons. 1788.

This piece ought not to have aſſumed the title of Comedy. It is a Farce, in the trueſt ſenſe of the word; a mere tiſſue of improbabilities, or rather impoſſibilities. It places the ſcene in the weſt of Ireland, but exhibits no Iriſh manners, and no courſe of action that ever did, or could happen in any part of the world. We have often ſaid, and we repeat it, that Comedy is an imitation of human life. The Author who gives any thing elſe, may divert the upper gallery with inexplicable noiſe, with buſtle, buſineſs, and turns and counterturns of adventure; but he departs from his art, and is no poet. The fable before us is not worth the pains of analyſing it. It aims at perplexity, and ſucceeds; but it has neither moral, nor truth of repreſentation; and what is worſe for the writer, it is altogether unintereſting. It is dedicated to Mr. Edwin, to whoſe comic abilities, the Author ſays, he is much indebted. We believe this to be true, and in his line we think that Actor admirable; but we are ſorry to ſee the Drama ſo reduced, as to be under the neceſſity of paying court to a performer, whoſe excellence ſeems to conſiſt in a very extraordinary knack of giving to nonſenſe a whimſical air of common ſenſe. Mr. Edwin, when dealing in abſurdity, ſeems gravely in earneſt, and who can refrain from laughing? The late Mr. Garrick had an expreſſion that may ſerve to convey our meaning: he would have called an Actor of that claſs, the horſe-raddiſh round the diſh, not the roaſt-beef in

the middle. On the whole, we wonder that Mr. O'Keeffe did not interlard his dialogue with ſongs. Edwin would have been more popular, and the piece, not aſpiring to be Comedy, would have eſcaped criticiſm.

Art. 32. *The Travellers.* A Comedy, in Three Acts. As read with Applauſe at the Engliſh Readings. By Lieutenant Harriſon, Marines. 8vo. 1s. 6d. Robinſons. 1788.

The ſchemes of ſharpers, and fortune-hunters, againſt young ladies of property, will always, we ſuppoſe, have their place in the tranſactions of life, and will, for that reaſon, continue to be repreſented on the ſtage. The ſubject, however, ſeems too much hackneyed of late; we ſee it in the comedy of *Ways and Means*, and many others. The play before us, we are told, was not intended for the public eye, and yet the Public has ſeen many of perhaps leſs merit. The rigour of criticiſm is deprecated in the preface, but even that rigour, which we are not inclined to exert, muſt allow that there are, in this piece, ſome happy touches of wit and humour: but our limits will not allow us to give a ſpecimen of the Author's manner. The character of Foſſil, the antiquarian, is highly but coarſely coloured, and the objects of ridicule are, ſome of them, tolerably well ſelected. The rigour of criticiſm may add, as a hint to Mr. Harriſon, and not with ſpleen, that Sir Dogberry Diddle, the Iriſh traveller, has little of his own country manners, and has imported as little from foreign parts. He talks the language of an Iriſh chairman. The only novelty in the character, is his cowardice,—and that diſguſts by its improbability. Quick and Sharply, the two ſur-

reaſon to complain. Throughout the whole of his production there is too great an affectation of appearing witty. He delivers, or at leaſt attempts to deliver, almoſt every ſentence with a point: and almoſt every character is diſmiſſed with a joke. This, by being too frequently indulged, degenerates into pertneſs and inſipidity. Levity is only warrantable where the object is trifling and inſignificant. In ſuch a caſe, nothing can be happier than to employ it; but in any other, it will indubitably awaken diſguſt. But we will allow this writer to ſpeak for himſelf on the ſubject of *ridicule*.

'RIDICULE

'Is in France a ſerious matter, in England a man may thrive under it; but to want *eſprit* to retort, is there to be contemptible. In the common routine of converſation you would in vain oppoſe the authority of Locke or Newton to—*a good thing*—have the ſmile on your ſide, and you have every thing. What abilities will not ridicule depreciate *? It ſnatches the truncheon from the hand of the General, diſrobes the ſubtle advocate, and renders the lover deſpiſed: it is in vain to ſhelter yourſelf under a dignified reſerve; not to reſiſt is to confeſs the triumph of your adverſary. One circumſtance alone blunts the edge of their wit. In a country where ſwords are in common uſe, a pointed antitheſis might be parried in tierce, and a *bit palpable* in wit—*tell* out feebly againſt a *ſegeon* through the lungs!'

The Author has here confounded the *pleaſant* with the *ridiculous*; but there is a material difference in their characters.

It muſt, in concluſion, be remarked of the preſent volumes, that they contain, amid a multiplicity of erroneous opinions, ariſing from inconſideration and haſte,—ſome juſt and pertinent obſervations on men and things.

EAST INDIES.

Art. 34. *An Abſtract of the Orders and Regulations* of the Court of Directors of the Eaſt India Company, and of other Documents relating to the Pains and Penalties the Commanders and Officers of Ships in the Company's Service are liable to, for Breach of Orders, illicit Trade, &c. &c. &c. By Charles Cartwright, Deputy Accomptant to the Eaſt India Company. 8vo. 5 s. bound. Woodmaſon. 1788.

The Directors of the Eaſt India Company muſt, on the preſent occaſion, become Reviewers. In Mr. Cartwright's dedication to them, are the following words—'You have been pleaſed to report ſo favourably of the following ſheets, as to ſtate "that they are very meritorious, and may be highly uſeful to the perſons for whoſe information they are compiled."—A ſufficient recommendation of the work. This publicatien will, indeed, be very uſeful to all young adven-

* A vulgar error. Real abilities can never be depreciated by the power of ridicule. "It is urged (ſays the judicious author of the Elements of Criticiſm) that the graveſt and moſt ſerious matters may be ſet in a ridiculous light. Hardly ſo; for where an object is neither riſible nor improper, it lies not open in any quarter to an attack from ridicule."

turers in this commercial line, as it gives the full particulars of the allowances of *private trade*, outward and homeward, with the Company's duties and charges; and the mode by which the tonnage of the articles uſually brought from *India* and *China* is calculated. In the *Appendix* we have likewiſe a variety of the moſt material articles of neceſſary information; ſuch as the King's duties, and the drawbacks, &c. &c.

HISTORY.

Art. 35. *Elements of Univerſal Hiſtory, for Youth*:—alſo a Chronological Table of the learned and ingenious Men, Events, Inventions, Diſcoveries, &c. from the Creation to the Year 1786. By J. A. L. Montriou. 12mo. 2s. 6d. Marſh. 1788.

Mr. Montriou himſelf ſpeaks ſo handſomely of his work, that he leaves but little room for the applauſes of others. Beſide the minute detail which is preſented in the title-page, and which it was not neceſſary for us to inſert, he farther expreſſes, in the preface, a flattering expectation that 'from the extenſiveneſs of the plan, facility, correctneſs and utility of the preſent performance, it may ſtimulate youth to the love of hiſtory, promote its ſtudy, facilitate its attainment, and diffuſe a more univerſal knowledge of mankind, ſo as to enlarge the mind, deſtroy narrow prejudices, and create a liberal indulgence and tolerance for the faults and errors of other nations.' We cannot ſay that the book has captivated us in ſo great a degree as it has the Author; however, ſince almoſt every work of this kind may have its uſe, we think this publication may prove beneficial to thoſe who need or wiſh for this ſort of information.

and then wiſely concludes his demonſtration, after the manner of Euclid, with "therefore the Univerſe is God." Q. E. D.—Not that there can be the ſmalleſt objection to the ſevereſt method; only there is then rather room for complaint, when it is made the vehicle of artful ſophiſtry and fallacious reaſoning.'

Following the *preface*, we meet with this *advertiſement:* 'Mr. Locke has obſerved, that "Slavery is ſo vile and miſerable an eſtate of man, and ſo oppoſite to the generous temper and courage of our nation, that it is hardly to be conceived that an Engliſhman, much leſs a Gentleman, ſhould plead for it;"—I hope I may add, much leſs a Clergyman of the Church of England. Many readers, living at a diſtance from Liverpool, may be led to imagine from the title of the Scriptural Reſearches, that the author of them is a clergyman of the Church of England. In juſtice therefore to the reſpectable body of our clergy, and in honour of my countrymen, I muſt obſerve, that the Rev. R. Harris is a native of Spain, and of the order of Jeſuits:—the laſt information is perhaps unneceſſary to thoſe who are at all converſant in their writings.'

We have tranſcribed the above advertiſement, not with any deſire to convey to our Readers any reflection on the character of Mr. Harris, but merely as an anſwer to an inquiry that we have often known ſtarted in converſation, reſpecting the religious profeſſion of the Author of *Scriptural Reſearches* in defence of Slavery.—Mr. Dannet indeed, ſeems to conſider the taſk in which Mr. H. has been engaged, as an *unnatural* employment. 'Fie, Mr. H.' ſays he, in a note, p. 91. 'your unnatural love of ſlavery, contracted perhaps during your education in a country, and in a religious community, whoſe principles have been, at all times, at enmity with the liberties of mankind, is frequently too powerful for your love of truth!' Perhaps there may be ſomething in this ſuggeſtion; and if ſo, it may imply a very fair apology for the Rev. Vindicator of the Slave Trade:

If hood-wink'd Churchmen *go aſtray,*
The Church is *more in fault than they.*

Art. 38. *The mutual Obligations to the Exerciſe of the benevolent Affections, as they reſpect the Conduct of all the Human Race to each other,* proved, and applied to the State of the SUFFERING AFRICANS. By Philadelphos. 8vo. 1s. Gardner. 1788.

From the appearance of a text of Scripture at the head of this diſcourſe, as well as from the ſtrain of piety and pathos which runs through the diſcourſe itſelf, we conclude that this production was originally compoſed for, and perhaps delivered from, the Pulpit. The Author urges, with becoming earneſtneſs, the uſual arguments that have lately been brought forward, for the abolition of our Weſt Indian ſlave trade; and he enforces them by ſome additional pleas, founded in philanthropy, generoſity, and Chriſtian benevolence. He dedicates his work to 'the Society inſtituted for the purpoſe of aboliſhing Negroe Slavery;' and he informs his readers, that 'the profits, if any, ariſing from the ſale of this pamphlet, will be appropriated to the *diſpoſition* of that Society, and thoſe purpoſes for which it was inſtituted.'

LAW.

Art. 39. *An Account of the Trial of William Brodie, and James Smith*, before the High Court of Juſticiary on the 27th and 28th of Auguſt 1788, for breaking into and robbing the General Exciſe Office of Scotland. Illuſtrated with Notes, and Anecdotes, &c. &c. By a Juryman. 4to. 3 s. 6 d. Printed at *Edinburgh* for Creech; and ſold in *London* by Cadell.

The particulars of this important trial ſeem to be, here, faithfully and ſatisfactorily *reported*; and the value of the whole is enhanced by the Editor's *Notes*, &c. This is, indeed, a curious publication; and it will very much aſſiſt the Engliſh reader in forming a competent idea of the modes of proceeding in the Courts of Criminal Law in Scotland.

Art. 40. *The Trial of William Brodie*, &c. before the High Court of Juſticiary, &c. Containing the Evidence at large, and the Opinions of the Judges: with the whole Proceedings. By Æneas Moriſon, Writer, &c. 8vo. 3 s. ſewed. Elliot and Co.

In this edition of the trial of Brodie and Smith, the proceedings are ſtated more in the manner of our Engliſh printed trials, *i. e.* rather in the *colloquial* than in the *narrative* form.—It will not be expected that we ſhould minutely deſcend to a compariſon of Mr. Creech's quarto with Mr. Moriſon's octavo. We have peruſed them both; they have mutually ſerved the purpoſe of elucidation; and we think the Public obliged to both the editors, for the pains they have taken to record, with accuracy, the occurrences of ſo extraordinary a tranſaction.

Æther and phlogiſton, united in different proportions, and under different circumſtances, form *Light*, *Fire*, and the *Electric* fluid. Æther combined with the acid principle forms *pure Air*: but it will not unite with earth, unleſs the earth be previouſly combined with an acid or phlogiſton.—Phlogiſton unites intimately with earth, 'forming *Metals*, &c.'*; but to the acid principle it has no affinity, except through the mediation of æther or earth. The acid principle and earth ſtrongly attract, and unite with, each other.—He does not enter into a full explanation and account of the principles above mentioned: reſerving a complete inveſtigation of his hypotheſis to another opportunity, the particular object of his preſent enquiry being Animal Heat.

Dr. Peart's philoſophy of Animal Heat, however, is ſo inveloped in his new ſyſtem of chemiſtry, that it is difficult to be underſtood ſo perfectly as to be able to give an account of it, before we have ſeen the 'full explanation' of his theory. We muſt therefore reſerve our account of the preſent doctrine to a future opportunity.

Art. 42. *A Syſtem of Anatomy and Phyſiology*; from the lateſt and beſt Authors. Arranged, as nearly as the Nature of the Work would admit, in the Order of the Lectures delivered by the Profeſſor of Anatomy in the Univerſity of Edinburgh. Second Edition. 8vo. 3 Vols. With Copperplates 18s. Boards. Elliot, Edinburgh; Robinſons, London. 1787.

The firſt edition of this compilation, in two volumes, was noticed and deſcribed in our Rev. vol. lxxvi. p. 159. The additional third volume contains part of the Splanchnology of the contents of the pelvis—The whole of Angiology, with the lymphatic ſyſtem—The Neurology from the elder Profeſſor Monro—And his comparative anatomy, as improved by the preſent Profeſſor.

*** This edition is *adverti/ed* with the name of the Editor, viz. "Andrew Fyfe, Aſſiſtant to Dr. Monro, Profeſſor of Anatomy and Medicine in the Univerſity of Edinburgh."

Art. 43. *Thoughts on the Cancer of the Breaſt.* By George Bell, Surgeon, at Redditch. 8vo. 1s. Johnſon. 1788.

After ſome ſhort obſervations on cancers, Mr. Bell recommends bathing or frequently waſhing the cancer with warm water, as a palliative. For the more convenient application of the warm bath to the breaſt, for a length of time, Mr. Bell deſcribes a well-contrived apparatus of his own invention; of which an engraving is alſo given.

With reſpect to the advantage which the patient may receive from the bath, we have no proof, except the Author's aſſertion; it ſeems probable, however, that the warm water, waſhing off the corroding ichor, and at the ſame time acting as an emollient, may mitigate, in a conſiderable degree, the exquiſite pain uſually ſuffered by cancerous patients.

It ſeems that the benevolent Author has not publiſhed this pamphlet with a view of acquiring practice, or indeed of increaſing what

* We lament the want of a dictionary to explain the preciſe and full meaning of *&c.*

he

he already has; his ſole motive being to make the public acquainted with his method of treating a diſeaſe, which, with the ordinary mode of practice, is almoſt inſufferable to the diſtreſſed patient.

We farther underſtand, that being anxious to improve the practical part, in his treatment of this diſeaſe, Mr. Bell has lately applied to the ulcers, in the intervals of bathing, a ſoft ſubſtance made of the raw leaves of lettuce or hemlock. Sometimes the firſt, and ſometimes the other, is uſed: both are found to be very uſeful, and more agreeable to the patient than poultices made of the powder of flax ſeed.

In a word, the importance of the ſubject, and the probability of the efficacy of the methods here recommended, will fully juſtify us in adviſing our Readers to give this pamphlet an attentive peruſal.

MISCELLANEOUS.

Art. 44. *A Letter to the Right Hon. Lord Rodney, K. B.* on the St. Euſtatius Prize-money. By a Navy Officer. 8vo. 1 s. 6d. No Bookſeller's Name. 1788.

We have, at various times, heard much concerning the ſubject of this letter; and grievous have been the complaints of the captors of St. Euſtatius, when that iſland fell into the hands of the Engliſh, during the late war. They have never, it ſeems, received any part of the prize-money to which they were entitled on that occaſion: and it is to be feared they never will recover what appears to be ſo honeſtly due to them: notwithſtanding our Author's "Plan for a ſpeedy and final diviſion, &c."—The account here given of this dark and intricate buſineſs, is, indeed, ſufficient to rouſe the reſentment of every honeſt and generous-minded reader; for it is, impoſſible not to feel for our brave and injured countrymen, who appear to have been cruelly as well as baſely treated, by the agents, &c. whom they entruſted with their valuable intereſts and property: 'a property committed,' ſays this ſenſible and animated author, 'in friendly confidence to their honour, faithfully to care for, till we are at leiſure to demand an account of it.'—He adds, 'can any doom be too rigid for thoſe men who would dare to *defraud us*, in ſuch a ſacred depoſit? But if it is proved, my Lord, when the whole *arcana* of our agents' management ſhall be fully inveſtigated and expoſed, that they have not only been guilty of ſelling off our property at St. Euſtatius," for *one-tenth part* of its value," to their own creatures, and to the French flags of truce, &c. but that they have ever ſince been pilfering and plotting, ſcheming and cancelling, ſubtracting, deſtroying, dividing, and doing a thouſand ſordid ſelfiſh tricks with the ſaid property; is there a penal law, in all the inquiſitorial codes of popery, too cruel for them?'——If the wickedneſs and knavery here charged on the agents, ſecretaries, &c. concerned in this very queſtionable buſineſs, can be fairly proved againſt them, there is, certainly, no penalty too heavy for them, that any court of juſtice hath power to inflict.—Why do not the captors of St. Euſtatius *unite*, and *vigorouſly* proſecute their claims? The writer of this Letter appears to be a proper perſon for them to aſſociate with, on this important occaſion; and he makes a tender of his ſervices, accompanied

panied by a hint, that perſons of greater conſequence will be ready to lend their aſſiſtance.

Art. 45. *The Abbey of Kilkhampton.* An improved Edition. 8vo. 2s. 6d. Kearſley. 1788.

In our Review for November 1780, p. 392, we mentioned the firſt edition of this new ſpecies of ſatire, which, ſince that time, hath, if we are rightly informed, gone through eight impreſſions; an undoubted proof of the general approbation of the public. It is, however, that kind of approbation which ſatirical writings, and anecdotes, of every ſort, are ſure to receive, and ever have received.

We can now only repeat what we ſaid before, in regard to the nature and plan of this work, that it glances with the utmoſt freedom, at the characters and conduct of our great or eminent people, male and female; and that the ſtrictures and alluſions are thrown into the form of monumental inſcriptions, ready made againſt death's arrival, and conceived (for the moſt part) in the ſpirit and ſtyle of the celebrated epitaph on Colonel Chartres. Some of the likeneſſes are well hit off, by this diſtributor of praiſe and infamy: many of whoſe drawings are caricatures; though ſome of the pictures are exhibited in a favourable light, in juſtice to characters of indiſputable worth.

In our Review for March 1781, p. 232, we noticed the *Second Part* of theſe pre-ſuppoſed, or predictive *Monumental Records*; but we are informed, in the preface to this new edition, that the whole is here given to the Public, with additions, *in continuation.*

Art. 46. *The Shipwreck of the Antelope Eaſt India Packet,* H. Wilſon, Eſq. Commander, on the Pelew Iſlands, &c. in Auguſt 1783. Containing the ſubſequent Adventures of the Crew, with a ſingular Race of People hitherto unknown to Europeans. With intereſting Particulars of Lee Boo, ſecond Son of the Pelew King, to the Time of his Death. By one of the unfortunate Officers. 8vo. 3s. Randall. 1788.

This publication, which made its appearance ſince Mr. Keate's Hiſtory of the Pelew Iſlands, does not ſeem to us to contain a ſingle fact which is not to be met with in that book: the facts follow one another exactly in the ſame order as in the genuine work, and often in the ſame words; yet the Compiler entertains ſo high an opinion of his own dexterity, and ſo mean a one of the diſcernment of every other perſon, as to offer the following paragraph by way of excuſe for with-holding his account till this time.

'Should it be aſked, why this narrative was ſo long with-held, I have to anſwer, that it was not my original intention ever to make it public. The great entertainment which my friends uſed to derive from my converſation on the ſubject of the wreck, and the uncommon circumſtances which enſued, firſt inſpired me with an idea of putting it into regular form; and as I was unaccuſtomed to ſuch a taſk, the difficulties I met with, and other concerns in which I was unavoidably engaged, prolonged its completion to this diſtant period.'

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We have heard of a bird, a native of the fen-countries, called, by the country people, a dotterel: when this bird thinks itſelf in danger, it thruſts its head among the ſedges, ſagely concluding that as this part is hid, its tail is in no danger of being ſeen.

Art. 47. *The Works of Samuel Johnſon, LL. D.* Vol. XIV. 8vo. 7s. Boards. Stockdale. 1788.

This volume conſiſts of ſeveral miſcellaneous pieces, viz. various prefaces and dedications; letters originally written for different periodical works; controverſial tracts; the famous Jacobitical pamphlet entitled *Marmor Norfolcienſe*, for which Johnſon would have been taken into cuſtody, had he not abſconded; forty-one letters to different perſons; ſix epitaphs; and a few ſmall poems.—For the two former volumes, publiſhed by Mr. Stockdale, making the XIIth and XIIIth of Johnſon's works in *Octavo*, ſee M. REV. for Sept. 1787, p. 250.

Art. 48. *A Letter to the Rev. Mr. T. Warton*, on his late Edition of Milton's Juvenile Poems. 8vo. 1s. Bathurſt.

This letter, which is evidently the production of a ſcholar, contains many remarks, worthy the attention of the learned and ingenious writer to whom it is addreſſed.—In one or two inſtances, the author of the Letter has, perhaps, been miſtaken; but from the learning and good ſenſe which he diſcovers, Mr. Warton will, probably, be of opinion, that every hint here thrown out, ought to be maturely weighed before he gives to the public a new edition of his notes on Milton's Juvenile Poems.

*** This letter would have appeared much earlier in our Journal, had we not waited for the long-protracted review of Mr. Warton's publication: for which, ſee our Apology, *M. R.* for July 1788, p. 1.

Art. 49. *Animadverſions on the preſent Government of the York Lunatic Aſylum*; in which the Caſe of Pariſh Paupers is diſtinctly conſidered in a Series of Propoſitions. By W. Maſon *, M. A. 8vo. 1s. Printed at York; and ſold in London by Robſon and Co. 1788.

The York Lunatic Aſylum, we underſtand, is an extenſively beneficial inſtitution; by which ſome hundred individuals, ſince it was opened (in 1777) have received relief. The number of inſane patients now reſiding in it is ſo great, and the applications for more are ſo frequent and urgent, as to render an extenſion of the building neceſſary; and an addition containing 24 rooms, is now in actual forwardneſs. This circumſtance alone ſeems ſufficiently to indicate that the charity is conducted in a proper manner, and that the Public has already derived great advantage from the benevolence of thoſe by whom the plan was propoſed, and by whoſe exertions it has been enabled to attain its preſent degree of importance to the community.

Mr. Maſon, however, has, in this publication, ſeverely cenſured moſt of the meaſures that have hitherto been adopted, in the conduct and management of this charity. He intimates that the emolument of the attending phyſician, and of the apothecary, rather than the

* The celebrated poet.

ſpirit

ſpirit of the inſtitution, is conſulted in the regulations by which it is now governed; which opinion, ſanctioned by Mr. M.'s reſpectable name and character, may, no doubt, have a great tendency to prejudice the minds of compaſſionate perſons againſt this Aſylum, and ſuch muſt unavoidably be the effect of the preſent publication, if the Writer's remarks are well-founded.

We further underſtand, that at an early meeting of the governors, and before any patients were admited, it was reſolved that all objects ſhould pay the weekly ſum of eight ſhillings, a ſum ſuppoſed adequate to the expences incurred by board and medicines. This regulation was continued for ſome years, but was at length diſcovered to be diſproportioned to the circumſtances of the perſons relieved. It was then enacted, that the weekly payments of the more affluent ſhould be increaſed, while that of the indigent ſhould be diminiſhed, ſo that the ſurplus of the firſt claſs ſhould be made to compenſate for the deficiency of the ſecond. This, ſurely, was an improvement; and if the perſons ſupplying the deficiencies occaſioned by the poorer individuals, objected not to the innovation, we ſee no cauſe of complaint. The pariſh paupers, for whom Mr. M. is a ſtrenuous advocate, are ſtill relieved in the ſame meaſure as they originally were. To us it appears more conſonant with the idea of charity, though not with Mr. M.'s idea, to afford aſſiſtance to a diſtreſſed individual unable to relieve himſelf, and unpatronized by a pariſh, than to give the ſame degree of aſſiſtance to an object that has *elſewhere* an undeniable claim. In the one caſe, ſupport is given to him who has no other helper, and the charity proves friendly to the friendleſs; and in the other, you only diminiſh, in a degree almoſt imperceptible, the rates of a pariſh.

The Governors, we find, have determined to perſevere in their former meaſures; and this perſeverance, it is natural to conclude, can ariſe only from their experience of the advantages reſulting from the regulation; as ſo reſpectable and numerous a body cannot be ſuppoſed to be influenced by ſiniſter motives*.

To the attack which Mr. M. has made on the character and views of the attending phyſician, that gentleman will naturally oppoſe the acknowlegements made by the Governors, for his diſintereſted conduct, in their laſt reſolution, the Archbiſhop of York being then in the chair, viz. 'Reſolved, That the thanks of this court be given to Dr. Hunter, the Phyſician, for his great attention to all the intereſts of this inſtitution, eſpecially for his aſſiduous care and ſucceſsful treatment of the patients, and particularly at this time, for the diſintereſtedneſs of his whole conduct, from the firſt eſtabliſhment of the Aſylum to the preſent day †.'

Art. 50. *A Letter from a Subſcriber to the York Lunatic Aſylum*, to the Governors of that Charity. 8vo. 1 s. Printed at York; and ſold in London by White and Son. 1788.

This Letter is occaſioned by the preceding publication. The Au-

* In the liſt of the Governors of this Aſylum, we diſcover the highly reſpectable names of the Archbiſhop of York, Lord Fitzwilliam, Lord Fauconberg, Lord John Cavendiſh, the Dean of York, &c. &c.

† See 'Letter from a Subſcriber,' &c. p. 20.

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thor ſets out with giving an account of the preſent ſtate of the Aſylum: he then compares it with ſimilar inſtitutions in England and Ireland; and concludes with pointing out the different regulations that have been enacted ſince its eſtabliſhment. He alſo rectifies, with temper and good-breeding, the errors into which (as he contends) Mr. Maſon has (involuntarily, we apprehend) been betrayed.

Art. 51. *Eſſays, Hiſtorical and Moral.* By G. Gregory, F. A. S. The ſecond Edition, with conſiderable Additions and Alterations. 8vo. 6s. Boards. Johnſon. 1788.

In this Edition, theſe ingenious Eſſays are improved by a new arrangement, and by two new eſſays; the *firſt* of which contains a conciſe view of the hiſtory of the earlieſt ages; wherein the Author follows Mr. Bryant's ſyſtem of mythology: the *ſecond* is a brief review of the arguments commonly urged to ſhew the *good policy* of the ſlave trade; in which the Writer diſcovers an extenſive acquaintance with his ſubject, and advances many facts and conſiderations worthy of attention, in the preſent ſtate of that important inquiry.

THEOLOGY.

Art. 52. *A plain Account of the Ordinance of Baptiſm*; in which all the Texts in the New Teſtament, relating to it, are produced, and the whole Doctrine concerning it drawn from them alone. In a Courſe of Letters to the Right Rev. Dr. Benjamin Hoadley, late Lord Biſhop of Wincheſter, Author of "A plain Account of the Lord's Supper." By William Foot. The third Edition, with the Author's laſt Corrections and Improvements; by Joſhua Toulmin, A. M. 12mo. 1s. 6d. Johnſon. 1787.

The work here republiſhed was firſt printed anonymouſly in the year 1758*, and then met with general approbation as a ſenſible and candid performance. Biſhop Watſon gives it a place in his catalogue of books proper to form the library of a clergyman. It ſtates, with great perſpicuity, the arguments *againſt* pædo-baptiſm.

Art. 53. *A Letter from a Lady to her Daughter*, on the Manner of paſſing Sunday rationally and agreeably. 12mo. 6d. Marſhall. 1788.

A late popular piece, on "the Manners of the Great," has given riſe to this ſmall publication. It contains ſome uſeful hints; but in ſtrength of thought, depth of reflection, and elegance of language, falls far ſhort of its model. The ſubject is worthy of an abler pen.

Art. 54. *The Beauty of a Believer's Baptiſm*; being an Attempt to explain its Meaning, as the beſt Evidence of its Propriety, and cleareſt Argument in its Defence. By Joſeph Jenkins, A. M. 12mo. 2d. Sold at No. 48, Jewin-ſtreet. 1788.

A recapitulation of thoughts and obſervations which have been frequently laid before the Public. To thoſe who approve of immerſion and adult baptiſm, this little tract may prove very acceptable.

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* Vide Letters on Baptiſm, Rev. Vols xiv. and xix.

Art.

Art. 55. *Thoughts on Subſcriptions to Religious Teſts*, particularly that required, by the Univerſity of Cambridge, of Candidates for the Degree of Bachelor of Arts. In a Letter to the Rev. H. W. Coulthurſt, B. D. Fellow of Sidney College, and Member of the *Caput Senatus*. By William Frend, M. A. Fellow of Jeſus College, Cambridge. 8vo. 1s. St. Ives, printed; and ſold by Johnſon in London. 1788.

This Letter, written by a gentleman who has lately, from conſcientious motives, reſigned his office as a miniſter in the Church of England, is prefaced with the following declaration:

'Whereas I, WILLIAM FREND, did at ſeveral times, within the years 1780 and 1784, ſubſcribe to the Articles and Doctrines of the Church of England, as by law eſtabliſhed, being now convinced, by an attentive ſtudy of the holy Scriptures, that many things, contained in the ſaid Articles, have no foundation whatever in the holy Scriptures, I do hereby declare my diſbelief of many of the ſaid Articles and Doctrines, particularly of the ſecond, the fifth, and the eighth Articles of that Summary of faith, commonly called the Thirty-nine Articles: and whereas from November 1780, till June 1787, I did officiate as a Miniſter of the Church of England, I do moreover declare, that there are many parts of its Liturgy, to which I have inſuperable objections, particularly to the Prayers addreſſed to Jeſus Chriſt, and to the Trinity; and as univerſal benevolence ſeems to me to be the ſtriking character of the religion of Jeſus Chriſt, I cannot conclude this Declaration, without expreſſing my abhorrence of a tenet inculcated in one part of the ſaid ſervice, by which every perſon differing in opinion, as to ſome obſcure points of an obſcure Creed, is doomed to everlaſting perdition.'

The integrity diſcovered by the above declaration, ought to be admitted as a full apology for the warmth with which the letter is written. It contains ſeveral weighty arguments for the abolition of ſubſcription in the Univerſities, among which it is not one of the leaſt, that a conſiderable part of the body, both of preceptors and ſtudents, are diſſatisfied with this encumbrance. How much is it to be lamented, that any reſtrictions upon free inquiry ſhould in this enlightened age be ſuffered to remain in Societies, whoſe profeſſed object is, to propagate ſound learning and uſeful knowlege!

Art. 56. *Thoughts on Satisfaction; and Free Grace aſſerted.* 12mo. 2d. Printed at Exeter. 1788.

Art. 57. *The Harmony of Satisfaction and Free Grace in the Salvation of Sinners:* in a Letter to John Pinſent, Sen. of Moretonhampſtead; occaſioned by a little Piece, entitled, *Thoughts on Satisfaction; and Free Grace aſſerted.* 12mo. 6d. Printed at Exeter by Brice.

Art. 58. *The Goſpel Doctrine of Free Grace maintained:* with ſome Strictures on the Rev. S. Rowles's Letter to Mr. John Pinſent. By J. Iſaac. 12mo. 6d. Printed at Exeter; ſold by Johnſon, in London.

Theſe three pamphlets are a conteſt between plain good ſenſe and vulgar myſticiſm, in which the intelligent reader will have the pleaſure of ſeeing the former triumphant.

Art.

Art. 59. *The Royal Edict given at Verſailles* in November 1787, for granting Toleration, throughout his Moſt Chriſtian Majeſty's Dominions, to Diſſenters from the Eſtabliſhed Church. Regiſtered in Parliament, January 29, 1788. 8vo. 6d. Robinſons.

Of this publication, it is ſufficient to ſay, that it is a correct tranſlation of an Edict which cannot but prove intereſting to every friend of liberty.

SINGLE SERMONS.

I. *The Deſign of the Goſpel Hiſtory conſidered and improved.* Preached at the Chapel in Eſſex Street, Strand, London, May 11th, and at Chowbent, in Lancaſhire, on May 25th, 1788. By Joſhua Toulmin, A. M. 8vo. 6d. Johnſon.

After offering a brief comment on the text, John xx. 31. Mr. Toulmin deduces from it the following obſervations;—that Chriſtianity does not require faith without evidence; that the Chriſtian creed is couched in few words, and comprehended in one ſhort article, viz. believing *that Jeſus is the Chriſt the Son of God*;—that in the firſt planting of the Goſpel, believing in *five points*, or *thirty-nine articles*, was not conſidered as eſſential to a man's being a Chriſtian;—that the hiſtory of the Goſpels is excellent and valuable;—and that the hope it ſets before us is noble and ſublime.

Each of theſe particulars is illuſtrated with much good ſenſe; and we do not doubt that every rational Chriſtian will peruſe Mr. Toulmin's diſcourſe with entire approbation.

II. Written by the late Samuel Johnſon, LL. D. for the Funeral of his Wife. Publiſhed by the Rev. Samuel Hayes, A. M. Uſher of

THE MONTHLY REVIEW,

For NOVEMBER, 1788.

ART. I. *Memoirs of the American Academy of Arts and Sciences*; to the End of the Year 1783. Vol. I. 4to. 1l. 1s. Boards. Printed at Boſton, 1785; and ſold by Dilly in London.

THE utility of *Literary* and *Scientific Societies* is ſufficiently apparent from the rapid advancement of philoſophy, and the great improvement of the arts, ſince the period of *their* eſtabliſhment. The advantages accruing from them, to thoſe ſtates in which they have been founded, have excited other nations to follow the laudable example. The preſent volume is a proof, that even a country haraſſed with war is anxious to diſtinguiſh itſelf as the protectreſs of ſcience and promotreſs of literature; for in the midſt of its conteſts every part of philoſophy ſeems to have been cultivated. The commonwealth of the States of New England was no ſooner ſettled, than it eſtabliſhed, by an act of the legiſlature, *A Society for the Cultivation and Promotion of Arts and Sciences.* The end and deſign of this inſtitution are fully declared in the act for its incorporation, viz.

'To promote and encourage the knowledge of the antiquities of America, and of the natural hiſtory of the country: to determine the uſes to which the various natural productions of the country may be applied: to promote and encourage medical diſcoveries, mathematical diſquiſitions, philoſophical enquiries and experiments; aſtronomical, meteorological, and geographical obſervations; and improvements in agriculture, arts, manufactures, and commerce: and, in fine, to cultivate every art and ſcience which may tend to advance the intereſt, honour, dignity, and happineſs, of a free, independent, and virtuous people.'

Here is an extenſive field, which the ſons of literature in America are called on to cultivate and improve: its ſoil is rich, its qualities are various; and it will doubtleſs be productive of the moſt valuable fruits. Induſtry will here find abundant employment; and genius, in its utmoſt expanſion, has ample room for exerciſing all its faculties. How far the one has been exerciſed, or the other employed, may appear from the following account of the volume.

The papers are claſſed under three diſtinct heads; viz. 1ſt, Aſtronomical and Mathematical; 2d, Phyſical; and 3d, Medical papers. A preliminary diſcourſe on the nature of the Inſtitution, delivered by James Bowdoin, Eſq. when he was inducted into the office of Preſident of the Society, is prefixed; in which he ſhews the general good that may reſult to the ſtate by a proper cultivation of various kinds of knowlege, ſpeculative or practical.

Part I. ASTRONOMICAL *and* MATHEMATICAL PAPERS.

A Method of finding the Altitude and Longitude of the Nonageſimal Degree of the Ecliptic. With an Appendix, containing Calculations from correſponding Obſervations, for determining the Difference of Meridians between Harvard Hall, in the Univerſity of Cambridge, in the Commonwealth of Maſſachuſets, and the Royal Obſervatories at Greenwich and Paris. By the Rev. Joſeph Willard.

No part of this memoir furniſhes any thing which we can, with propriety, extract for the uſe of our Readers. The Appendix is a moſt laborious work, and fully evinces that the American aſtronomer is induſtrious in his obſervations, and ingenious in applying them to uſeful purpoſes. The longitude of Cambridge in Maſſachuſets is, from theſe obſervations, determined to be $4^h\ 44'\ 31''$ weſt of Greenwich.

On the Latitude of the Univerſity of Cambridge. By Samuel Wil-

A new and concise Method of computing Interest at 6 per Cent. per ann. By Philomath.

Several Ways of determining what Sum is to be insured on an Adventure, that the whole Interest may be covered. By Mercator.

These two memoirs are useful. The contrivances are such as naturally must suggest themselves to any person conversant with arithmetical operations.

Part II. Physical Papers.

Observations upon an Hypothesis for solving the Phænomena of Light: with incidental Observations tending to shew the Heterogeneousness of Light, and of the Electric Fluid, by their Intermixture, or Union, with each other. By James Bowdoin, Esq. President of the Academy.

Observations on Light, and the Waste of Matter in the Sun and Fixed Stars, occasioned by the constant Efflux of Light from them, &c. By the same.

Observations tending to prove by Phænomena, and Scripture, the Existence of an Orb which surrounds the whole visible material System. By the same.

These three memoirs are intimately connected with each other. They are the consequence of some objections to the Newtonian doctrine of light, which Dr. Franklin offered in his *Letters on Philosophical Subjects*. Dr. F.'s objections were merely conjectural, and his proposing them in the form of queries is a sufficient proof that they could not then be supported by the evidence of experiment or phenomena; nor does he attempt to demonstrate the truth of his doctrine.

He supposes universal space to be filled with a subtle elastic fluid, which when at rest, is not visible, but whose vibrations affect that fine sense in the eye, as those of the air do the grosser organs of the ear: in the case of sound, we do not suppose that any sonorous particles are thrown off, from a bell for instance, and fly in straight lines to the ear; why then must we believe that luminous particles leave the sun, and proceed to the eye?

Such is the summary of Dr. Franklin's hypothesis, which Mr. Bowdoin refutes with ability, and in a most satisfactory manner. In the course of his argument, he considers the light of the electrical spark, and compares it with that of common fire, shewing in what respects these two lights differ from, and agree with, each other: hence he concludes the heterogeneousness of light and electricity, and their mixture with each other.

The second memoir is a refutation of another objection to the Newtonian doctrine of light; viz. that the sun must waste, by the discharge of the immense quantity of light which it is continually throwing off with a swiftness so very great as that which Newton attributes to its particles. This objection has been frequently

quently made, and frequently removed, by ſeveral able philoſophers. Among the chief defenders of the theory, the preſent Biſhop of St. David's claims a diſtinguiſhed rank. He gave an elaborate refutation of this objection in the Philoſ. Tranſact. vol. lx.* Mr. Bowdoin follows nearly the ſame track with the learned Prelate; but he proceeds much farther, and has advanced ſomewhat too far into the regions of conjecture and fancy. In order to prevent the decay of the ſun, and the conſequent ruin of the ſolar ſyſtem, Mr. Bowdoin ſuggeſts his hypotheſis in the following queries:

'Is it not conceivable, that round the ſolar ſyſtem, and the ſeveral ſyſtems which compoſe the viſible heavens, there might have been formed a hollow ſphere, or orb, made of matter *ſui generis*, or of matter like that of the planets, and ſurrounding the whole, having its inner or concave ſurface at a proper diſtance therefrom; beyond which ſurface light could not paſs, and between which and the particles of light there ſhould be a mutual repulſion? And, might not the ſun, or ſource of light, of each ſyſtem, have been ſo placed, in reſpect of each other, and the concave ſurface of the ſurrounding orb, that there ſhould be, by direct and repeatedly indirect reflections, an interchange of rays between them, in ſuch a manner as that to each there ſhould be reſtored the quantity it had emitted: and thereby the waſte of its matter be prevented: and this, at the ſame time it diſpenſed its light to its particular ſyſtem?'

The third memoir ſhews the evidence of the above ſuppoſition from phenomena and Scripture. The phenomena are, the Milky-way,—luminous appearances in the heavens, and the blue expanſe. The texts from Scripture are, *Amos*, ix. 6. *Gen.* i. 14, 17. *Pſ.* xix. 1. *Job*, xxxvii. 18. *Jer.* li. 15. *Deut.* x. 14. *Neh.* ix. 6. *Pſ.* cxlviii. 3, 4.

An Account of a very uncommon Darkneſs in New England, May 19, 1780. By Samuel Williams, A. M. Profeſſor of Mathematics and Philoſophy in Cambridge.

The phenomenon was briefly as follows: The wind was S. W. The darkneſs came on with the clouds, from that quarter, between 10 and 11 in the morning, and continued to the middle of the next night. It was different in different places; in moſt parts of the country it was ſo great, that people were unable to read common print—to determine the time of day by their clocks and watches—to dine—or to manage their domeſtic buſineſs without candles. The darkneſs was extended all over the States of New England. The birds diſappeared,—the fowls retired to rooſt—the cocks were crowing as at day-break—objects could not be diſtinguiſhed at a diſtance—and every thing bore the appearance and gloom of night.

After giving a general deſcription of this phenomenon, the Profeſſor adds a detail of the heights of the barometer and ther-

* See Monthly Review, vol. xlvi. p. 430.

mometer,

mometer, the direction and force of the wind, and other meteorological circumſtances of which he had either obtained information from philoſophers in different places, or which he had himſelf obſerved at Cambridge.

The cauſe of the darkneſs is attributed to the prodigious fires made in the woods for the purpoſe of clearing the lands in the new ſettlements. This may probably have been the cauſe, yet many of the appearances are not ſatisfactorily explained. It is on the whole a very curious paper.

An Account of the Effects of Lightning on two Houſes in Philadelphia. By the Hon. Arthur Lee, Eſq.

An Account of the Effects of Lightning on a large Rock at Glouceſter. By the Rev. Eli Forbes.

Theſe two memoirs are merely hiſtorical, and contain nothing uncommon.

An Account of a very curious Appearance of the Electrical Fluid, produced by raiſing an Electrical Kite during the Time of a Thunder Shower. By Loammi Baldwin, Eſq.

The appearance here deſcribed was a fiery atmoſphere, which ſurrounded Mr. Baldwin as he held the ſtring of the kite in his hand: he hath not given any reaſons for the phenomenon, confining himſelf for the preſent to a mere recital of the caſe, and leaving the learned to make their own concluſions from it.

Obſervations and Conjectures on the Earthquakes of New England. By Profeſſor Williams.

The learned Profeſſor firſt gives an ample hiſtorical account of all the earthquakes that have been felt in New England, from the firſt arrival of the Engliſh there, on November 11th, 1628, to the preſent time. He then takes a ſummary view of the agreement and diſagreement of the phenomena that have attended the earthquakes, and thence draws concluſions concerning their cauſes.

It appears that *all* the earthquakes have been produced by *ſomething which has moved along under the ſurface of the earth*—they have all been of the ſame kind, conſiſting, not of a ſimple inſtantaneous vibration, like that of an electrical ſhock, but of a gradual heaving or undulation of the earth, which has moved ſlowly along. Mr. Williams ſuppoſes the effect to have been produced by a ſtrong elaſtic vapour. This hypotheſis is confirmed by the due conſideration of all the concomitant circumſtances. Such as the noiſe and roaring—the eruptions and effuſions—the changes made in the ſprings and ſtrata near the ſurface of the earth. The origin and production of this elaſtic vapour is alſo accounted for; and the memoir, which is a very valuable production, concludes with ſome excellent reflections on the preſent ſtate of our globe, which bears ſo many marks of having under-

gone material changes by inteſtine commotions and violent eruptions.

An Account of Weſt River Mountain, and the Appearance of there having been a Volcano in it. By Daniel Jones, Eſq.

This is a good natural hiſtory of the mountain; and the next memoir is a continuation of the ſubject, by Mr. Caleb Alexander.

Obſervations made at Beverly, Lat. 42° 36′ N. Long. 70° 45′ W. *to determine the Variation of the Needle.* By the Rev. Joſeph Willard.

Magnetical Obſervations made at Cambridge. By Mr. Stephen Sewall.

An Hiſtorical Regiſter of the Aurora Borealis, from Aug. 8th, 1781, *to Aug.* 19, 1783. By Caleb Gannet, A. M.

The two next memoirs are *Meteorological Diaries* for part of 1781, and the whole of 1782 and 1783.

Miſcellaneous Obſervations in Natural Hiſtory. By the Hon. Benjamin Lincoln, Eſq.

Accounts of ſeveral ſtrata of earth and ſhells on the banks of York River in Virginia;—of a ſubterraneous paſſage, and the ſudden deſcent of a very large current of water from a mountain, near Carliſle;—of a very large ſpring near Reading in Pennſylvania; and alſo of ſeveral remarkable ſprings in the States of Pennſylvania and Virginia, compoſe this memoir.

An Account of a Foſſil Subſtance, containing Vitriol and Sulphur, found at Lebanon. By the Rev. Jeremy Belknap.

No analyſis of this ſubſtance is given.

An Account of a Yellow and Red Pigment found at Norton, with the Proceſs for preparing the Yellow for Uſe. By Samuel Deane.

This is an earth, probably of iron, which by ſimple waſhing is uſed for a yellow paint, and which, when heated to a red heat, retains, after it is cooled, the red colour communicated by the fire.

An Account of an Oil Stone found at Saliſbury. By the Rev. Samuel Webſter.

Obſervations on the Culture of Smyrna Wheat. By Benjamin Gale.

Account of an Experiment for raiſing Indian Corn in poor Land. By Joſeph Greenleaf, Eſq.

Theſe three memoirs are of a local nature. The next is a mere curioſity, being an account of an apple-tree that brought forth both ſweet and ſour fruit at the ſame time.

On ingrafting Fruit Trees, and on the Growth of Vegetables. By the Hon. Benjamin Lincoln, Eſq.

We have here ſome uſeful hints for ingrafting, and a valuable diſquiſition on vegetation. The botaniſt yet laments that many

of

of the phenomena in the vegetable world are better known than underſtood. We are in want of experiments to determine ſome doubtful points in the theory of vegetation; and though much has been done, much yet remains for the curious inquirer to examine. The deſcent of the ſap is a fact which Mr. Lincoln wiſhes to prove. There is no doubt that plants abſorb, by their leaves, ſomething from the air. To what purpoſe then does the abſorption tend? To what parts of the plant is the abſorbed matter ſent? Why have ſome paraſitical plants no leaves? Theſe, with ſeveral other queſtions, remain yet unanſwered, and, on the preſent received theory of vegetation, ſeem unanſwerable.

An Account of ſome Vegetable Productions growing in America, botanically arranged. By the Rev. Manaſſeh Cutler.

This long memoir may be conſidered as the foundation of a *Flora Americana*. The plants are arranged according to the Linnean ſyſtem, with annexed deſcriptions; with notes and obſervations relative to their times of flowering, places of growth, medical or œconomical uſes, &c.

On the Retreat of Houſe-Swallows in Winter. By Samuel Dexter, Eſq.

Mr. Dexter adduces many facts which prove that the houſe-ſwallows ſink into ponds and rivers in the autumn, and lie there benumbed and motionleſs until the return of ſpring.

An Account of an Air-pump on a new Conſtruction. By the Rev. John Prince.

It is impoſſible to convey an adequate idea of this conſtruction without the aſſiſtance of plates. The contrivance is as follows: The barrel is covered with a plate furniſhed with a valve like Mr. Smeaton's. There is a valve alſo in the piſton; but none at the bottom of the barrel. The ciſtern on which the barrel is fixed, is deep enough to allow the piſton to deſcend into it below the barrel; it is alſo wider than the barrel. When the piſton deſcends into this ciſtern, the air, if it be too rare to open the valve in the piſton, finds a paſſage into the cavity of the barrel; for the piſton is of leſs dimenſions than the ciſtern, and the air will eſcape between them. The p ſton being drawn up, the air will be expelled through the valve on the plate which covers the barrel. Thus it appears that Mr. Prince's air-pump is Mr. Smeaton's without a bottom valve.

A Deſcription of a Pump Engine, or an Apparatus to be added to a common Pump, to anſwer the Purpoſe of a Fire Engine. By Benjamin Dearborn.

A Deſcription of a Fire Engine. By the ſame.

Theſe two engines are the common forcing pump without an air veſſel.

Obſervations on the Art of making Steel. By Daniel Little.

Mr. Little recommends, from experience, dried ſea weed, pulverized, and mixed with half of its quantity of wood aſhes, as an excellent cement for making ſteel. He deſcribes the whole proceſs with preciſion, and gives ample directions for the conſtruction of furnaces, and the method of managing the operation.

Part III. Medical Papers.

An Account of the Horn Diſtemper in Cattle; with Obſervations on that Diſeaſe. By the Hon. Cotton Tufts, M. D.

The diſeaſe here deſcribed affects the internal ſubſtance of the horn [in cows] called the pith. This ſpongy bone is ſometimes partially and ſometimes wholly waſted. The ſymptoms are, a coldneſs in the horn, a dulneſs in the countenance, a ſluggiſhneſs in moving, a heavineſs of the eyes, loſs of appetite, an inclination for lying down, and ſometimes a giddineſs, and frequent toſſing of the head. The cure conſiſts in making an opening into the cavity of the horn, near its root, for the evacuation of the ſanies. To complete the cure, Dr. Tufts has found an injection of rum, honey, and tincture of myrrh and aloes, highly neceſſary.

Caſe of a remarkably large Tumor found in the Cavity of the Abdomen. By Joſhua Fiſher.

Appears to be a ſchirrous uterus.

Remarks on the Effects of ſtagnant Air. By Ebenezer Beardſley, Surgeon.

Stagnant air ſeems to have been the cauſe, if not of producing, yet of exacerbating a dyſentery which broke out in the American army, in the ſpring of 1776.

A remarkable Caſe of a Gun Shot Wound. By Barnabas Binney.

The man who received this wound was ſtationed on the main-top. The ball entered the belly about two inches above the left groin, and within one inch of the anterior edge of the ilium, and paſſed out about two inches on the right of the ſpine between the two inferior true ribs, touching the inferior angle of the right ſcapula. When he was brought to the hoſpital, he had bled much, was weak and cold, had a faultering voice, a cadaverous countenance, a conſtant hiccup, an hæmoptoſis, and the fæces paſſing through the wound in his belly. Mr. Binney, ſuppoſing that, under ſuch deplorable circumſtances, neither nature nor art could afford any permanent relief, gave his patient an opiate in wine, with the intention of ſmoothing the path of death. The violence of the ſymptoms abated: the opiate was continued occaſionally for thirteen days, during which time there was a conſtant diſcharge of the inteſtinal contents through the

the wound: the other ſymptoms were removed. On the fourteenth day, a glyſter was adminiſtered, the greateſt part of which was evacuated through the wound. On the eighteenth, the operation was repeated, when for the firſt time an alvine dejection was procured. From this time the excretions were reſtored, the wounds ſuppurated and healed, and the patient was diſcharged, perfectly cured.

We have given this abſtract of the caſe, becauſe we think it curious, and perhaps the moſt extraordinary cure on record. The colon muſt have been wounded, becauſe the fæces and the glyſter paſſed through the wound: that the diaphragm muſt have been perforated, and the lungs lacerated, is evident from the ſpitting of blood.

Hence it is evident, that a wound in the colon is not always mortal: and that a perforation of the diaphragm is not the abſolute cauſe of death: but, above all, this ſingular caſe plainly proves, that where ſurgeons are not certain of the utility of their operations, they had better, following Mr. Binney's judicious practice, leave a deſperate diſorder in the hands of nature, than, through too great an officiouſneſs, proceed on doubtful and precarious grounds.

A Bill of Mortality for the Town of Salem, for 1782. By Edward Auguſtus Holyoke, M. D.

A Hiſtory of a large Tumor in the Abdomen, containing Hair. By John Warren, Eſq.

As no practical inference can be drawn from this, more curious than inſtructive, caſe, we ſhall paſs it over.

Experiments on the Waters of Boſton. By J. Feron.

Some of the waters in Boſton, and its neighbourhood, are here analyzed.

Obſervations on the Longevity of the Inhabitants of Ipſwich and Hingham. By the Rev. Edward Wiggleſworth.

Theſe obſervations were made with the laudable intention of aſcertaining facts for the foundation of a true theory for calculating the values of life eſtates, or of their reverſions. The climate of different places muſt neceſſarily ſomewhat alter the longevity of men; and it is the duty of public-ſpirited men, in every country, to obtain all the knowlege they poſſibly can on a ſubject which may materially concern its inhabitants, eſpecially ſuch of them as are poſſeſſed of property, and are of conſequence in the ſtate.

We have now gone through the contents of this large volume, —which, though not replete with many new diſcoveries in the arts and ſciences, may, nevertheleſs, be conſidered as a proof, that philoſophical purſuits are carried on with vigour in the American States; and every zealous cultivator of the arts will behold with ſatisfaction the ſucceſsful progreſs of Literary and

Learned Inſtitutions, in whatever part of the globe. For TRUTH and philoſophic LEARNING are ſuperior to all *party*, and even *national*, diſtinctions. THEIR views will ever extend beyond the narrow boundaries of local and ſeparate intereſts, which divide ſociety from ſociety, and one body of men from another. To promote the common good of mankind, and to increaſe the general ſtock of human happineſs, by the diffuſion of uſeful knowlege, benevolence, and wiſdom, is THEIR great object, and leading principle:—Proſperity attend them!

ART. II. *The Life of Captain James Cook.* By Andrew Kippis, D. D. F. R. S. and S. A. 4to. 1l. 1s. Boards. Nicol. 1788.

IN the preface to this publication, Dr. Kippis ſays,

'Although I have often appeared before the Public as a writer, I never did it with ſo much diffidence and anxiety as on the preſent occaſion. This ariſes from the peculiar nature of the work in which I have now engaged. A narrative of the life of Captain Cook muſt principally conſiſt of the voyages and diſcoveries he made, and the difficulties and dangers to which he was expoſed. The private incidents concerning him, though collected with the utmoſt diligence, can never compare, either in number or importance, with his public tranſactions. His public tranſactions are the things that mark the man, that diſplay his mind and his character; and, therefore, they are the grand objects to which the attention of his biographer muſt be directed. However, the right conduct of this buſineſs is a point of no ſmall difficulty and embarraſſment. The queſtion will frequently

and were we, at the ſame time, ever ſo well ſatisfied that he had wandered, and wandered far indeed, from the happy medium which he appears, from this extract, to have been ſo anxious to preſerve; we could not, after tranſcribing it, make uſe of a harſher expreſſion than that we think he has not erred by running into that extreme which he ſuppoſes 'ſhould be moſt avoided,' without proclaiming to the world that we pay no regard to the feelings of an author, or that we are unacquainted with them.

The work conſiſts of 518 pages *, and is divided into ſeven chapters; the firſt contains the hiſtory of Captain Cook's life previouſly to his firſt voyage round the world. Here we learn that his father was probably a native of Northumberland, and in a very humble ſituation in life: that James Cook was born at Marton, a village near Giſborough in the North Riding of Yorkſhire, on the 27th of October 1728; and that his early education extended no farther than reading Engliſh, writing, and a few of the firſt rules in arithmetic: that he was bound apprentice to a haberdaſher, before he was thirteen years of age; but, that buſineſs not ſuiting his inclination, he obtained his diſcharge from his maſter, and bound himſelf to the owners of a ſhip in the coal trade, in which employment he continued till the beginning of the war in 1755. The ſhip to which Cook belonged was then in the Thames, and the preſs was ſo hot that he thought there was little chance of eſcaping it, and therefore determined to enter voluntarily. Accordingly he applied to a rendezvous, the officer of which belonged to the Eagle man of war, ſoon after commanded by Captain (now Sir Hugh) Palliſer, who found Cook on board her before the maſt. His activity, diligence, and abilities as a ſeaman, had already recommended him to the officers, and ſoon attracted the notice of his commander; and in May 1759, he was appointed a Maſter in the Navy, and went out in that ſtation, on board the Mercury, to America. He there joined the fleet which was then going againſt Quebec; and where, through the recommendation of Sir Hugh Palliſer, he was employed in ſome of the moſt difficult, dangerous, and important ſervices. He examined the paſſage, and laid buoys for the ſecurity of the large ſhips in proceeding up the river between the iſland of Orleans, and the North ſhore, directly in the front of the French fortified camp at Montmorency and Beauport; of courſe he was obliged to perform this buſineſs in the night: and, notwithſtanding this, notwithſtanding alſo that he was diſcovered, and purſued ſo cloſely by the

* A good print of Capt. Cook is given, by way of frontiſpiece. It is engraved by Heath, from an original picture, in the poſſeſſion of Sir Joſeph Banks.

enemy,

enemy, that they entered the ſtern, as he leaped from the bow, of his boat, he preſerved his papers, and furniſhed Admiral Saunders with as correct and complete a draught of the channel and ſoundings, as could have been made after our people were in poſſeſſion of Quebec. He alſo piloted the boats to the attack of Montmorency, and conducted the embarkation to the Heights of Abraham. After the place was taken, he ſurveyed that part of the river St. Laurence which is below Quebec, by order of the Admiral; and his chart of that river was, ſoon after, publiſhed, with directions for ſailing up it. Of this chart it is ſufficient to ſay, that, notwithſtanding the Author of it is ſuppoſed to have had ſcarcely ever a pencil in his hand before that time, its accuracy is ſuch that it has never been found neceſſary to publiſh any other. In the latter end of this ſummer, he was appointed Maſter of Lord Colville's ſhip, the Northumberland, which being ſtationed at Halifax during the ſucceeding winter, Mr. Cook availed himſelf of the leiſure it afforded him by his ſtay there, and ſtudied the Elements of Euclid: he alſo made himſelf acquainted with ſome parts of aſtronomy and other branches of ſcience. The Northumberland being ſent in 1762 to aſſiſt in the recapture of Newfoundland, and the fleet remaining there ſome days after the iſland was recovered, the genius of Cook manifeſted itſelf again, in ſurveying the harbour and heights about Placentia; and the diligence and ſkill which he diſplayed in doing it, were ſuch as attracted the notice of Captain (now Admiral) Graves, who was then Governor of Newfoundland. He aſked Cook many queſtions; and was ſo much pleaſed with his anſwers, that, after the peace in 1763, he being continued in the government of Newfoundland, procured an eſtabliſhment for ſurveying the coaſts of that iſland, and took our Navigator out with him for that purpoſe. In the ſummer of that year, he ſurveyed the iſlands of Miquelon and St. Pierre, which had been ceded to the French, before they were ſuffered to take poſſeſſion of them; and he returned to England with Capt. Graves, at the end of the ſeaſon.

In the enſuing year, his old friend, and ſteady patron, Sir Hugh Palliſer, being appointed Governor of Newfoundland, he immediately procured Mr. Cook the appointment of Marine Surveyor on that ſtation; in which he continued till he was called upon by the late Sir Edward Hawke to take the command of the Endeavour, the ſhip which had been choſen for the purpoſe of carrying out the aſtronomers appointed by the Royal Society to obſerve the Tranſit of Venus over the Sun's diſc, in 1769. And on this account, he was made a Lieutenant in the Navy.

It does not appear that Cook was indebted either to friendſhip or intereſt for this promotion, but to his own merit as a ſeaman and an aſtronomer, and perhaps alſo to *chance*, that FRIEND TO MANY!

MANY! In order to make the expence as light as poſſible [for the buſineſs happened at a time when œconomy was much talked of, and when, to crown all, the Preſident of the Royal Society was a Scot, and as frugal a man as ever came out of Scotland], the Royal Society was deſirous of getting a perſon appointed to the command of the ſhip who was qualified to make the obſervation, and willing to accept that command as a ſatisfaction for doing it. In conſequence of theſe views, the Society had caſt their eyes on Alexander Dalrymple, Eſq. a perſon well qualified for the duty, but who had not been brought up in the Royal navy. Fortunately for Cook, there was at that time a *profeſſional man* at the head of the Admiralty; one who poſſeſſed ſo much more of *l'eſprit du corps*, than of ſcience and liberality of ſentiment for thoſe who were out of it, that he declared he would ſuffer his right hand to be cut off before he would ſign a commiſſion which intruſted one of his Majeſty's ſhips to the care of a man, who, as he termed it, had not been regularly bred a ſeaman. Very fortunately alſo for Mr. Cook, he was (we are ſorry to ſay it) at that time perhaps the only man in his profeſſion whoſe abilities rendered him fit for the employment, and whoſe rank was compatible with that which the Admiralty meant to confer; ſo that when they began to look out for the man they wanted, it was ſcarce poſſible to miſs him. Such appears to have been the concatenation of events which gave this great Navigator an opportunity of exhibiting his ſurpriſing talents.

Chap. II. relates the hiſtory of Captain Cook's life during his firſt voyage round the world; and ſeems wholly extracted from Hawkeſworth's account of that voyage: as ſuch, we have few remarks to make on it. We cannot, however, avoid noticing a paſſage toward the end of this chapter, where, after tranſcribing the ſubſtance of what Hawkeſworth has ſaid at p. 797, vol. iii. concerning the want of conveniences for eaſing the labour of the ſlaves at the iſland of St. Helena, and the cruelty of the inhabitants toward them, Dr. Kippis adds, in a note, '*Near the concluſion* of Captain Cook's ſecond voyage, there is the following ſhort note: "In the account given of St. Helena in the narrative of my former voyage I find *ſome* miſtakes. Its inhabitants are far from exerciſing a wanton cruelty over their ſlaves; and they have had wheel carriages and porters knots for many years." [Vol. ii. p. 270.] This note I inſert with pleaſure. Nevertheleſs, I cannot think that the Lieutenant could have given ſo ſtrong a repreſentation of things, if, at the time in which it was written, it had been wholly without foundation.' It is remarkable, that, although this note is ſaid to be *near the concluſion* of Captain Cook's ſecond voyage, and notwithſtanding the volume and page are referred to, as above, no ſuch note is to be found there. A note, the ſame in every reſpect, except that Captain

Cook

Cook ſays *two* miſtakes, inſtead of *ſome*, occurs at p. xxii. of the introduction to that voyage; and the hiſtory of that note we are well acquainted with, having heard the Lieutenant declare, that not a word to the effect of what is related by Hawkeſworth, to the diſadvantage of the people of St. Helena, was contained in any journal of his. And we know that he was much hurt at the paſſage.

Chap. III. gives the hiſtory of Captain Cook's life from the end of his firſt to the commencement of his ſecond voyage round the world; and the 4th chapter contains his life during that voyage: on neither of which have we much to obſerve, as the facts they contain are already before the Public. We cannot help, however, making a remark on one paſſage in the fourth chapter, which ſtands at p. 375, vol. i. of Captain Cook's account of his ſecond voyage, thus: "Oreo's laſt requeſt was for me to return; and when he ſaw he could not obtain that promiſe, he aſked the name of my *Morai* (burying place). As ſtrange a queſtion as this was, I heſitated not a moment to tell him Stepney; the pariſh in which I live when in London: I afterwards found that the ſame queſtion had been put to Mr. Forſter, by a man on ſhore; but he gave a different, and indeed more proper anſwer, by ſaying, no man, who uſed the ſea, could ſay where he ſhould be buried." Captain Cook adds, "It is the cuſtom at theſe iſles for all the great families to have burial

affords us a conſiderable ſhare of original and intereſting information, mixed with much matter which was already before the Public; and the ſixth gives the hiſtory of his life, from the commencement of that voyage, to the time of his death. Inaſmuch as it relates the unfortunate end of this celebrated Navigator, this chapter is the moſt intereſting in the whole book; but as the principal parts of it have been given to our readers in the account of Mr. Samwell's narrative *, we ſhall haſten to the ſeventh and laſt chapter, which contains the character of Captain Cook, the effects of his voyages, teſtimonies of applauſe, commemorations of his ſervices, and an account of what has been done for his family ſince his death. From this chapter, we ſhall preſent our Readers with Captain Cook's character, as drawn by Dr. Kippis, becauſe we think it exceedingly accurate; and we well knew the man.

'It cannot, I think, be denied, that genius belonged to Captain Cook, in an eminent degree. By genius I do not here underſtand imagination merely, or that power of culling the flowers of fancy which poetry delights in; but an inventive mind; a mind full of reſources; and which, by its own native vigour, can ſuggeſt noble objects of purſuit, and the moſt effectual methods of attaining them. This faculty was poſſeſſed by our Navigator in its full energy, as is evident from the uncommon ſagacity and penetration which he diſcovered in a vaſt variety of critical and difficult ſituations.

'To genius, Capt. Cook added application, without which nothing very valuable or permanent can be accompliſhed, even by the brighteſt capacity. For an unremitting attention to whatever related to his profeſſion, he was diſtinguiſhed in early life. In every affair that was undertaken by him, his aſſiduity was without interruption, and without abatement. Wherever he came, he ſuffered nothing, which was fit for a ſeaman to know or to practiſe, to paſs unnoticed, or to eſcape his diligence.

'The genius and application of Capt. Cook were followed by a large extent of knowledge; a knowledge, which, beſides a conſummate acquaintance with navigation, comprehended a number of other ſciences. In this reſpect, the ardour of his mind roſe above the diſadvantages of a very confined education. His progreſs in the different branches of the mathematics, and particularly in aſtronomy, became ſo eminent, that, at length, he was able to take the lead in making the neceſſary obſervations of this kind, in the courſe of his voyages. He attained, likewiſe, to ſuch a degree of proficiency in general learning, and the art of compoſition, as to be able to expreſs himſelf with a manly clearneſs and propriety, and to become reſpectable as the narrator, as well as the performer, of great actions.

'Another thing, ſtrikingly conſpicuous in Capt. Cook, was the perſeverance with which he purſued the noble objects to which his life was devoted. This, indeed, was a moſt diſtinguiſhed feature in his character: in this he ſcarcely ever had an equal, and never a ſu-

* See Rev. vol. lxxv.

perior.

perior. Nothing could divert him from the points he aimed at; and he perſiſted in the proſecution of them, through difficulties and obſtructions which would have deterred minds of very conſiderable ſtrength and firmneſs.

'What enabled him to perſevere in all his mighty undertakings was the invincible fortitude of his ſpirit. Of this, inſtances without number occur in the accounts of his expeditions; two of which I ſhall take the liberty of recalling to the attention of my readers. The firſt is, the undaunted magnanimity with which he proſecuted his diſcoveries along the whole ſouth-eaſt coaſt of New Holland. Surrounded as he was with the greateſt poſſible dangers, ariſing from the perpetual ſucceſſion of rocks, ſhoals, and breakers, and having a ſhip that was almoſt ſhaken to pieces by repeated perils, his vigorous mind had a regard to nothing but what he thought was required of him by his duty to the Public. It will not be eaſy to find, in the hiſtory of navigation, a parallel example of courageous exertion. The other circumſtance I would refer to is the boldneſs with which, in his ſecond voyage, after he left the Cape of Good Hope, he puſhed forwards into unknown ſeas, and penetrated through innumerable mountains and iſlands of ice, in the ſearch of a ſouthern continent. It was like launching into chaos: all was obſcurity, all was darkneſs before him; and no event can be compared with it, except the ſailing of Magelhaens, from the Straits which bear his name into the Pacific Ocean *.

'The fortitude of Captain Cook, being founded upon reaſon, and not upon inſtinct, was not an impetuous valour, but accompanied with a complete ſelf-poſſeſſion. He was maſter of himſelf on every trying occaſion, and ſeemed to be the more calm and collected, the greater was the exigence of the caſe. In the moſt perilous ſituations, when our Commander had given the proper directions concerning what was to be done while he went to reſt, he could ſleep, during the hours he had allotted to himſelf, with perfect compoſure and ſoundneſs †. Nothing could be a ſurer indication of an elevated mind; of a mind that was entirely ſatisfied with itſelf, and with the meaſures it had taken.

'To all theſe great qualities, Captain Cook added the moſt amiable virtues. That it was impoſſible for any one to excel him in humanity, is apparent from his treatment of his men through all his voyages, and from his behaviour to the natives of the countries which were diſcovered by him. The health, the convenience, and, as far as it could be admitted, the enjoyment of the ſeamen, were the conſtant objects of his attention; and he was anxiouſly ſolicitous to meliorate the condition of the inhabitants of the ſeveral iſlands and places which he viſited. With regard to their thieveries, he candidly apologized for, and overlooked, many offences which others would have ſharply puniſhed; and when he was laid under an indiſpenſable neceſſity of proceeding to any acts of ſeverity, he never exerted them without feeling much reluctance and concern.

'* For the two remarks above mentioned, I am indebted to Mr. Hodges.'

'† From the information of Captain Dudeſton.'

'In

'In the private relations of life, Captain Cook was entitled to high commendation. He was excellent as a huſband and a father, and ſincere and ſteady in his friendſhips: and to this it may be added, that he poſſeſſed that general ſobriety and virtue of character, which will always be found to conſtitute the beſt ſecurity and ornament of every other moral qualification.

'With the greateſt benevolence and humanity of diſpoſition, Captain Cook was occaſionally ſubject to a haſtineſs of temper. This, which has been exaggerated by the few (and they are indeed few) who are unfavourable to his memory, is acknowledged by his friends. It is mentioned both by Captain King and Mr. Samwell, in their delineations of his character. Mr. Hayley, in one of his poems, calls him the *mild Cook*; but, perhaps, that is not the happieſt epithet which could have been applied to him. Mere mildneſs can ſcarcely be conſidered as the moſt prominent and diſtinctive feature in the mind of a man, whoſe powers of underſtanding and of action were ſo ſtrong and elevated, who had ſuch immenſe difficulties to ſtruggle with, and who muſt frequently have been called to the firmeſt exertions of authority and command.

'Laſtly, Captain Cook was diſtinguiſhed by a property which is almoſt univerſally the concomitant of truly great men, and that is, a ſimplicity of manners. In converſation he was unaffected and unaſſuming; rather backward in puſhing diſcourſe; but obliging and communicative in his anſwers to thoſe who addreſſed him for the purpoſes of information. It was not poſſible that, in a mind conſtituted like his, ſuch a paltry quality as vanity could find an exiſtence.'

To this character of Captain Cook, drawn by his own pen, Dr. Kippis has added thoſe of Captain King *, Mr. Samwell †, Admiral Forbes ‡, and Dr. Forſter §; every one of which agrees perfectly with that of our Author as far as it goes, but, being leſs copious, they need not be adverted to here.

On the whole, we have received much pleaſure from the peruſal of this performance; but we will not flatter Dr. Kippis ſo far as to ſay that we think the compoſition is, in every reſpect, finiſhed in his very beſt manner. On the contrary, we imagine that we ſee ſeveral marks of haſte in it, too obvious to need pointing out; and which ought to be done away, when the work appears before the Public, in a future edition.

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* Vol. iii. p. 48. of Captain Cook's laſt Voyage.
† Narrative of the Death of Capt. James Cook, p. 25.
‡ Introduction to Capt. Cook's laſt Voyage, p. lxxxvii.
§ Hiſt. of Voyages and Diſcoveries in the North, p. 404.

ART. III. *Eccleſiaſtes*, in Three Parts. A new Tranſlation, with a Paraphraſe. To which is added, a new Tranſlation of other Paſſages of Scripture; with Notes and Reflections on the preſent Faſhion of correcting the Hebrew Text by Conjecture. 8vo. 5s. ſewed. Lowndes, &c. 1787.

THE two firſt parts of this work were publiſhed ſome time ago: for an account of each, we muſt refer our Readers to the ſixty-ſixth volume of the Review, p. 315, and the ſixty-ninth volume, p. 355. The third part, which is by far of the greateſt bulk, is here preſented with the two former attached to it. In this are contained *thoſe chapters or verſes which had been before omitted, together with many other obſcure and important paſſages of Scripture*: beſide which, it is deſigned 'to prove that the text of the Old Teſtament is not ſo corrupted, as it hath been lately ſaid to be; and that there is ſome ground to believe, that the alterations which have been offered as amendments of it, are indeed corruptions, and leave the text worſe than they found it.'

The Author of this volume is a perfect ſtranger to us, yet we muſt acknowlege, that we find a kind of prejudice in his favour from thoſe marks of ſimplicity and piety which appear to ſtamp his performance. His zeal may be in ſome inſtances intemperate, but his ſincerity pleaſes, and his drollery occaſionally enlivens us. This little partiality may alſo perhaps be increaſed by an etched portrait, which preſents honeſt though homely features, and beneath which is inſcribed, *A Shadow in its departure*, Ætat. 68. 1781. We find that he is a clergyman; his name Greenaway;—and we apprehend that the *Shadow* is not yet *departed*, though ſeven years have paſſed ſince the date of the portrait.

Mr. Greenaway aſſumes not the rank of an adept in the Hebrew language; he ſpeaks very moderately of his attainments, yet expreſſes a hope that, peruſing the Scriptures with attention and humility, he may poſſibly have 'been enabled to ſee what has eſcaped great maſters.'—Whether this is the caſe or not, we apprehend that he may be allowed to have ſome acquaintance with the language in queſtion, as well as with other branches of learning.—However, attention may, as he ſays, in ſome inſtances, effect more than deep erudition. A young man, he tells us, knowing no more of the Hebrew than a few of the Pſalms, under the direction of Bithner's rules and Lyra, came to his inſtructor, and aſked whether the word *belo*, in the 17th Pſalm, v. 1. might not be read *balle* (a *verb*, ſignifying *to deſtroy*), which gives a verſion of the text, *Hear the right, O Lord; attend unto my cry; give ear unto my prayer; confound the lips of falſehood*; and this, perhaps, the *more learned* reader may eſteem preferable to that commonly received. The criticiſm is queſtionable, but the anecdote

anecdote is ſomewhat to the Author's purpoſe. He is a profeſſed adverſary to the amendment of the ſacred text on *conjecture:* and, certainly, conjecture *unlimited* would be a dangerous inſtrument; but the ſuggeſtions of cautious and upright men, in other reſpects well qualified, merit regard, and may prove very uſeful. Kennicott, Lowth, and Houbigant, all paſs here under examination; the two former are honourably treated, eſpecially the firſt; the latter is ſcouted to the uttermoſt. With Dr. Kennicott, this writer appears to have been perſonally and well acquainted; he expreſſes for him a very cordial eſteem, and affectionately laments his death. Biſhop Lowth (over whoſe hearſe he may now alſo weep) receives a moſt handſome tribute, as juſtly entitled, with the other, to honour, reſpect, and love, on account of perſonal merit, as well as ſuperior learning. But he thinks it his duty to admoniſh *his friend* where he has failed, and proceeds to point out inſtances in which he imagines theſe two great men may lead each other aſtray. If he ſometimes deals freely with them, he preſerves on the whole his temper and reſpect. Poor Houbigant finds no quarter; he is conceited, abſurd, impertinent, ſevere, ſupercilious, malevolent,—and farther, betrays a determined ſpite againſt the purity and honour of the ſacred text itſelf; he is at once an object of dread, as capable of doing miſchief, and of contempt, as eſpouſing and maintaining the ſuggeſtions of infidelity. While therefore it is, *generous* Lowth, *much-admired* Lowth, it is at the ſame time, *deteſtable* Houbigant. *Him* this writer ſeems to conſider as the great cauſe of leading other and worthier men wide from the track of truth.

If the reader of this volume ſhould think the author rather prolix and garrulous, he may yet be at times relieved by a cheerful good-humour and ſmartneſs; ſhould the ſtyle be conſidered as not perfectly elegant and accurate, Mr. Greenaway is perſuaded that the candid obſerver will not be diſpleaſed with a guide who 'conducts through an intricate road, becauſe he is not exactly and ſmartly dreſſed;' at the ſame time all muſt allow that the book bears the marks of diligence and inveſtigation. Numerous paſſages of the Scriptures are examined, and ſometimes he wanders into criticiſms on Horace and Homer. Our narrow limits will hardly allow us to ſelect ſpecimens; but we may juſt inſert the varying tranſlations of Iſaiah, liii. 9. *And he made his grave with the wicked and with the rich in his death.* Kennicott writes, *And he was taken up with wicked men in his death; and with a rich man was his ſepulchre:* Lowth gives us theſe lines,

"And his grave was appointed with the wicked;
But with the rich man was his tomb."

Mr. Greenaway, taking the text as it ſtands, ſubmits another rendering of the paſſage to conſideration, which is—*Yet the wicked allowed him to be buried, and the rich man allowed him his*

ſepulchre: a verſion which, however probable, it may be difficult to ſupport.

This writer's zeal for the ſacred text, and againſt haſty intruſions on it, is commendable; it is alſo, except in the caſe of poor Father Houbigant, attended with candour; but he does not appear to make ſufficient allowances for that prudence and vigilance which it may be ſuppoſed judicious and worthy men will exert equally with himſelf, leſt they ſhould obtrude a mere meaning of their own, inſtead of the ſenſe of Scripture. We do not think him generally very happy in expreſſing his new tranſlations, or that he always amends or improves the texts in queſtion. Sometimes he ſeems to imagine an alteration requiſite where the ſentiment does not really require it; as for inſtance, Iſ. xlix. 5. *Though Iſrael is not gathered, yet I ſhall be glorious*, &c. What means, ſays he, *though Iſrael is not gathered?* Or how can the ſervant be glorious in the eyes of the Lord, when he fails of fulfilling the purpoſe *for which he was formed?* This is a needleſs queſtion; the anſwer to it, and alſo the meaning of the paſſage, is ſo obvious as it ſtands, and the ſenſe ſo pertinent and uſeful, that it requires not farther remark. Thus it might be ſhewn, that our Author lays himſelf open to a retort from thoſe whom he cenſures. But ſtill his work furniſhes obſervations of different kinds which may contribute to improvement.

In the two former articles concerning this publication, we ſelected ſome verſes from the tranſlation of Eccleſiaſtes, which renders it unneceſſary to add any farther paſſage from thoſe remaining chapters which this volume contains. Beſide the Book of Eccleſiaſtes, and the other criticiſms which run through the volume, there is alſo a new verſion and paraphraſe of three or four Pſalms, among which is the twenty-ſeventh; and of this alſo a verſion in metre, that might have been omitted. We obſerve that the 15th verſe is here rendered as a kind of cenſure which the Pſalmiſt paſſes on himſelf: *I wiſh*, or, *Oh that I had not depended on ſeeing*, &c. But the ellipſis ſeems to us, at preſent, better ſupplied and expreſſed by the common tranſlation; and we are inclined to form a like judgment, in other inſtances.

ART. IV. *A Treatiſe upon Gravel and upon Gout*, in which the Sources of each are inveſtigated, and the effectual Means of preventing, or of removing theſe Diſeaſes, recommended. 8vo. 2s. 6d. Boards. Cadell. 1787.

THE work before us appears to be the production of the ſame (to us unknown) writer, who publiſhed that treatiſe on the gout, of which we gave an ample account in our 76th volume, p. 220.

From

From a more accurate inveſtigation of the ſubject, the Author has diſcovered an error in his former opinion, reſpecting the nature of urinary and gouty concretions. He retracts his hypotheſis of theſe concretions being calcareous earth, into which ſuppoſition chemiſts of eminence, who pretended to have analyſed them, had led him. 'He is ready,' he ſays, 'to take blame on himſelf for having placed too much reliance on authorities to which leſs confidence was due;' he makes ample atonement however for his implicit faith in thoſe writers, by the introduction of experiments which fully refute the calcareous ſyſtem.

After reciting the experiments of Bergman and Scheele made on urinary concretions, which prove them to be a peculiar acid blended with a portion of animal gelatinous matter, our Author adds many curious experiments confirming the opinion of the diſtinguiſhed chemiſts above mentioned, and having demonſtrated the preſence of acidity in calculous concretions, calls it the *concreting acid*, or *acid of calculi*.

The Author's next enquiry conſiſts of experiments to determine the ſtate in which the calculous acid is contained in the fluids. The urine is the fluid on which he has chiefly made his experiments; and from this fluid, by the addition of a different acid, the *acidum calculi* is always precipitated, not indeed immediately, but after 16 or 24 hours, in the form of ſmall rediſh-brown cryſtals *, adhering to the vial, in which, to half a pint of freſh urine, 30 drops of marine acid were added. Other acids produce the ſame effect; though ſometimes (but he does not tell us under what particular circumſtances) the precipitate is a fine powder, reſembling the lateritious ſediment in intermittents. On examining the cryſtallized precipitate, it was found, like the calculus, to be ſoluble, with heat, in the vitriolic acid;—to produce, when united with diluted nitrous acid, a yellow ſolution;—to be capable of being combined with cauſtic, fixed, and volatile alkalis, lime, magneſia, and argillaceous earth, from all of which it was again precipitated by every other acid;—to be ſoluble in diſtilled water by boiling, and to be depoſited again by cooling: hence our author concludes this cryſtallized precipitate to be the ſpecific matter of calculi, viz. the pure concreting acid, which forms the baſis of urinary concretions.

The manner in which the concreting acid is diſſolved in the animal fluids the Author ſuppoſes to be by means of volatile alkali, or lime, or the ſubſtance formed of phoſphoric acid and lime, commonly called animal earth. His reaſon for this ſuppoſition is, becauſe the precipitation obtained by adding different acids to the urine, is the ſame, as when thoſe acids are added to

* Univerſally in this work falſely written chryſtals.

a ſolution of the *acidum calculi* in volatile alkali, lime, or animal earth.

The Author proceeds to account for phenomena of urinary and athritic concretions by the introduction of a foreign acid, which has a ſtronger affinity to alkalis, or earths, than the *acidum calculi*, into the circulation; this laſt will be precipitated, and being depoſited in the kidneys, bladder, or capillary veſſels, produce gravel or gout.

The manner in which the animal fluids are impregnated with foreign acids, is nearly the ſame as that deſcribed by our Author in his former treatiſe, as are alſo the prevention and cure of the diſeaſes,—for which we refer to the account above mentioned.

ART. V. *Obſervations on divers Paſſages of Scripture:* placing many of them in a Light *altogether new*; aſcertaining the Meaning of ſeveral *not determinable* by the Methods commonly made uſe of by the Learned; propoſing to Conſideration *probable Conjectures* on others, different from what have been hitherto recommended to the Attention of the curious; and more *amply illuſtrating* the reſt than has been yet done by means of Circumſtances *incidentally* mentioned in Books of Voyages and Travels into the Eaſt. Together with a Specimen of ſimilar Obſervations on the Claſſics, and on Joſephus and St. Jerom. Vols. III. and IV. 8vo. 13s. Boards. Johnſon. 1787.

with the ſubject of theſe volumes. The one was a gentleman *, who viſited the Eaſt in 1774. The account of the other ſhall be given in the Author's own words, as it contains ſome intelligence not generally known, and does equal credit to the reſpectable refugee, and to the country which he has choſen for an aſylum:

'The other was *Signior Luſignan*, the Author of the Hiſtory of the Revolt of *Ali Bey*, of which the ſecond edition, made uſe of by me, was printed in London in 1784, who not only had anſwered ſeveral queries I put to him by letter, but had aſſured me of his readineſs to communicate any farther eclairciſſements I might want, in converſation, if I came to London, which he could not ſo well commit to writing, as being a foreigner. This promiſe he very kindly fulfilled; and thoſe communications were very uſeful to ſettle ſome matters, of ſuch a minute nature as not to be met with in books of Travels, but of conſiderable uſe to accompliſh what I had in view. It gives me pleaſure to think that my native country, the land of liberty and generoſity, has received this Eaſtern refugee into her boſom, who appears to be, not only a man of ingenuity and great information as to Oriental matters, but has, I apprehend, the honour of being deſcended from a family of which one wore the crown of the *Chriſtian kingdom of Jeruſalem* ſome centuries ago, and others have ſuffered hardſhips on account of their attachment to the faith of Jeſus.'

To theſe ſources of information, Mr. H. has added a variety of books, ſome printed ſince the publication of his former volumes, and others of an older date, but which he had not then met with an opportunity of conſulting. Among theſe, are *Itinerarium Benjaminis in Seculo*, 12*mo*. Lugd. Bat. 1633. *Itinerarium Sym. Simeonis*, *ann.* 1322. Cantab. 1778. *Voy. de Pietro della Valle*, *ann.* 1624, &c. Rouen, 1745. *Doubdan*, *Voy. de la Terre Sainte*, Paris, 1661. *L. Addiſon's Preſent State of the Jews*, London, 1675. *Relation of a Voyage into Mauritania, by the Sieur Roland Frejus*, London, 1671. *Voy. de l'Arabie Heureux*, 1708, 1709, 1710, Amſt. 1716. *Journey to Mequinez, in* 1721, *by Windus*, Lond. 1725. *Haynes's Travels in ſeveral Parts of Turkey, Egypt, and the Holy Land*, London, 1774. *Dr. Richard Chandler's Travels in Aſia Minor*, Oxford, 1775; and *in Greece*, ibid. 1776. *Niebuhr, Deſcript. de l'Arabie*, Amſt. et Utrecht, 1774.—*et Voy. en Arabie*, 2 *tom.* Amſt. et Utrecht, 1776 et 1780. *Irwin's Voy. up the Red Sea*, 2d edit. 1780. *Major Rooke's Travels to the Coaſt of Arabia Felix*, 2d edit. Lond. 1784. And *Memoirs of the Baron de Tott*, 2 vols. London, 1785. To theſe books of Travels may be ſubjoined, *Tales, tranſlated from the Perſian of Inatulla of Dehli*, 2 vols. Lond. 1768.—Of moſt of theſe, accounts may be found in our Reviews, according to the foregoing dates. See our *General Index*.

* W. Boylſton, Eſq. of London.

The Obſervations in theſe volumes are placed under the ſame general heads as the former, but are numbered in one ſeries only, for the ſake of brevity in referring to them.

Obſ. 1. relates to the time of the deſcent of the firſt rain at the beginning of the wintry ſeaſon in the Holy Land. Signior Luſignan, who, as we underſtand, lived ſome years in Paleſtine, aſſured Mr. Harmer, "that the rains are wont to begin to fall in the Holy Land about the latter end of September, O. S. to which he added, that in the year in which *Ali Bey* encamped at Joppa *, the rain began to fall before the middle of September, O. S. he thought about the 7th." This account differs from that of travellers in general, who ſpeak of the middle or latter end of October as the commencement of the rainy ſeaſon in Syria and the adjacent countries. Mr. H. quotes to this effect, Dr. Shaw's Travels, p. 335, Niebuhr, *Voyage en Arabie*, tom. ii. p. 186, and the manuſcript journal of a gentleman (Mr. Boylſton) who was in thoſe parts in 1774. We add, that Mr. Volney, in his Travels, publiſhed, we believe, ſince the date of Mr. H.'s Preface, and conſequently which he had not had the opportunity of conſulting, mentions the end of October as the time when the rain begins to fall in Syria †. The following account of the weather, and rural œconomy in Syria, is abridged from that given by this intelligent traveller at the page referred to, and may be compared with thoſe of other writers. *In Syria, the rain begins about the end of October; after which they ſow their winter crop, wheat and barley: theſe are reaped, in Paleſtine, in April and May. It rains in March and April, when they ſow their ſummer crop, tobacco, cotton, beans, &c. which are reaped in September and October. The vintage is towards the end of September.* We apprehend that the rain does not in general begin to fall before the middle of October, or that what falls before that time is very trifling, ſeeing that September and October are the months in which they reap their ſummer crop, and that the end of September is the time when they gather their olives as well as grapes ‡. Dr. Shaw obſerves, that in Barbary, where the air and weather differ very little from thoſe of Syria and the Holy Land, the firſt rains fall, *ſome years*, in September §.

In the ſecond Obſervation, Mr. H. with great plauſibility ſupports an opinion, that the *ceremony* of *pouring out water* at the Feaſt of Tabernacles, to which our Lord is ſuppoſed to allude, John, vii. 37, 38, and which the Jews themſelves ſeem at a loſs to explain, had a reference to the *rains* then expected to fall, according to the repreſentation of R. Akibah ‖; and that this rite

* *A. D.* 1772. † Volney's Travels, vol. i. p. 325. Eng. Tranſl. ‡ See Obſerv. vol. iii. p. 20. § See Travels, pp. 137 and 329. ‖ Lightfoot's Works, vol. ii. p. 978.

was

was derived from the Perſians, and other neighbouring nations, among whom they dwelt in the time of their captivity.

We ſhall copy Obſ. 5. becauſe it is ſhort, and contains a circumſtance unnoticed both by commentators and phyſiologiſts.

'I remarked in a preceding volume*, that ingenious travellers have ſuppoſed the *kind of cloud* which the ſervant of Elijah ſaw (like a man's hand) is a *natural prognoſtic* of rain, and obſerved as ſuch in the *Eaſt* at this day; perhaps it may be ſo in the *Weſt* too.

'For a very learned, ingenious, and deſerving clergyman in Suffolk made this memorandum, on reading the paragraph I have referred to: "I ſaw a *cloud like a man's hand* on an high hill at Beachborough in Kent, and immediately followed by a violent ſhower, then fair again."

'Yet I believe the *figure of the cloud*, ſeen at Mount Carmel, is commonly conſidered as an *unmeaning* circumſtance in the prophetic hiſtory, for want of due obſervation.'

The eleventh Obſervation relates to the time of ſheep-ſhearing in the Holy Land. And here Mr. Harmer takes occaſion to obſerve, that the waſhing of many of the ſheep at Watesfield, preparatory to the ſhearing, was, in the year 1785, on the 17th of May; and yet one of the tokens to mark out the time given by *Dyer*, in the *Fleece*, and quoted by Dr. *Aiken*, in his *Calendar of Nature*, is when the

—— verdant elder ſpreads
Her ſilver flowers;

which was not that year till the *middle* of June. We have been informed by an intelligent farmer, in one of the midland counties, that, owing to the incloſure of common fields, and the conſequent improved ſtate of our paſture lands, ſheep become fit for ſhearing ſome weeks ſooner than they formerly did. This accounts for the diſagreement between the preſent time for that buſineſs and Mr. Dyer's *traditionary* token, which in more homely verſe is in the mouths of all the country people in thoſe parts.

Obſ. 21. 'The ſame *caution* that has engaged the Eaſtern people *in general*, that tend cattle, not to ſleep in the open air, but to make uſe of tents, it ſhould ſeem, engages them not to ſit or lie in their tents on the moiſt ground, but to make uſe of ſome kind of *carpeting*.

'The poorer ſort of *Arabs* of our times make uſe of mats in their tents †; and other inhabitants of thoſe countries, who affect ancient ſimplicity of manners, make uſe of goat ſkins, in a way that may afford an amuſing illuſtration of ſome paſſages of the *Pentateuch*, which relate to the mode of living obſerved by the Iſraelites in the Wilderneſs.

'Dr. Richard Chandler, in his Travels in Greece, tells us, *that he ſaw ſome* Derviſhes *at Athens ſitting on goat ſkins; and that he was*

* Obſerv. vol. i. ch. 1. Obſ. 15.

† Voy. dans la Paleſtine, par de la Roque, p. 176.

afterwards

afterwards conducted into a room furniſhed in like manner, with the ſame kind of carpeting, where he was treated with a pipe and coffee by the chief Derviſh *.

'Thoſe that are at all acquainted with Oriental manners, in theſe later times, know that their *Derviſhes* (who are a ſort of Mahometan Devotees, a good deal reſembling the begging Friars of the church of Rome) affect great ſimplicity, and even ſometimes auſterity, in their dreſs and way of living. As theſe Derviſhes then, that Dr. Chandler viſited, ſat on goat ſkins, and uſed no other kind of carpet for the accommodation of them that viſited them; ſo it ſhould ſeem that the Iſraelites in the Wilderneſs made uſe of ſkins for *mattreſſes* † to lie upon, and conſequently we may equally ſuppoſe to ſit upon in the day time, inſtead of a *carpet*.

'Skins then of *goats*, as well as of *ſheep* and *bullocks*, muſt have been among them very valuable things, and as ſuch the *Prieſt* that offered any burnt offering was to have its *ſkin*, Lev. vii. 8.'

The paſſage quoted, under the next Obſervation, from the book of Judith, viz. ch. xii. ver. 15. confirms the truth of theſe remarks. Mr. H. takes, in our opinion, *needleſs* pains to reconcile it with the high antiquity which he has aſcribed to carpets, in a former volume.

Obſ. 34. 'The Scriptures, in deſcribing the ruined ſtate into which ſome celebrated cities were to be reduced, repreſents them, not unfrequently ‖, as ſo to be deſolated, that no ſhepherds with flocks ſhould haunt them.'——'This is a proper repreſentation of *complete deſtruction*. For, in the Eaſt, it is common for ſhepherds to

heap of ſtones: one would be inclined to ſuſpect the juſtneſs of the tranſlation, as to this circumſtance;'—' but it is made *leſs incredible,* by the account Niebuhr has given us, in the firſt volume of his Travels, of the manner in which ſome of the nobles of the court of the Imam ſeated themſelves, when he viſited that prince at Sana of Arabia, his capital city: "I had gone from my lodgings indiſpoſed, and by ſtanding ſo long, found myſelf ſo faint, that I was obliged to aſk permiſſion to quit the room. I found near the door ſome of the principal officers of the court, who were ſitting, in a ſcattered manner, in the ſhade, *upon ſtones,* by the ſide of the wall. Among them was the Nakib (the General, or rather Maſter of the Horſe), *Gheir Allah,* with whom I had ſome acquaintance before. He immediately reſigned his place to me, and applied himſelf *to draw together ſtones into an heap, in order to build himſelf a new ſeat.*"

' This management to us appears very ſtrange; it might poſſibly be owing to the extreme heat of that time of the year in that country*, which made ſitting on the ground very diſagreeable; it can hardly however be ſuppoſed that they ſat upon the heap of ſtones that had been gathered together on *Mount Gilead*†, for this reaſon, ſince high grounds are cooler than thoſe that lie low‡; ſince it was in the ſpring time, when the heat is more moderate, for it was in the time of ſheep-ſhearing §: but it might be *wet,* and diſagreeable ſitting on the ground, eſpecially as they were not furniſhed with a ſufficient number of carpets, purſuing after Jacob in a great hurry; and ſeveral countries furniſhing ſtones *ſo flat* as to be capable of being formed into a pavement, or ſeat, not ſo uneaſy as we may have imagined. *Mount Gilead* might be ſuch a country. It might alſo be thought to tend more ſtrongly to impreſs the mind when this feaſt of reconciliation was eaten upon that very heap that was deſigned to be the memorial of this renewed friendſhip ||.'

Obſ. 86. ' It is extremely difficult, if not impoſſible, preciſely to determine the meaning of thoſe three words in Dan. iii. 21. which are tranſlated in our verſion, *coats, hoſen,* and *hats*; but thoſe words ſeem to me, in general, to point out thoſe *badges of honour* that were upon theſe three Jewiſh heroes, not any part of their common dreſs.'

Mr. H. ſupports this opinion with great ingenuity, by referring to the carvings that are found in the ruins of Perſepolis, as delineated in Sir John Chardin's Travels, particularly, an ancient Perſian ſacred proceſſion, in which ſome of the figures have habits and enſigns of dignity, that bear ſome relation to the general meaning of the original terms in Daniel.

Obſ. 93. ' The Eaſtern people ſpread mats, or ſmall carpets, under them when they pray, and even ſuppoſe it unlawful to pray on the bare ground; is it not natural to ſuppoſe that the Jews had

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* ' The latter end of July. See alſo p. 245, where we have an account of their not ſitting on the ground in another part of Arabia, which is a burning ſand.'

† Gen. xxxi. 21. ‡ This is a remark made by Niebuhr, over and over again, in this volume of his Travels.

§ Gen. xxxi. 19. || Verſes 48—52.

ſomething

ſomething under them when they prayed, and that this was a piece of ſackcloth in times of peculiar humiliation?

'When they wore ſackcloth in the day, it is not perhaps natural to ſuppoſe they *ſlept in fine linen*; but I ſhould ſuppoſe ſome paſſages of Scripture, which, in our tranſlation, ſpeak of *laying* * *in ſackcloth*, are rather to be underſtood of *lying proſtrate* before God on ſackcloth, than taking their repoſe on that coarſe and harſh kind of ſtuff.

'The learned and exact Vitringa makes no remark of this kind on that paſſage of Iſaiah, "Is it ſuch a faſt as I have choſen? a day for a man to afflict his ſoul? Is it to *bow down the head as a bulruſh*, and to *ſpread ſackcloth and aſhes under him*†?" He only quotes what is ſaid of Ahab, 1 Kings, xxi. 27. and the Jews in Shuſhan, Eſther, iv. 3. as of a ſimilar nature, and ſeems to underſtand this piece of humiliation before God of lodging on ſackcloth. But ſurely, it muſt be much more natural to underſtand the ſolemnity of proſtration on ſackcloth before God, which follows the mention of hanging down the head, uſed in kneeling, or in ſtanding as ſuppliants before him, rather than of ſleeping in ſackcloth, the night before or the night after the day of faſting.

'A paſſage in Joſephus ſtrongly confirms this, in which he deſcribes the deep concern of the Jews for the death of Herod Agrippa, after having been ſtricken ſuddenly with a violent diſorder in the theatre of Cæſarea. Upon the news of this danger, "immediately the multitude, with their wives and children, ſitting upon ſackcloth, according to their country rites, prayed for the King: all places were filled with wailing and lamentation: while the King who lay in an upper room, beholding the people thus below falling proſtrate on the ground, could not himſelf refrain from tears." Antiq. lib. xix. cap. 8. § 2. p. 951. Here we ſee the ſitting on ſackcloth, reſting on their hams, in prayer, and falling proſtrate at times on the ſackcloth, was a Jewiſh obſervance in times of humiliation and diſtreſs.'

We look upon this as a very judicious obſervation, ſetting many paſſages of Scripture in a truer and ſtronger light than that in which they are uſually placed. In Eſther, iv. 3. the Hebrew runs, *And ſackcloth and aſhes were laid under many* ‡.

Obſ. 124, 125, 126. (P. 17—70, of vol. iv.) contain an elaborate commentary on Solomon's animated repreſentation of the infirmities and other evils attendant on old age, Eccleſiaſtes, xii. 2—6. Dr. Mead, Mr. H. obſerves, has appropriated a chapter of his *Medica Sacra* to the explanation of this paſſage, in which he ſeems to conſider the ſeveral images contained in it as forming *one* emblematical catalogue of the uſual afflictive attendants on old age. Mr. H. on the contrary thinks it more natural 'to underſtand the 2d verſe as a general allegorical repreſentation of the decline of life, as being *its winter*; the 3d, 4th, and part of the 5th verſe, as deſcriptive of the *particular bitterneſſes* of that part of life; after that as mentioning death and the grave; and

* It ſhould have been "*lying*."
† Iſ. lviii. 5.
‡ See Eng. Bible, in the margin.



the 6th verſe, as emblematically repreſenting the ſtate of the body *after death*, before its diſſolving into duſt.' He ſupports this view of the paſſage with great ingenuity, and whatever may be thought of his general ſcheme, has thrown conſiderable light on particular expreſſions and images. We cannot but recommend the whole to the attention of the critical and curious.

Obſ. 189. contains an ingenious illuſtration of the deſcription, given by the Prophet Jeremiah, ch. ii. 6. of the Wilderneſs through which the Iſraelites travelled, from Irwin's account, in his *Voyage up the Red Sea*, of his Journey from Ghinna to Cairo through another part of the ſame Wilderneſs. In one particular, we think that he is miſtaken. He ſuppoſes that the Prophet, in the expreſſion, *a land—of the ſhadow of death*, refers to the *venomous ſerpents and ſcorpions* with which the Wilderneſs abounded. We think it more natural to connect this expreſſion with that which precedes it, as the Prophet himſelf has done, and to underſtand by *a land of drought and of the ſhadow of death*, a place in which they were in imminent danger of periſhing through want of water.

Obſ. 193. 'Irwin complains heavily of the *ſlowneſs* of the navigation of the Red Sea, owing to the number of rocks on that coaſt, the numerous banks of ſand, and the unfavourableneſs of the wind, to thoſe that want to go up towards the north end of this ſea or gulph *: upon which he remarks, that by their mode of coaſting alone, he could eaſily conceive Ulyſſes to have been ten years rounding the ſhores of Greece †;—'

'Surely the Obſervation might be better applied to the time conſumed by Solomon's navy, in fetching gold from Ophir, though he had the aſſiſtance of Hiram's ſubjects, and that the Tyrians were the moſt ſkilful navigators in the world in thoſe times. Solomon's navy ſailed *preciſely in the ſame ſea* with Irwin, and were gone but *three* years ‡. The adventures of Ulyſſes took up ten years, on a leſs dangerous coaſt.'

Obſ. 222. 'Rebecca's covering herſelf with a veil, when Iſaac came to meet her, which is mentioned Gen. xxiv. 65. is to be conſidered, I apprehend, rather as a part of the ceremonial belonging to the *preſenting* a bride to her intended huſband; than an effect either of female *delicacy*, or deſire to appear in the moſt attractive form.'

"It is impoſſible," ſays Mr. Barrington §, "however, that Rebecca's θερεστρον could have been the ſame with Tamar's, for a veil *covering the face* is ſtated to be peculiar to harlots: I therefore rather underſtood that Rebecca, upon ſeeing her deſtined huſband, lights off her camel to put on a clean habit, and appear *as ſmart* as poſſible.

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* 'The ſoutherly winds prevail only in December, January, and February; and at the changes of the moon, they are ſometimes ſtill for a day or two in the other months, p. 140.'

† Voy. up the Red Sea, p. 84. ‡ 1 Kings, x. 22. 2 Chron. ix. 21. § Archæologia, vol. v. p. 121.

As for raiſing a veil on approaching a man, it muſt be remembered ſhe had travelled with Abraham's ſervant."

'Travelling before with Abraham's head ſervant, and his *companions*, for he had ſeveral men with him *, ſhe, doubtleſs, before Iſaac appeared, had obſerved all the *decencies* ancient Eaſtern modeſty required, as Mr. Barrington ſuppoſes: her covering herſelf then with a veil was not on that account. But neither was it, I ſhould imagine, the effect of female ſolicitude to ſet herſelf off to advantage, as Mr. Barrington rather humourouſly ſuppoſes. I ſhould imagine it moſt probable, that it was a part of the ceremonial of thoſe times, on ſuch occaſions.

'The Eaſtern brides are wont to be veiled in a particular manner, it ſhould ſeem, when preſented to the bridegroom. Thoſe that give us an account of their cuſtoms at ſuch times, take notice of their being veiled *all over*. Dr. Ruſſel gives us this circumſtance in his account of a Maronite wedding †, which, he ſays, may ſerve as a ſpecimen of all the reſt, there being nothing materially different in the ceremonies of the different ſects ‡.

'His mentioning her being veiled *quite over* § ſeems to expreſs the veil being larger than uſual at ſuch time; as the colour, which, he tells us, is *red* ||, is mentioned as different from that of common veils.

'The veil, I ſhould ſuppoſe, that Rebecca put on, was ſuch an one as was appropriate to ſuch a ſolemnity; and that ſhe was preſented to Iſaac, by her *nurſe*, and other female attendants, in form.

'I do not know that it is ſo inconſiſtent as this ingenious writer ſuppoſes, if we ſhould believe Tamar's veil was much the ſame as

of peruſing the whole. We wiſh that the Author had paid more attention to his *language*; which is in general *prolix* and *inelegant*, and ſometimes *inaccurate*. The whole of this publication might, we think, without any injury, have been comprized in two thirds of its preſent compaſs. This, however, is a trivial fault, derogating but little from the well-earned reputation which Mr. Harmer acquired by his two former works, and which, in our opinion, he has well ſupported in the preſent.

ART. VI. GROSE's *Military Antiquities*, concluded. See Review for laſt Month.

THE ſecond volume of this valuable work begins with the article of clothing. Few hiſtorical records of early date are found, reſpecting the clothing of the army. In ſeveral writs to Sheriffs for aſſembling the forces, the ſoldiers are ordered to come clothed with a ſuit; but no particular directions are given as to make or colour. The firſt inſtance, which Captain Groſe has produced, of government having clothed the troops, is taken from Rymer. It appears that Edward III. directed his Chamberlains, in 1337, to purchaſe a ſufficient quantity of cloth for making one ſuit for each man, conſiſting of a tunic and mantle; the coſt of which ſhould be allowed at the Treaſury. Our Author gives an account of the manner of clothing ſoldiers that were raiſed by indenture, and of the badges by which different corps were diſtinguiſhed. An uniform is deſcribed in a manuſcript of the time of Hen. VIII. in the College of Arms. Capt. Groſe has given a copy of it; part of which we ſhall tranſcribe, that our Readers may form ſome idea of the *merry Andrew* looking fellows that compoſed the army of thoſe days:

'Furſte, every man ſowdyer to have a cote of blew clothe, after ſuche faſhion as all footmens cotes be made here at London, to ſerve his Majeſtie in this jorney, and that the ſame be garded with redde clothe, after ſuche ſorte as others be made here. And the beſt ſene* to be trymmed after ſuch ſort as ſhall pleaſe the Captayne to deviſe. Provided alwayes, that noe gentleman nor other were any manner of ſilk uppon the garde of his coate, ſave oonely uppon his lefte ſleeve; and that noe yoman were any manner of ſilke upon his ſaide cote; nor noe gentleman, nor yeoman, to were any manner of badge.

'Item, Every man to provide a payer of hoſe for every of his men, the right hoſe to be all red and the lefte all blew, with oone ſtripe of three fingers brode of red upon the outſide of his legg from the ſtocke downward."

We muſt not, however, deſcend too much to particulars, in deſcribing *the uniform* either of this or the ſubſequent times; the curious reader is, therefore, referred to the book: where he will

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* 'The beſt ſene,' *i. e.* the beſt looking men.'

find

find not only the clothing in different reigns minutely ſpecified, but alſo its coſt, and an account of the abuſes that have been practiſed in furniſhing it.

Captain Groſe next deſcribes the manner in which military juſtice has been and now is adminiſtered. In the earlier periods, it was chiefly under the direction of the high conſtable and marſhal; who preſided as judges, and, aſſiſted by civilians, and officers experienced in military affairs, tried and puniſhed according to the laws of war then in force, not only all military offences, but likewiſe determined all kinds of ſuits depending between the followers of the army. After the office of High Conſtable ceaſed, the Marſhal retained the prerogative of ſitting as chief judge. The Marſhal's court laſted however not long; for, as the commiſſions of moſt of the Commanders in Chief contained a clauſe, authoriſing them to enact ordonances for the government of the army under their command, and to ſit in judgment themſelves, it ſeems that the independency of the Marſhal's court was encroached on, and a new court, under the denomination of a Court or Council of War, appears to have been eſtabliſhed; which ſat at ſtated times, as ordered by the Commander in Chief, and at which officers of a certain rank ſat as members, and inſtead of the Marſhal, we hear of an officer called the Preſident of the High Court of War. After deſcribing theſe ſeveral courts, the Author comes to courts martial, in their preſent form. At what time they were firſt held, is not eaſy to aſcertain; but after the Revolution, the form and powers of courts martial were ſettled by an act of parliament, and the military laws, called Articles of War, were made under that authority. This act, which is generally * renewed every year under the title of the "Mutiny Bill," the ordonances of war, and martial regulations of our early Kings (as they greatly illuſtrate the military hiſtory), are particularly noticed by the Captain; and he has laid ſuch of them, as he has been able to procure, before his readers, tranſcribing or abridging them as the articles ſeem to require; accompanying each with remarks and criticiſms.

The original mutiny act ſeems to have been paſſed in a hurry, merely to give ſome kind of law to an army that was then in a very unſettled ſtate. By gradual additions and amendments, both the articles of war and the mutiny act have increaſed to their preſent ſize; yet in many parts, Captain Groſe thinks that there is room for farther amendments, and that ſeveral particulars of the act are vague, diſputable, and require explanation:—the act on which he founds this obſervation, is that of the year

* Inſtances occur which ſhew that the Mutiny Bill has not always paſſed *annually*.

1785;

1785; and, to juſtify the aſſertion, he enumerates the particulars, which are either objectionable, or not ſufficiently explicit, but they are of too great extent to be compriſed in this article, and too valuable to be mutilated by an abridgment.

The court-martial next attracts the attention of our military hiſtorian; who particularly deſcribes, not only what the court-martial is, but how the proceedings in it are conducted; and here his intimate acquaintance with military affairs enables him to diſcuſs the ſubject with peculiar propriety.

From matters reſpecting martial law, Capt. G. who is not over-attentive to orderly arrangement, proceeds to deſcribe the method of quartering troops; and, after employing fourteen pages on this ſubject, we find him engaged in giving an account of ſuch rewards for military ſervices as government hath from time to time beſtowed on thoſe who deſerve particular tokens of approbation.

In the foremoſt rank of military rewards, we find Chelſea college, with the out-penſions from that eſtabliſhment, an inſtitution that does honour to its founder and to the nation: for, by holding out to our ſoldiery the proſpect of a comfortable retirement in old age, they are encouraged to encounter hardſhips, fatigues, the ravages of unwholeſome climates, wounds, and even death itſelf, for the ſervice of their country.

From the Captain's account of Chelſea college, it appears that it was originally intended by James I. [of pious memory] to conſiſt of a number of learned divines, who, being amply furniſhed with books, and the neceſſaries, as well as conveniencies of life, and being exempt, like the Monks in former times, from all worldly cares, might devote their whole time and abilities to the ſtudy and teaching of controverſial divinity, eſpecially thoſe points which were diſputed between the churches of England and Rome. For this purpoſe, the King incorporated the college, and endowed it, by letters patent, with the reverſion of certain lands in Chelſea, then under leaſe to Charles Earl of Nottingham. The King laid the firſt ſtone of the building, and gave the members of the college a licence to take from Windſor foreſt the timber neceſſary to complete it. The building, however, for want of money, went on ſlowly; and, before an eighth part of the model was executed, it ſtood ſtill. It remained in this ſtate for ſome years; but at length, the King, to advance ſo good a work, ſent letters to the Archbiſhop of Canterbury, requiring him to ſtir up the clergy of his province to contribute toward it; in conſequence of which, collections were made, but the produce was ſmall. About this time Dr. Sutcliff, the Provoſt of the college, died and bequeathed to it four conſiderable farms; but the Doctor's good example not being followed, nor any other bequeſts or donations accruing, the

building ſtopped again, and in a ſhort time the deſign was abandoned. After the reſtoration, Charles II. wanting a convenient hoſpital for the reception of ſick, maimed, and ſuperannuated ſoldiers, converted the unfiniſhed buildings of the college to that uſe; he accordingly began to erect his royal hoſpital on this ſpot; it was carried on during the ſhort reign of James II. and finiſhed in that of William and Mary by Sir Chriſtopher Wren.

The ample deſcription of the foundation of this hoſpital, of which we have given a ſhort abridgment, is ſucceeded by an account of the building, and of its preſent adminiſtration, from which we ſhall extract the following paragraph, as an admirable ſpecimen of the *Cenſure courteous*.

'It is a melancholy conſideration, that among the many ſuperannuated quarter-maſters, ſerjeant-majors, and ſerjeants in and about the hoſpital, none can be found worthy or able to fill the inferior offices of the houſe, or to be employed as artificers to it; were there any properly qualified to be found among them, it is not to be credited that theſe appointments would be beſtowed on gentlemen's valets-de-chambres, or other diſcharged domeſtics, which is ſaid to be ſometimes the caſe; as the perſons who have the diſpoſal of thoſe places, muſt well know how few rewards are in ſtore for the inferior ranks of military men, particularly thoſe above mentioned, and yet theſe men are, in a great meaſure, the nerves and ſinews of our armies, who bear the brunt of the battle, and the fatigues of the day; to rob them of their right in this charity, is peculiarly cruel, as it is in part the produce of their own money; ſeveral of the places, though of humble denomination and nominal ſalary, would be conſidered, by many married ſubalterns, as a noble proviſion for themſelves and families.'

The Half-pay is another military reward of which the Captain gives an account, together with the widows penſion, and other proviſions; particularly an hoſpital of private endowment in the city of Hereford, for ſuperannuated non-commiſſioned officers and ſoldiers, which was founded by Sir Thomas Coningſby of Hampton Court, in the county of Hereford, about the year 1614. 'It is ſomewhat remarkable,' ſays the Captain, 'that this is almoſt the only private endowment by which the ſoldier is benefited; while there is ſcarce any other profeſſion or trade, but ſome ſucceſsful member of their vocation has provided a comfortable retreat for a few of his ancient and indigent brethren. No reflection is hereby meant on military gentlemen who have every eſſential diſpoſition requiſite for doing the like, except the means, the profeſſion of arms being ſo far from enabling even thoſe of high rank to found hoſpitals, that it requires great œconomy to prevent their families becoming candidates for admiſſion into them.'

Next to rewards, the author enumerates and deſcribes military puniſhments under the ſeveral heads—capital, loſs of members, corporal, pecuniary, degradatory, caſhiering, impriſonment, ſuſpenſion, and reprimand; of theſe ſome affect commiſſioned officers

alone, ſome commiſſioned and non-commiſſioned officers and ſoldiers, and others non-commiſſioned officers and ſoldiers only.

Camps, and the mode of encampment, are amply treated of, and elegant engravings of ancient and modern tents, and plans of encampments, are given in illuſtration of the text.

Muſic next engages the writer's attention: he deſcribes the different inſtruments that have been in uſe, from the time of Edward III. having met with no records before that period wherein they are mentioned; yet, doubtleſs, muſic muſt have been uſed, even in the earlieſt ages, to animate the ſoldiers in battle, &c. as well as for the purpoſe of ſignals.

Flags, banners, and other enſigns, the Captain thinks are of great antiquity: their various forms and uſes are minutely deſcribed, after which he proceeds to give the different kinds of exerciſes that have been uſed in our armies. This extenſive ſubject is here fully treated in all its parts, and the motions and manœuvres are illuſtrated by 143 engraved figures.

The next ſubject which occurs is the Artillery. The projectile machines uſed by the ancients are deſcribed in the works of Vitruvius, Ammianus Marcellinus, and other writers; but, for want of illuſtrative drawings, the deſcriptions are in general extremely obſcure, and in ſome parts unintelligible. Mr. Newton *, who is preparing a new edition of Vitruvius, has been particularly attentive to that part of his author which treats of theſe machines; he has alſo examined what different writers have ſaid concerning them, and, by models and experiments, has endeavoured to aſcertain the theory of their conſtruction. The reſults of his labours have been communicated by him to Captain Groſe, who has inſerted them in the preſent work.

Beſide their projectile machines, our anceſtors had engines of various kinds, either for attacking or defending fortified towns; and theſe are here deſcribed, and elegantly delineated on copper-plates.

Next in order to the mechanical inventions, our Author applies himſelf to the conſideration of chemical diſcoveries. The Greek fire firſt engages his notice: its compoſition is unknown, and, although the Captain hath been induſtrious in collecting and comparing the different accounts of its effects and appearances, yet he hath not much elucidated the obſcure ideas which have been given of it. The deſtruction and havock which it made is aſſigned as a reaſon for ſeveral people having had penſions given them, for ſecreting the knowlege of its compoſition.

* This, we ſuppoſe, is the ſame Mr. Newton who gave an excellent tranſlation of the firſt five books of Vitruvius, in the year 1771; for an account of which, ſee Review, vol. xlvi. page 193.

The invention of gun-powder is too important and beneficial a diſcovery to be ſlightly mentioned by the military hiſtorian. The date of the invention, and the perſon to whom mankind are indebted for it, are equally unknown. Captain Groſe relates the common ſtory of its accidental diſcovery by the German Monk, Bartholdus Schwartz, about 1320*; but by extracts from various writers, he confirms the opinion of ſeveral modern authors, who have placed the invention of gun-powder, and its application to artillery, in the remote ages of the world. The Captain ſhews that in the Gentoo laws †, ſuppoſed at leaſt as ancient as the time of Moſes, fire-arms, gun-powder, and cannon, are expreſsly mentioned; he renews the ſuſpicion that Alexander the Great did abſolutely meet with fire-arms in India, as a paſſage in Quintus Curtius ſeems to intimate. Uſano alſo is quoted, who places the invention in the year of Chriſt 85. Other extracts are made for ſupporting the opinion; and then the Captain proceeds to ſhew when it was firſt employed in our army. He gives alſo the proportions of the ingredients uſed in different ages; ſome of which, eſpecially the earlieſt, would indeed make very weak gun-powder: nor are any of them ſuch as are found by experience to be the beſt, viz. 75 parts of purified nitre, 15½ of charcoal, and 9½ of ſulphur.

At what time cannon were firſt uſed in Europe, is not clearly aſcertained. The earlieſt record here quoted is one preſerved in the Chamber of Accounts at Paris, which ſhews that the French uſed cannon in 1338. Villani, an Italian author, ſays, that the Engliſh had cannon at the battle of Creſſy, in 1346. And John Barbour, Archdeacon of Aberdeen, ſays, Edward III. had artillery in his firſt campaign againſt the Scots in 1327. After a long inveſtigation, in order to fix the time when cannon were firſt uſed, the Captain goes on to deſcribe their forms and conſtruction at different periods, and gives ſeveral drawings of cannon, *bombards*, *colouverine*, *bombs*, &c.

Fortification is the next ſubject of our Author's enquiry. The ancients ſeem to have had but very imperfect ideas of this ſcience. Their chief dependance was on the height and thickneſs of their walls; they found, however, that the enemy, when cloſe under the wall, could not be moleſted but by arrows, darts, or ſtones thrown perpendicularly on their heads; hence they conſtructed round towers, projecting out of the wall, and the portions of wall between the towers were built in a right line, ſo that from the tower they could ſhoot at the enemy attacking the wall. The

* For the ſtory at length, we refer to the Review, vol. xliii. p. 410. 1320 ſeems to be a typographical error for 1380.

† Of Mr. Halhed's tranſlation of the Code of Gentoo Laws, we gave ſome account in vol. lvi. p. 368.

form of the fortification was conſequently changed from a circle to a polygon with towers in the angles. This, in a great meaſure, removed the inconvenience, but ſtill there remained parts of, and near, the towers, which could not be ſeen, called dead angles: to remedy theſe, the towers were built ſquare, and placed with one of their angles in the angle of the wall. Near as this contrivance was to the true ſhape, it did not fully anſwer the purpoſe for which it was intended: at length neceſſity ſeems to have dictated the method of deſcribing the ſalient faces of the towers by right lines drawn from the angles, made by the ſides of the adjacent towers and the curtain. This conſtruction was perfectly complete, leaving no ſpot of the outſide unſeen or undefended.

After the general hiſtory of the progreſs of fortification, of which we have given the above very ſhort abridgment, Captain Groſe accurately deſcribes an ancient fortreſs with references to the explanatory delineations: he gives alſo an account of the manner in which a ſiege was conducted, with general figures, not only of the operations, but particular ones of the different machines and contrivances uſed both by the beſiegers and the beſieged.

The town having ſurrendered, Captain Groſe recites the method of treating the priſoners of war, and of ranſoming them. The rigid treatment ſhewn to them in ancient times, ſtrongly marks the ferocity and uncultivated manners of our anceſtors, even to ladies of high rank, notwithſtanding the homage ſaid to have been paid to the fair ſex in the days of chivalry. Many inſtances are given from Rymer, among which is one reſpecting the Counteſs of Baghun or Buchan, a Scottiſh priſoner, for whoſe confinement the Chamberlain of Scotland, or his lieutenant, were, by writ of privy ſeal, 34 Edward I. A. D. 1306, directed to fit up one of the turrets of the caſtle of Berwick, and therein to build a ſtrong cage of lattice-work well ſtrengthened with iron; in which the Counteſs was to be kept, without being ſuffered to go out on any account whatſoever. The ſiſter of Robert Bruce was priſoner at the ſame time, and treated in the ſame manner.

With the article of Priſoners, Captain Groſe concludes his work, 'having,' he ſays, 'to the utmoſt of his abilities endeavoured to complete the plan propoſed in the advertiſement.' For the faults and errors, particularly the typographical ones, he relies on the candour and indulgence of his readers, as he aſſures them, ſuch errors 'were not cauſed by negligence or inattention.'

We have now gone through the contents of theſe elegant and curious volumes, containing a great maſs of valuable information, which we moſt heartily wiſh, for our own ſakes as well as for that of other readers, had been ſomewhat more methodically

arranged. Had the work been divided into chapters or ſections, or had the different parts of it been diſtinguiſhed, only by a ſmall blank ſpace, it would, moſt probably, have pleaſed the modern reader more than we imagine it will, in its preſent continued and uninterrupted form; in which two large quarto volumes proceed regularly from the beginning to the end, without the requiſite intimations where one ſubject terminates and another begins. This circumſtance however may be conſidered, perhaps, as a mere point of taſte, in which our judgment may happen to differ from that of the very ingenious author; who has made choice of the method which beſt pleaſed himſelf, in compiling a work that muſt have coſt him much time and great labour; and which will be read with pleaſure by every lover of hiſtory, antiquities, and military affairs.

The accuracy of Captain Groſe's drawings, and the elegance with which the plates are executed, will amply ſupport the reputation which this intelligent antiquary has juſtly acquired by his former publications.

ART. VII. *Archæologia*, or miſcellaneous Tracts relating to Antiquity: publiſhed by the Society of Antiquaries of London. Vol. VIII. concluded. See our laſt.

HAYMAN ROOKE Eſq. having examined the Druidical Monuments in *Derbyſhire*, with ſome ſucceſs, in the twenty-firſt number of this volume, gives an *Account of the Brimham Rocks* in *Yorkſhire*. They are a wonderful aſſemblage, ſcattered about the moor, ſeven miles from *Ripley*, on the road to *Pately-bridge*; occupying, all together, a ſpace of about forty acres. The extraordinary poſition of theſe rocks is ſuppoſed to have been owing to ſome violent convulſion of nature, but it is evident, we are told, that art has not been wanting to render their ſituation yet more remarkable. Fragments of rocks obtained great regard, and even veneration, from people of very remote antiquity: here they are found, placed one on another, ſome having plainly the marks of the tool. This writer, though he does not venture to determine, conjectures that they are the work of the Druids. The *Britons* having had early communications with the *Egyptians* and *Phœnicians*, it is probable, he thinks, that the latter imparted their arts and religious ceremonies to the Druids, who would politically conceal them from the people, that by means of auguries and divinations, the greater ſubmiſſion might be yielded to their decrees. To purpoſes of this kind Mr. Rooke imagines theſe rocks to have been deſtined. They are of various forms; ſome are rock-idols; others are rocking-ſtones; ſeveral have been perforated, in one inſtance at leaſt, quite through. To theſe our author aſſigns the name

of

of the *oracular ſtone*, ſuppoſing that hence the crafty Druids might contrive to deliver predictions and commands which the credulous people would receive as proceeding from the rock-deity. It is well known, that many, who enjoyed far ſuperior advantages for religious knowlege, have in later times employed ſuch deceitful and ſcandalous methods to promote their ambitious and tyrannical views. Whether it was thus in the very remote and uncultivated periods to which Mr. Rooke alludes, muſt remain in the uncertainty wherein time has involved this with many other points of hiſtorical diſquiſition.

Doubts and Conjectures concerning the Reaſon commonly aſſigned for inſerting or omitting the words "Eccleſia and Preſbyter," in Domeſday Book. By the Rev. Samuel Denne. The reaſon commonly aſſigned for the above omiſſion is, that at the time of the ſurvey, there was not a church in any of the diſtricts to which the clauſes refer. Mr. Denne expreſſes a doubt 'whether this may not be an hypotheſis rather taken for granted, than founded on an accurate enquiry into its validity.' He examines the ſubject with great attention. The reſult is, that Domeſday Book, however exact it may be in other articles, cannot be deciſively appealed to for the non-exiſtence of pariſh churches in the age in which it was compiled, and conſequently, that there were many more edifices of that kind exiſting than can be aſcertained from that ancient volume.

It has been long a ſubject of debate, whether the *origin* of *printing* was at *Haarlem*, *Mentz*, or *Straſbourg*. In No. 23. *Ralph Willis* Eſq. ſtates the reaſons which determine him in favour of *Mentz:* it muſt be allowed that they carry with them ſome degree of ſatisfaction; yet, after all the ingenious labours of the learned, affording ſome amuſement and information, this topic remains in conſiderable obſcurity. It was long ſuppoſed that TULLY's *Offices*, ed. 1465, was the firſt printed book; long after the ſame thing was aſſerted of *Durand's Rationale*, in 1459; ſince that, two earlier books have been diſcovered, the *Codex Pſalmorum*, in 1457, and ſome letters of *indulgence* from Pope Nicholas the fifth, printed at *Mentz*, and with a date, in 1454, by *Fuſt* and *Schoeffer*. The *Speculum Salutis*, a book in the poſſeſſion of Mr. *Willet*, is thought to have been printed about the year 1445: from the *cuts* which appear in it, and from ſome other arguments, it is concluded that the *Germans* have alſo the claim of priority in the art of engraving.

We are preſented, in the twenty-fourth number, with an additional *account of the Caves of Cannara*, *Ambola*, *and Elephanta*, in the Eaſt Indies, in a letter from Hector Macneil Eſq. then at Bombay, dated 1783. Though the article is very entertaining, we can do little more than briefly mention it; referring the

reader alſo to the Review for April 1786, p. 269, 70, 71. Mr. Macneil is very attentive in giving the relation, and warmly expreſſes his aſtoniſhment at this ſingular ſcene, which filled him with new wonder at every ſtep. He laments the injury which the works at *Elephanta* have received from bigotted zeal, particularly that of the Portugueſe, and at the ſame time ſeverely and with juſt indignation chaſtizes the folly, ſtupidity, and barbariſm of *Britons*, who have defaced and mutilated theſe ſtupendous monuments, ſome of whom have left their names behind as teſtimonies to their own diſgrace. The works of modern hands, ſays this writer, compared with theſe, dwindle into the mere amuſements of children, nor can we view ſuch ſtupendous caverns cut out of ſolid rocks, and moulded into ſuch a variety of forms, without ſubſcribing our opinion to a bold aſſertion that ſuch laborious productions muſt have been the work of ages. He inclines to ſuppoſe that theſe caves have been wrought by *Gentoos*, and he offers ſome plauſible reaſons to ſupport the hypotheſis. Farther time and inveſtigation may poſſibly throw more light on this extraordinary ſubject.

The following article owes its riſe to a North American ſermon, preached in 1783, at Hertford, before *Jonathan Trumbull* Eſq. governor of Connecticut, by *Ezra Stiles*, D. D. The preacher ſuppoſes that ſome of the deſcendants of *Canaan* expelled by the *Iſraelites*, wandered till they ſettled in *America*. As a kind of foundation for this hypotheſis, the *Naraganſet* rocks with inſcriptions on them are introduced, Dr. *Stiles* imagining them to be in the old *Punic* or *Phœnician* character and language. Dr. *Lort*, obſerving this, has laid before the ſociety an account of this inſcription on a rock in *Taunton* river, *Naraganſet* bay. Copies have been taken of it at different times, and ſent to this country: the laſt was made by Mr. *Sewell*, in 1768; an abridged draught of which was conveyed to *Timothy Hollis* Eſq. and by him communicated to the Society. Dr. *Stiles* imparted a like draught to the late M. *Gebelin*; who rapturouſly pronounced it *Phœnician*: others ſuppoſe it rather an hieroglyphic inſcription than an alphabetic character, and that therefore it may be the work of the *Chineſe* or *Japaneſe*; while ſome may be inclined to conceive of it as nothing more than the rude ſcrawls of ſome of the *Indian* tribes * commemorating their military achievements, hunting parties, &c. But we have farther obſervations on the ſubject, in the twenty-ſixth number, by Colonel Charles Vallancey. This gentleman apprehends that the deſcendants of the old *Scythians* of *Armenia* extended themſelves to *Siberia*, ſome of whom may have croſſed over to *America* from *Kamtchatka*, and that, therefore, in *Siberia* we may

* See Rev. for May 1784. p. 359.

expect

expect to find monuments ſimilar to that in queſtion. Strahlenberg has favoured the public with ſeveral inſcriptions from that country, from which the Colonel has ſelected one that bears, in his opinion, a ſtrong reſemblance to this in New *England:* it muſt be acknowleged that it is ſomething ſimilar to the draught taken by Dr. Darnforth in 1680, and alſo to that communicated by Dr. Mather in 1712, but it is rather unlike thoſe of a later date. The Colonel recommends the poſtponing farther conjectures till the publication of the *Ruſſian* diſcoveries in *Siberia*, whence much information may be expected.

The *Barberini*, now *Portland, Vaſe*, is the ſubject of the two next diſſertations; the firſt written by *John Glen King*, D. D. the other by *Charles Marſh* Eſq. The *urn* or *vaſe* was found in the tomb ſuppoſed to be that of *Alexander Severus*; it is called *Barberini*, having been ſome time in the poſſeſſion of the *Italian* family of that name, but it lately made a part of the Dutcheſs of *Portland*'s muſæum. It is evidently glaſs (Dr. King apprehends), or *compoſition*, of a deep blue or violet colour; the figures are in *baſſo relievo*, and are white; which, on this dark blue ground, adds greatly to the beauty of this moſt excellent piece of ancient art *: but what the ſubjects repreſent, it is certainly difficult, at this diſtant period, to aſcertain. Different explications have been offered, but the above-mentioned gentlemen agree in the reference which theſe *baſſo relievos* may have to *Severus* in alluſion to *Alexander* the *Great*, to whoſe name he was ſtrongly attached: but they vary much as to other particulars. Mr. Marſh, who conveys his ſentiments in Latin, ſuppoſes that the abandoned *Heliogabalus*, with his divorced empreſs, make one part of the group; and he conſiders the remaining part as regarding *Severus*, with his mother *Mammæa*. He views the ſubject, with regard to its deſign, as ſomewhat in the manner of *Hogarth*, ſatirizing vice and recommending virtue. The Latin eſſay is well written, the hypotheſis is very ingenious, and ſupported by extracts from hiſtorians, particularly *Lampridius*; but whether it is entirely juſt, is yet rather doubtful.

Account of an ancient Painting on Glaſs; by the Rev. Robert Maſters. This relic has figures like thoſe on a ſeal ring of Sir Richard Worſley's, mentioned in the fourth volume of this work †. It was there determined that the device on the ring related entirely to the family of Stewart; this glaſs, dated in the

* The Duke of Portland having, with his wonted liberality of mind, conſigned this precious relic of antiquity to the care of Mr. Wedgwood, that excellent artiſt, we are informed, has been, for ſome time paſt, employed in copying it; and we have no doubt of his ſucceſs.

† See Review for December 1777, p. 450.

year

year 1574, confirms the concluſion. It preſents a figure of *Banquo*, much mutilated; from whom iſſues a tree, on the branches of which are fifteen ſmall half-length figures in armour, holding their ſhields of arms in their left hands. The fourth figure is *Alexander*, grandſon of *Walter* (who aſſumed the name of Stuart), in whoſe eſcutcheon a lion is united with the original coat of *Steward*. This *Alexander* died about the year 1199, and having been in the holy wars (as they were ſtyled) might have met with an adventure that gave riſe to this repreſentation.

The thirtieth number gives us a ſhort *explanation of inſcriptions* on a Roman *altar and tablet*, found at Tinmouth caſtle in Northumberland A. D. 1783; by the Rev. Mr. Brand, ſecretary to the Society. From one of theſe inſcriptions, this ingenious writer ſeems to ſuppoſe that a circular receſs, adjoining to Tinmouth caſtle, called *Prior's haven*, has been one of the artificial harbours of the Romans, and is here alluded to, as formed by *Maximinus*, poſſibly the perſon who was afterwards emperor; and then, the date will be ſome little time before A. D. 235.

William Bray Eſq. gives *an account of the obſolete office of Purveyor to the King's houſhold.* It affords us ſome pleaſure to obſerve the word *obſolete* in the above ſentence, for who could with any patience endure the oppreſſions occaſioned by this and other exertions of royal authority? In the ſimplicity of older times, when gold and ſilver were ſcarce, the houſhold of the king was ſupported by proviſions furniſhed from his demeſnes. In a courſe of years, many lands were granted on the condition of yielding certain ſupplies at fixed ſeaſons. Thus we are told, for inſtance, that the town of *Yarmouth* is bound to ſend to the ſheriffs of the city of *Norwich* a hundred herrings, which are to be baked in twenty-four pyes or paſties, and thence delivered to the lord of the manor of Eaſt *Carlton*, who is to convey them to the King. They are ſtill ſent, we are informed, to the office of the clerk of the kitchen at St. James's; but, ſays Mr. Bray, the pyes could never have been of much ſervice as proviſions, unleſs they were made differently from what they now are, or our anceſtors had ſtronger teeth and ſtomachs than we have. With ſuch accounts we may be diverted, but the office of Purveyor was wholly different, and became a very ſerious evil. It is with regret we obſerve it prevailing in its height during the reign of Edward III. generally allowed to be one of the moſt accompliſhed princes [as to accompliſhments of real worth and uſefulneſs] who have ſat on the Britiſh throne. Hence we infer, that the oppreſſions ſo juſtly complained of, did often ariſe, not ſo much from the tyrannical diſpoſition of the King, as from unprincipled and mercenary people who attend a court, and will

will find means in ſome way or another to crowd about Kings and heirs apparent. Several acts were paſſed in this reign to regulate the buſineſs, but no ſeverity could reſtrain theſe plunderers, though ſome were hanged for tranſgreſſing the law. It is honourable to the memory of *Simon Iſlip*, Archbiſhop of Canterbury, that he wrote a book in Latin addreſſed to Edward on the ſubject, a tranſcript of which is now among the Harleian MSS. in the Britiſh Muſæum. Like an honeſt conſcientious man, he plainly tells the King, that he thinks his harbingers come not on behalf of God, but of the devil. 'I tell you,' ſays he, 'before God, that if the people were certain that their goods would not be taken without their conſent, they would bring all neceſſaries to your gate. The curſed prerogative of taking for leſs than the value is damnable before God, is not held of right, is of no ſtrength, being contrary to all laws, human and divine, and on this account many ſouls are in hell.' Edward III. is ſaid to have read the book with care, and to have paid attention to its honeſt advice. Mr. Bray purſues the ſubject through ſucceeding reigns: it forms an amuſing and a uſeful article. The total abolition of this enormity, he obſerves, was one of the advantages derived from the troubles of the laſt century. For the particulars of the abuſes here complained of, we muſt refer to the book.

No. 32. *Remains* of *two* Roman *Villæ*, *diſcovered near Mansfield Woodhouſe* in 1786. By Hayman Rooke Eſq. This diſcovery is the more obſervable as the ruins are in a part of Nottinghamſhire, not in the vicinity of any *Roman* road or ſtation. What led to the ſearch was the ſight of ſome ſmall ſtone cubes, about an inch ſquare, which the country people called *fairy pavements*, ſaid to be found about a mile from the place above mentioned. Two *Roman* houſes were diſcovered, one of which is called *villa urbana*, the other *villa ruſtica*; the latter being an appendage to the former, or, we ſuppoſe, a farm-houſe, though it does not ſeem entirely to anſwer to ſuch a name: a deſcription (attended with plates) is given of the apartments, walls, floors, &c. The remnant of one pavement is large, very pretty, and ingeniouſly performed. Some coins have been collected, together with utenſils of different kinds, &c. of which we rather wonder the remains were not more numerous. Not very diſtant are two ſepulchres, which furniſh farther matter for ſpeculation. On the whole, Mr. Rooke concludes that this muſt have been the *villa* of ſome perſon of great note.

Governor *Pownall* communicates an *account of Roman pottery, found at Sandy in* Bedfordſhire, *and at* Lincoln; *together with a* Roman *Speculum*. The earthen veſſels, or rather fragments of veſſels, dug up at each of theſe places, are very ſimilar; they are of cloſe pure clay, wrought to a perfect uniform paſte, and baked

with

with experienced art, with curious ſpecimens of mouldings and ornaments: they are a kind of baſins, generally the furniture, it is ſuppoſed, of the baths, and uſed chiefly as *unguentaria*. Pottery of this fabric, and with theſe ornaments, are found in various parts of *Europe*. It was in vogue throughout the *Roman* empire: it was originally made at *Samos*, but was afterwards formed of the ſame compoſition, and after the ſame patterns, at *Rome*. Near Sandy was alſo dug up, ſome years ago, an urn, which, beſide bones and aſhes, is ſaid to have contained ſeveral articles of a lady's toilet. There yet remains a mirror, or ſpeculum, which Mr. Pownall ſends for the inſpection of the Society. It is of a mixed metal, copper, ſilver, and iron, and has ſurpriſingly preſerved its poliſh after being buried ſo many hundred years. The Governor is a little jocular on the ſubject, when he obſerves, that the *Roman* ladies, as appears from paſſages in ancient authors, from buſto's and coins, were as much devoted to the grand buſineſs of the toilet, as any of the fineſt ladies of modern *Europe*; but he adds, with what juſtice we will not determine, exceeding them infinitely in their taſte, ſtudying to adorn and give a *relieve* to the beauties of nature, not to diſguiſe her forms and deſtroy her proportions. As ſome kind of compenſation for this remark, he adds, from *Martial*, an inſtance of a Virago knocking down her *hair-dreſſer* with the mirror, becauſe one curl was not well pinned; an example, he ſays, which modern ladies are incapable of giving.

A '*deſcription of a* Druid *temple lately diſcovered on the top of the hill near St. Hilary, in* Jerſey,' is communicated by Mr. Moleſworth. Of this we have a more particular account in the next article, written by H. Seymour Conway, Eſq; Governor of Jerſey. This temple was entirely covered with earth till the ſummer of 1785. There is no trace of the time when it was firſt concealed; probably, ſays Mr. Conway, by the *Druids* themſelves, to preſerve it from the violence of the *Romans*.

The Origin of the Jews *in* England is the ſubject of the next article. Its author is Mr. Caley. There is reaſon to think that William I. allowed them a ſettlement, not from any reſpect or humanity to them, but becauſe he had obſerved them to be uſeful in commerce, and perhaps that he might occaſionally extort their money. Whether any of them were here before the Conqueſt, remains uncertain; yet the affirmative ſeems probable. This gentleman introduces ſeveral learned obſervations. We would juſt aſk whether the word *ſhetar*, or *ſetar*, on which he ſeems to decide as a rabbinical invention, is not to be found in the *Hebrew* Bible, *Prov.* vi. 7. *Deut.* i. 15. *Exod.* v. 6, &c.

The laſt article in this volume is, *an hiſtorical Account of the ancient Painting preſerved at Cowdray*, Suſſex, *the ſeat of* Lord Viſcount Montague, repreſenting the proceſſion of King Edward

ward VI. from the Tower of London to Weſtminſter, Feb. 19, A. D. 1547, previous to his coronation. By John Topham, Eſq. The *Cowdray* paintings have been already offered to public notice in the third volume of this work *. The picture here conſidered affords ſome entertainment; beſide the proceſſion, it exhibits a view of the ſtate of London and its buildings at that time, together with the prevailing habits and faſhions.

We are now to take notice of the *Appendix*, being twenty-ſix pages of extracts from ſome communications which it has not been judged proper to publiſh *entire*. Here we meet with rings, coins, buſts, inſcriptions, &c. &c. briefly noticed. One of the laſt is the ancient oaken ornamented cradle of the great and brave, but unfortunate, Charles Neville, the laſt Earl of Weſtmoreland, who died in Queen Elizabeth's reign: of this there is a print, as alſo of two pieces of red baked earth, found near Chertſey abbey, the heads on which are ſaid to be very like thoſe in the ancient pedigrees of our kings and queens.

This volume is illuſtrated by 31 copper-plates.

ART. VIII. *Humanity, or the Rights of Nature.* A Poem, in two Books. By the Author of SYMPATHY. 4to. 5s. ſewed. Cadell. 1788.

POETRY, it has been ſaid, "*is not the taſte of the age,*" and in this opinion we are frequently inclined to believe that there is ſome truth, having been long convinced that *it is not an age of poets.* In the manufacturing of verſe, there was never perhaps a greater number employed than at preſent; but few indeed give evidence of writing under the genuine inſpiration of the Muſes. Hence poetry has been ſinking into diſrepute. The quantity of rhyming traſh which in our time has iſſued from the preſs, has not only diſguſted the critic, but ſo generally diſappointed the poetical reader, as greatly to diminiſh the demand for publications under the name of *poems.* Theſe literary diſhes are, for the moſt part, ſo wretchedly cooked, that few, in this faſtidious age, are inclined to taſte them. Mr. Pratt, notwithſtanding a circumſtance in ſome reſpects diſcouraging to the votaries of the Nine, has undertaken a large poetical work, of which the preſent performance (according to his preface) is only to be conſidered as *a general outline.* Whether he has any hopes of hereby reviving the declining reputation of poetry, we cannot venture to ſay; but if he has, they are ſurely not very ſanguine, for we could not but obſerve that he does not purpoſe to reſt the acceptance of his future work [which is to be intitled, SOCIETY, or A PROSPECT OF MANKIND], ſolely on its merit as a poeti-

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* See Review for Dec. 1775, p. 496-7.

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cal compoſition, but to call in PAINTING to the aid of POETRY; or to publiſh it (as it is expreſſed at the bottom of the advertiſement) with 'various deſigns and engravings, deſcriptive and hiſtorical, by the moſt eminent maſters.'

HUMANITY, however, is ſent forth, as a noun ſubſtantive, to ſtand by itſelf, without having ſo much as a Vignette joined to it. It was not neceſſary: for not only the intereſting nature of the ſubject, but the particular ſeaſon alſo of its publication (when the attention of Parliament was directed to the negroe traffic and ſlavery), would contribute to procure it many readers. Mr. Pratt confeſſes, that in the order of his great poem on *Society*, what relates to the inhuman treatment of negroes would not probably have taken the lead, but that he was induced to depart from his original plan, and to anticipate ſome of his obſervations, in order, at a ſeaſonable moment, to enforce the appeals of thoſe who have the ſtrongeſt claims on humanity. We highly applaud the motive. As the avowed friend of the human race, Mr. Pratt is entitled to the greateſt reſpect, though, as a poet, not to perfect commendation. His ſentiments are thoſe of an expanded and liberal mind; but they are not always expreſſed in the happieſt manner.

Alluding to a former work (we apprehend, to his *Landſcapes in Verſe*), he thus beautifully begins the poem before us:

'From vernal blooms and many a fragrant bow'r,
The red'ning bloſſom and unfolding flower,
From breezy mountains and the covert vale,
The gliding water and the whiſpering gale,
From gayer ſcenes where careleſs fancy ſtray'd,
Baſk'd in the ſun, or frolick'd in the ſhade,
Ambitious grown, and touch'd by generous praiſe,
Now turns the MUSE to more advent'rous lays;
No more ſhe paints the tints of bluſhing morn,
Nor hangs the dew-drop on the trembling thorn;
No more the brook runs murmuring in her line,
No more, fair Spring, her florid verſe is thine;
Farewell, a long farewell, to founts and flow'rs,
Far loftier themes demand her thoughtful powers.'

Mr. Pratt's Muſe having, in this elegant exordium, taken her leave of paſtoral objects, ſketches the plan of her future adventurous ſong on SOCIETY; but, ere ſhe wings her bold flight, kneels at COMPASSION's ſhrine, and conſecrates her opening lay to HUMANITY. We do not doubt the ſincerity of the conſecration, nor the truth of what follows.

'For *thou* her guardian, patroneſs and guide,
She owns with rapture, and obeys with pride.'

But we lament that ſhe is too rapturous to be grammatical. It is better, however, to fall into accidental violations of grammar, than to be guilty of repeating the ſame thought, with no kind of variation,

variation, in a ſecond line, for the ſake of procuring a rhyme to the firſt. Of this fault, which we only expect to find in the moſt ſlimſy writers of verſe, Mr. Pratt's Muſe ſtands convicted on the evidence of the following couplet, which is part of her compliment to the Humane Society:

'Drag the pale victim from the whelming wave,
And ſnatch the body from the floating grave*.'

For theſe offences ample reparation is ſoon made, as ſhe proceeds to ſing of the exerciſe of humanity toward the *inſane*. This is the neweſt part of the poem, and as it will, no doubt, be pleaſing to our poetical readers, we here offer it to their peruſal:

'When ſovereign Reaſon from her throne is hurl'd,
And with her all the ſubject ſenſes whirl'd †,
From ſweet HUMANITY, the nurſe of grief,
Even *thy* deep woes, O PHRENZY! find relief;
For tho' the treſſes looſe and boſom bare,
And maniac glance thy hapleſs ſtate declare,
With gentle hand *ſhe* ſtill ſupports thy head,
Beguiles thy wand'ring wit, and ſmooths thy bed;
Aſſiſts thy roving fancy in its flight,
To crown thy airy ſallies with delight;
An healing balm to thy warp'd ſenſe ſhe brings,
Till from her ſoftneſs magic comfort ſprings,
And joys which Reaſon with a frown denies,
Her tender pity with a ſmile ſupplies;
Ev'n in thy priſon-houſe ſhe bids thee draw
From the ruſh ſceptre, and the crown of ſtraw,
The mimic truncheon, and the love-knot true,
Full many a tranſport Reaſon never knew;
And at thy grated cell ſhe oft appears,
She culls thee flowers, and bathes them with her tears;
The perfum'd violet and the blooming roſe,
On thy hurt mind a tranſient bliſs beſtows;
Into a thouſand ſhapes the garlands change,
As fairy fancy takes its antic range;
Then as thy brows the fragrant wreaths adorn,
The roſes ſeem to bloom without a thorn.'

No Muſe, whoſe ſenſes are *diſtraught*, could thus write of the inſane; but when a Muſe gets warm, ſhe is apt to become *obſcure*, or to fly beyond the ken of common ſenſe. What is ſoon after obſerved of female beauty, that it '*breaks in the bluſh, and ſhoots along the ſigh*,' appears to us (who do not ſee with the poet's eye "in a fine phrenzy rolling") a little dark; but this is nothing to what we meet with when ſhe is more heated, and

* In another place, p. 52, our poet makes uſe of two words of the ſame meaning in one line: law is called

'The *ſhield*, the ſpear, and *buckler* of the land.'

† We do not quite approve of *whirl'd* in the ſecond line.

glows

glows with rage at the unconſcious ſugar-cane. Againſt this plant a very heavy charge is preferred; it is ſaid to be

'Of ev'ry ſoft HUMANITY the bane;'

and deſcribed in the ſame ſentence as having a *poiſon*, an *art*, and a *ſhrine*. But from this flight into the regions of obſcurity, the Muſe ſoon deſcends, and acts the graver part of the Hiſtorian. She traces ſlavery, or the ſale of human fleſh, from its origin in Egypt, through Greece and Rome, to the time of its abolition by the Chriſtian Emperors; reproaches Portugal and Spain for reviving it; has a ſtroke at the Inquiſition; deſcribes the advances of POWER; gives us an imitation of Pope's *Men would be Angels, Angels would be Gods*; bids us behold the kidnapped Africans taken from their native land, and cruelly conveyed to the Weſt Indian iſlands; and calls on the Europeans to juſtify their conduct. And now ſhe aſſumes the ſober province of Reaſon; confutes the notion that *power*, *colour*, or *ſuperior ſenſe*, can give a right to act the tyrant; ſhews that the refinement and poliſhed manners of which we boaſt, produce as many vices as virtues; attacks luxury on the ſcore of its various cruelties; points out, by way of contraſt, the *Bramin's harmleſs life*, and ſhews what ſhould be learnt from it; turns next to the ſlave-agent (who is ſaid *to buy and ſell the image of his God*); has a ſtroke at France ('For all ſhe licences is dance and ſong;') then ſweetly ſings of *liberty*, *Albion*, *and the Oak*; again looks back to ancient times; talks of Caractacus and Boadicea; and concludes the firſt book with the laud and praiſe of King Alfred.

In the ſecond book, the Muſe of Humanity darts her all-pervading eye at the Baſtile; abhors the loathſome dungeon; flies to Aſia (where 'ſlavery is ſaid to bloom beneath the faireſt ſky'); (quere, what can be meant by the *blooming of ſlavery?*); laments the horrid effects of deſpotiſm there; and, unable to reſt on theſe plains, ſteers her flight to Africa. Here ſhe relates ſome pretty tales, much to the credit of the jetty race;—then—but unable to follow Mr. Pratt's Muſe, who travels as faſt as any of Arioſto's knights, we muſt content ourſelves with the following extract, which contains a ſentiment truly liberal and juſt, and is a fair ſpecimen of the poetry:

'O pride enormous! impudence of man!
But let not Britons imitate the plan,
Frame no falſe ſyſtems and then call them wiſe,
Or make diſtinctions where no difference lies;
Alas! full oft the European face
Maſks a mind darker than the darkeſt race;
The Negroe's heart may be a purer ſhrine,
For thoughts devout, O haughty White, than thine,
Acceptance find more gracious from its God,
Than the proud maſter who uplifts the rod,

His

His prayer to holy KANNO more prevail
To the great SPIRIT whiſpering in the gale,
His pious vows to QUOJA 'midſt the trees
Or high BASSEFO walking in the breeze,
Theſe may more virtue and more truth impart,
Than Chriſtian incenſe from a ſavage heart,
And his wild Tambour beat to idol ſhouts *,
To heav'n aſcend before the organ's notes;
Say, what the pomps of ſcience or of prayer,
If the poor Indian's *fervor* glows not there?
In different forms tho' men the God adore,
Shap'd as the brute or painted as the flow'r,
As marble here, and there as feathers ſeen,
There the birds bone, and here the fiſhes fin,
Each, as it marks *ſincerity*, ſhall riſe,
And welcome find in the recording ſkies,
Shall more be cheriſh'd by the powers of Heav'n
Than leſs true worſhip where more aids are giv'n,
Than the mock homage of th' enlighten'd train,
For whom a Saviour liv'd and died in vain.'

As a poet, Mr. Pratt is a very unequal writer. Frequently there is ſtrength and pathos in his verſe; at other times it is tame and languid. He is, moreover, not ſufficiently nice and attentive in his choice of words. Sailors would object to the phraſe *loudly roars the gale*, and would inform the landſman poet that the moment when the *gale* begins *loudly to roar*, it becomes *a ſtorm*. Sometimes he is abrupt in his tranſitions; an inſtance of this appears in p. 44.

We have noticed other little defects, but we ſhall not particularly enumerate them, nor have we mentioned the above from any deſire of injuring Mr. Pratt's reputation †. Our wiſh is to increaſe it. We have blamed him now, that we might, conſiſtently with our engagements to the public, more entirely commend his future work; and we muſt take the liberty of giving it as our opinion, that if, inſtead of *priding himſelf in a vaſt extent of lines*, he would learn to be more correct in the uſe of metaphors, and to blot, lop, and condenſe, he would ſoon be in conſiderable eſtimation as a poet.

We have been informed that Mr. Pratt's extreme illneſs, while the poem on *Humanity* was at preſs, obliged him to leave the MS. to be given out at different times, by a perſon who had mixed the reviſed copy with ſeveral looſe ſheets of the rough original draft; conſequently many errors (beſide thoſe in the errata) will be found.

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* *Shouts* and *notes* make a very bad rhyme.

† Our remarks prove that we have not deemed his preſent work unworthy of criticiſm. Such diſtinction is more than we can afford to every poem that iſſues from the preſs.

ART. IX. *The Orations of Marcus Tullius Cicero againſt Caius Cornelius Verres,* tranſlated from the Original, by James White, Eſq; with Annotations. 4to. 18s. Boards. Cadell. 1787.

OF all literary taſks, that of tranſlating from the ancients is the moſt ungrateful, ſince the labour is arduous, and the reward inconſiderable. According to an ingenious French writer *, "it is an unalterable law to refer all that is excellent to the original, and all that is bad to the copy; and the unhappy condition of a tranſlator reſembles that of a dancer on the ſlack rope, whoſe dexterity is little regarded, while the leaſt inadvertence coſts him his life."

Conſidering this circumſtance, we have always been inclined to view with much indulgence every attempt of this kind, when undertaken, as the late learned Mr. Harris uſed to ſay, by qualified perſons; in which rank, Mr. White may very properly be placed. He has been ſtudious to underſtand his author; and the copiouſneſs of his Engliſh ſtyle is well ſuited to expreſs the exuberant fertility of Cicero.

In the preface he deſcribes the ſubject of the original, explains his deſign in the tranſlation, and intermixes ſeveral obſervations which are not common, and which appear to us to be ſolid; we ſhall therefore inſert it entire as a ſpecimen of his ſtyle, and as an earneſt of the ſatisfaction which the Engliſh reader may derive from the peruſal of his work.

'The deplorable abuſes of provincial government have never been depicted in more glowing colours than in the celebrated orations againſt Caius Verres. Such readers as are accuſtomed to compaſſionate human miſery, will doubtleſs receive a ſatisfaction from being told, that the abilities and zeal of Cicero were not exerted in vain. In this triumphant proſecution, the delinquent, who had returned to Rome loaded with the ſpoils and curſes of Sicily and Aſia, was blaſted by the lightning of irreſiſtible eloquence.

'Profligate men, intruſted with domination over opulent regions, deſpiſed the common career of villany, and were tempted to become monſters. Entire nations were impoveriſhed irretrievably: there was no motive of intereſt to reſtrain the oppreſſor: impunity at Rome was ſecured by exceſs of wickedneſs abroad: there was nothing to deaden the ſtroke of deſpotiſm. The tyrant haſtened to his province, as to a devoted prey; proceeded to plunder it with a dreadful regularity; kept a journal of deſolation; and, embittering the peace of millions, directed from his tribunal the ſyſtem of their calamities.

'This is one of the moſt applauded periods in the life of Cicero. Throughout the impeachment and trial of Verres, he appears to have been wholly unmoleſted by that timidity which afterwards enfeebled and diſgraced his operations. Here we behold him fearleſs and firm; an example of patient inveſtigation, of perſevering vigour, of im-

* Tourreil, in his hiſtorical preface to the tranſlation of Demoſthenes.

pregnable

pregnable integrity. His heart was not yet debauched, his courage was not yet undermined by the enjoyment of power: he no ſooner became a ſlave to the love of importance, than there ſeemed to be a lamentable revolution in his character. As his honours increaſed, his intrepidity diminiſhed, and conſequence and cowardice kept pace with each other. They who were envious of his credit and authority, and they who deſired him for a partizan, perceived where he was vulnerable, where he was practicable, and conveyed, through ſuch channels as the turbulent times afforded, the bait of preferment, and the poiſon of intimidation. A popular tumult was infallible: a cohort of the legionaries under arms could damp and diſcomfit the nobleſt efforts of his eloquence. He trembled for his palaces and villas; he dreaded the loſs of his levees, of that crowded train of admirers and dependants who, on various occaſions, had been indebted to his abilities. A ſoul which feeds upon applauſe ſoon ſickens in retirement: it finds no conſolation in that ſolitary dignity which great minds feel in the conſciouſneſs of rectitude. As he advanced in life, he repeatedly ſacrificed his true honour and ſecurity for connections of the worſt kind, with ſtateſmen of the worſt character, and was at once the dupe of their cunning and his own. It was then that his friend Brutus treated him with that haughtineſs of which he complains in ſome epiſtles to Atticus, as being particularly offenſive to a perſon of his age and elevation, from a man ſo much his junior. The young Stoic ſaw into the meanneſs of his ambition, and boldly and ſcornfully rebuked him. Could he have united to his own amiable urbanity ſome portion of the proud inflexibility of Cato, who diſdained public honours when incompatible with public happineſs, the unyielding ſpirit of that illuſtrious patriot would have corrected the temporizing principles of the orator, and left a ſplendid pattern of political perfection in the life of this accompliſhed Roman.

'It is generally ſuppoſed, that his unhappy end was owing to that eloquence by which he had been exalted. But the true cauſe was, that he and Antony could not, conſidering their reſpective views, exiſt together in the ſame community. It was a perſonal conteſt for power. The talents, indeed, of Tully, enabled him to make a very memorable attack on his opponent: yet many periſhed in the proſcription by the triumvirs, who had never had the crime of eloquence to anſwer for. Certain it is, however, that as long as he confined himſelf to the path of real patriotiſm, he had little to fear from the effects of his aſperity: while it was devoted to the purpoſe of defending the unfortunate, and of "laſhing the hard back of arrogant iniquity," the God who had given it protected him in its exerciſe.

'In his literary character he ſtood unrivalled. The ſplendour and magnitude of his intellectual powers put him far above the reach of competition. A ſtranger to jealouſy (envy is out of the queſtion, for it implies inferiority), he gloried in diſplaying the excellencies of others. In his arms unfriended merit of all kinds took ſhelter: the palace of Cicero was the refuge of the learned from every quarter of the empire.

'His invectives againſt Verres are entitled to public favour for their eloquence and their honeſty. One would think that this part of his oratorical works were as worthy of a place in our ſcholaſtic courſe of learning, as the florid flattery of his orations for Marcellus and Ligarius, of the wicked, or, at leaſt, unwiſe one, for the Manilian law, and the ingenious inſincerity of that in behalf of Milo *.

'It is not eaſy to transfuſe into an Engliſh verſion the true energy and grandeur of the Roman orator. The grace and harmony of his arrangement are impaired, the ſterling value of his diction is but counterfeited. To preſent his meaning is the utmoſt we can effect; to give his melody were impoſſible. If departed ſages may be thought to converſe in ſome celeſtial region of felicity, and to be moved with ſenſations of pleaſure or pain from our treatment of the monuments of their genius here on earth, the illuſtrious Antient, whoſe orations are before us, might thus, with ſome appearance of juſtice, complain: "They are enervating the vigour of the Roman ſtyle, by the unanimated conſtruction of a northern language: to the tame progreſs of Britiſh proſe is the ſpirited movement of my periods moderated. That republican vehemence with which I have agitated the Roman people even to phrenzy, muſt now be accommodated to the inſipid neatneſs of modern eloquence, to the cold and guarded faſhions of monarchical refinement.—The diſappointed ſtudent may well exclaim, *Where is the ſoul of Tully which I ſought for?*"

'The oratory of the antients owed much of its magnificence to a cuſtom which we are indebted to for the rapture we experience, in peruſing the immortal volumes which contain it. They condeſcended to ſtudy and to compoſe. Habits of debate and daily exerciſe may confer that fluency of genteel expreſſions, that *pleaſing flow of words and pretty language*, which, accompanied by a readineſs at reply, and a familiarity with the local cant of the Houſe of Commons, conſtitute, in our days, a *Great Speaker*. This, perhaps, may prove more uſeful to the ſeveral parties which our orators ſupport; it may be better adapted to the deſultory hoſtilities of a Houſe of Parliament, but will never enable our ſenators (we are talking of eloquence), without other aids, to reach the ſublime excellence and glory of that talent. Few men who deſire to improve in public ſpeaking reſort to the parliamentary regiſter for aſſiſtance. It was the wiſe and generous wiſh of the ſtateſmen of Greece and Rome to ſecure the double prize of preſent victory and future fame: they harangued at once for the moment, and for poſterity †.

'* That the killing of Clodius (a meaſure indeed which no good man could lament) was preconcerted between Milo and Cicero, not many days before the fact happened, is proved by an epiſtle of the latter to Atticus.'

'† Hume, in his Eſſay on Eloquence, hath handled this point in ſo maſterly a manner, that the tranſlator forbears to make further remarks, and refers the ſtudious reader to that excellent performance.'

'The

'The violent and abuſive terms which occur in theſe compoſitions may perhaps offend the delicacy of ſome. The antients, in waging war with corruption or cruelty, had no idea that the enemy was entitled to good manners. They ſeldom employed their aſperity by halves. Their orators in the forum, like their heroes in the field, conſidered themſelves as ſtruggling in the ſervice of the commonwealth, and were prepared and contented to periſh in the cauſe. Confident that, ſhould the ſtrife prove fatal to themſelves, they were to leave to future ages at once a memorial of their own greatneſs, and of the villainy of their adverſary, they purſued him with the moſt ardent ſeverity, and (to uſe the words of a celebrated modern) "would have tried the laſt exertion of their abilities to preſerve the periſhable infamy of his name, and make it immortal."

'Although Cicero poſſeſſes the impetuoſity of Demoſthenes, he hath neither his grand ſimplicity nor ſublime enthuſiaſm. He is frequently too ſubtle, too artificial in his manner of reaſoning: but when he hath teized us for a while with this imperfection, he ſuddenly burſts forth with a ſplendour and majeſty which make us ample compenſation *. In a free ſtate which hath provincial territories, his orations againſt Verres are well worth the ſtudy of the ſtateſman and the ſenator. The political obſervations with which they abound ſhould be attentively conſidered by a patriot Engliſhman. The liberty of Rome was purchaſed with the pillage of Aſia.

'If a Roman prætor, whoſe province lay within ſight of Italy, and whoſe crimes, while recent, were within reach of Roman juſtice, could, for three years, act the tyrant uncontrollably, how numerous muſt be the temptations to an European officer for oppreſſing the human ſpecies beneath the Equinoctial?

'Delinquents may eſcape by a deficiency of evidence, occaſioned by the remoteneſs of the place which ſhould ſupply it. Luckily for the Sicilian province, it was ſo near to Italy, that Cicero could eaſily collect documents and witneſſes: the ſufferers themſelves repaired to Rome, and were confronted with the criminal. Inſtances have been known (in ages leſs antient), when offenders of the firſt magnitude have returned in peace from the kingdoms they had afflicted, and rioted in the fruits of unpuniſhed rapacity. They ſate in ſenates; the princes of Europe adorned them with their favour; their degenerate countrymen looked on with unconcern, and, dazzled by their opulence, forgot their barbarities.

'Juſtice and probity are the main pillars of an empire: remove them, and, be its pride, infatuation, and inſolence what they may, the ſpeedy ruin of that empire is inevitable.'

'* The tranſlator hath made ſome retrenchments in the ſecond and fourth orations, where the matter was ſuch as would have proved more irkſome than entertaining to the reader. As aids in illuſtrating the following work, the annotations in the valuable edition of Cicero, publiſhed for the uſe of the Univerſity of Padua, and the famous commentaries of Aſconius Pedianus, which, it is to be regretted, go no further than the middle of the third oration, have been occaſionally reſorted to.'

To the learned, Mr. White's labours will not appear very important. His notes are few; ſome of them are ſuperficial; and many paſſages in the text are paſſed over without remark or illuſtration, though certainly requiring both. On comparing his work with the Latin, he will be found ſometimes to degrade, and ſometimes to miſtake the original. Thus, p. 264, 'I affirm that throughout Sicily, ſo rich, ſo ancient a province, in ſo many cities, ſo many affluent families, Verres did not leave a ſingle vaſe of ſilver, or of Corinthian, or Delian metal; that there was not a ſingle precious ſtone or pearl, nothing wrought in gold or ivory; not a ſtatue of braſs, marble, or ivory; not a ſingle piece of painting or of tapeſtry, which he did not explore, inſpect, and (if it pleaſed him) plunder from the poſſeſſors.' Beſide the verboſity of this ſentence, the three laſt words, which are ſuperfluous, ſerve only to leſſen the energy of the whole. How much better is the original; "*quin conquiſierit, inſpexerit; quod placitum ſit, abſtulerit.*" Again, p. 266, 'Placed before theſe deities were tables, which any one might have known had been ſet apart for ſacred uſes in the oratory.' This is not the meaning of Cicero, "*Ante hoſce Deos erant arulæ, quæ cuivis ſacrarii religionem ſignificare poſſent.*" The little altars atteſted the ſanctity of the chapel. P. 267, 'That divine Cupid had no occaſion for the habitation of a whore; he could eaſily have been content with that ancient oratory built and conſecrated by a family which adored him: he knew that he had been handed down from father to ſon, and worſhipped by the Heji from generation to generation.' His tranſlation is obſcure and innacurate; and the ſting or point of the original is entirely loſt: "*Ad hereditatem ſacrorum, non quærebat meretricis heredem.*"

Mr. White indulges himſelf too often in the uſe of colloquial or vulgar expreſſions. The phraſe 'ſenſeleſs being,' in particular, occurs much too frequently; yet, on the whole, this tranſlation has merit, being generally faithful without languor; and in many paſſages, eſpecially of the fifth and ſixth orations, both elegant and animated. As a proof of this aſſertion, we ſhall inſert that noble peroration, which is inferior to nothing in Roman eloquence.

'And now, Almighty Jupiter, thine aid I implore againſt the ruffian who wreſted out of royal hands an offering worthy of thy glorious temple, worthy of the Capitol, and of that fortreſs of the world, an offering worthy of regal munificence, which at the beheſt of kings was faſhioned for thine honour, which was vowed and conſecrated by kings to thy divinity; that impious wretch, who from thine altar at Syracuſe tore away the hallowed and beauteous image of thy godhead: thee, Juno, queen of Heaven, whoſe moſt holy and ancient fanes at Samos and at Malta he ſtripped of every ornament, with equal profanation: thee too, Minerva, whoſe renowned and ſanctified abode at Athens he pillaged of vaſt treaſures of devoted gold, and

and whoſe Syracuſan temple now exhibits little elſe than naked roofs and plundered walls: thee too, Latona, thee Apollo, thee Diana, I implore, whoſe temple, nay, whoſe ancient and divine domicil at Delos he deſpoiled, when invading at dead of night that awful habitation: thee alſo, Apollo, whoſe ſtatue at Chios fell a prey to his rapacity; and on thee, O Diana, again and again I call, whoſe holy fane at Perga was violated by the miſcreant, whoſe celeſtial effigies he ſeized at Segeſta, an image which had twice been dedicated in that city, firſt by its pious citizens, and a ſecond time by Scipio Africanus on his victory: and thee, Mercury, erected by Scipio in the gymnaſium at Tyndarus, as a guardian god to the young men of that community, but lately ſent by Verres to the palæſtra of ſome villa: thee, Hercules, whom this ſacrilegious robber at midnight attempted, with an armed band of ſlaves, to raviſh from the citizens of Agrigentum: thee, moſt holy Mother of the Gods, in whoſe auguſt and awful temple at Enguini the profligate left nothing but the name of Scipio, and the veſtiges of violated worſhip: you, Pollux and Caſtor, who from that fane which adorns the Roman forum are perpetual witneſſes of our political proceedings, of the moſt important counſels of our Senate, of the legiſlation of the people, of the diſtribution of equity in all our tribunals, aid me againſt him who converted your hallowed manſion into a ſcene of extortion and unparalleled iniquity: and you, celeſtials, who, at the celebration of the annual games, are drawn in ſolemn ſtate through ways deſigned for that illuſtrious ceremony, in the ſuperintendance of which ſacred works this rapacious criminal conſulted his cupidity, and wronged religion of the ſplendour which is due to it: thee Ceres, thee Proſerpine, whoſe holy rites contain the grandeſt and moſt ſecret myſteries of human worſhip, to whom we owe the ſuſtenance and regulation of life, by whom the firſt example of laws and manners, of mildneſs and civilization were ſet forth and diſſeminated among the ſons of men; whoſe religious ſolemnities, received from the Greeks and cheriſhed in this country, are held by the Roman people in ſuch exalted eſtimation, that, far from ſeeming to be adopted from other nations, they appear amongſt us as if in their original and native reſidence; you, who have ſuffered from the hands of Verres ſuch pollution and violation, when he dared to carry off, from the oratory at Catina, an image of Ceres, which the laws interdicted any, but the female ſex, not only to touch, but even to look upon, with that other from the ſhrine and temple at Enna, which in its workmanſhip was ſo divinely fair, that beholders thought it to be either Ceres herſelf, or her effigies formed by ſome hand in Heaven, and conveyed to earth for human adoration; you, moſt holy goddeſſes, again and again I implore and appeal to, who inhabit the lakes and groves of Enna, who preſide over all Sicily, which hath appointed me its advocate, by whom tillage was invented, and the bleſſings of it ſpread through every region of the globe, and whoſe divinity is worſhipped in every clime and nation: and I ſupplicate and beſeech all other heavenly powers with whoſe temples and rites the miſcreant, by unutterable outrage and audacity, hath waged an inceſſant and ſacrilegious war, that if in this impeachment my cares and counſels have been uniformly directed to the ſalvation of our allies, to the dignity of the Roman people, to my own integrity

and reputation; if all my thoughts, ſolicitude, and vigilance, have laboured for no end but the fulfilling of my duty, and the ſupport of truth, your ſentiments and virtue, venerable judges, may be the ſame in deciding this important cauſe, as mine have proved in undertaking and purſuing it; that, if Caius Verres hath, in every act, been guilty of unheard of and unexampled impiety, audacity, avarice, lewdneſs, and barbarity, he may, by your judgment, meet a fate proportioned to the abominable tenour of his life and character; that the republic and my glory may, in this one proſecution, be amply ſatisfied, and that hereafter I may rather be permitted to defend the good, than reduced to the neceſſity of impeaching the wicked.'

ART. X. *Variety:* A Collection of Eſſays, written in the Year 1787. 8vo. 3 s. 6 d. Cadell. 1788.

IN theſe eſſays we diſcover many of thoſe traits of excellence, which have often been found in this ſpecies of writing. Of the pieces on moral and religious ſubjects, however, ſome will be objected to by the more critical reader, as ſuperficial, and others as injudicious. Among the latter, many will include the papers which cenſure and ridicule the uſeful inſtitution of Sunday-ſchools;—that which pleads for greater latitude in the obſervance of the Sabbath, and repreſents Sunday as with us a day of cheerleſs ſtupidity;—and that which, treating of the incomprehenſibility of the Divine Nature, under colour of reverence for the Deity, diſcourages all inquiry concerning his perfections, and aſſerts it to be folly, if not impiety, to affix attributes to that Being, whoſe nature and properties are not to be comprehended by human reaſon. We muſt further obſerve, that the Eſſay in vindication of punning, *Young Bottom*'s Letter on Epigrams, and the outline of a Poem on the decline of Dramatic Taſte, will not bias the claſſical reader in favour of this Eſſayiſt's critical judgment.

From this cenſure we, however, with great pleaſure, except a conſiderable number of the papers, particularly the comic deſcription of the diſtreſs of a modeſt man, in the character of Mongrel Morell—the intereſting tale of the friar—and the following valuable biographical memoir:

In an Eſſay on Gratitude, the writer ſays:

'I will conclude my obſervations on this ſubject, by deſcribing the character of a clergyman, now actually living in the county of Norfolk; but whoſe real name I ſhall diſguiſe under that of EUCHARIS. This gentleman was early in life preſented to the adjoining Rectories of B* * * and B* *, by a patron, who at that time was unmarried; and therefore had no idea of ſecuring a reverſion of the livings to a younger ſon; and Eucharis has now enjoyed the benefice full thirty years. Being hoſpitable with œconomy, and charitable with prudence, the income of his living, with ſome private fortune, have enabled him to live in ſplendid affluence, and

and leave a ſaving every year for extraordinary purpoſes, which gratitude has pointed out. He firſt conſidered the heavenly Maſter whom he ſerves, as his original and greateſt patron; and, though his piety would check the preſumption of repaying for the bleſſings he enjoys; yet he knows, that every attempt in man to ſhew his gratitude, is acceptable in the ſight of Heaven. With this view, he has conſecrated part of the annual ſavings of his income to repair an ancient Gothic ſtructure, where he exhorts his flock to worſhip; and has actually expended many hundred pounds to reſtore and beautify the temple of his GOD. This ſingular act of piety was ſecretly conducted, he raiſed an annual ſum from his pariſhioners, that he might not be ſuſpected of the fact, and celebrates the rebuilding of the church, as the effect of voluntary contribution; nor did he neglect any other duties of a Chriſtian, to ſave the money ſo appropriated; for his private well-directed charities, amount to nearly half his income: his barns and ſtore-houſes are a repoſitory for the induſtrious poor, who buy of him all the neceſſaries of life, at a price conſiderably leſs than what he pays for them: he never gives money to the idle, but liberally recompenſes labour, and relieves with tenderneſs, the wants of age, of ſickneſs, and infirmity, demonſtrating true gratitude to Heaven, by acts of charity to man.

'He has ſhewn in a manner, almoſt unprecedented, his gratitude to his earthly patron: that gentleman died about ten years ſince, leaving an eſtate entailed on his eldeſt ſon, and three other boys ſo ſcantily provided for, that they could ill afford the expence of a learned education. EUCHARIS knew this, and taking them to the Parſonage, he conſidered them all as part of his own family; inſtructed them in the learned languages himſelf, and ſent them to the Univerſity to qualify them for orders, that they might in time fill thoſe benefices which are in the gift of their elder brother. Nay, he has done more, he has actually reſigned one of thoſe livings which he himſelf received from their father, to the eldeſt of theſe three, who is juſt become of age to hold it: having no nearer relations, he conſiders the deſcendants of his patron as his heirs; and thus prolongs his gratitude to a ſecond generation. A character ſo unexampled, will appear to many the produce of invention; but though I might offend the modeſty of my friend, by mentioning his name, I have recorded the county, which actually poſſeſſes ſo bright an ornament of human nature; and my heart feels (I truſt) a laudable degree of pride and exultation, when I reflect, that I am perſonally acquainted with this glorious pattern of unabating gratitude.

'P. S. Since I wrote this Eſſay, I have been moſt deeply afflicted by the following paragraph in the Norfolk Chronicle, of 22d March 1788: "On Monday laſt, died the Rev. William Hewett, Rector of Baconſthorpe and Bodham."

Such examples, which ſpeak to the heart more powerfully than a thouſand preceptive lectures, ought never to be forgotten!

From certain inequalities obſervable among theſe Eſſays, we are led to ſuſpect [though poſſibly miſtaken] that they are not *all* the production of the ſame pen: eſpecially not *that* of the ingenious writer to whom the Public are indebted for the papers

particularly noted in our *exceptions* to the general cenſure, which our regard to impartiality, and juſtice to thoſe who rely on our judgment, has obliged us to paſs on ſome parts of this *otherwiſe* pleaſing little volume.

ART. XI. *The Theory of Language.* In two Parts. By James Beattie, L. L. D. F. R. S. E. Profeſſor of Moral Philoſophy and Logic at Aberdeen, and Member of ſeveral Philoſophical Societies. A new Edition, enlarged and corrected. 8vo. 5s. Boards. Cadell. 1788.

THE Treatiſe now before us, was firſt publiſhed in 1783, in a volume of Eſſays, of which we gave ſome account in the 73d volume of our Review, p. 30.

An event (the common lot of mankind) diſcontinued, at that time, our Analyſis of Dr. Beattie's Moral and Critical Eſſays *.

As we had then gone through the firſt four chapters of the Treatiſe on Language, we ſhall now proceed, briefly, to notice the *fifth*, which treats *on Accent*.

Accent is a variation of the voice from acute to grave, and from grave to acute; and conſtitutes what is generally called *tone*. Dr. Beattie ſhews the neceſſity of this continual vibration of the voice in ſpeaking intelligibly; and after ſome general reflections on the particular accents of different nations, and of different provinces of the ſame nation, he aſks, 'Are then all provincial accents equally good?' This queſtion is anſwered in the negative. Of accent, he thinks, as well as of ſpelling, ſyntax, or idiom, there is a ſtandard in every polite nation; and that it is in the metropolis of a kingdom, and in the moſt famous ſchools of learning, where the greateſt reſort of people, adorned with uſeful and elegant accompliſhments, may be expected, that we are to look for this ſtandard of accent and pronunciation. We ſhall not now, after ſo long an interruption of the ſubject, enter into the ingenious author's arguments, but proceed to the next chapter; which is employed in refuting the Epicurean doctrine of the origin of language.

Inſtead of ſuppoſing mankind to have originally been *mutum et turpe pecus*, Dr. Beattie alleges many powerful arguments to prove that men muſt have *ſpoken* in all ages. In the concluſion, he ſays, 'we may warrantably ſuppoſe that our firſt parents muſt have received language by immediate inſpiration.' Admitting this fact (which in a philoſophical Eſſay ought to have been proved), our author follows the Moſaical account of the

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* The remaining Eſſays in this volume are, *on Fable and Romance*; *on the Attachments of Kindred*; *and on Sublimity*; the firſt and laſt of which are excellent in point of criticiſm, and the ſecond is a piece of ſound morality.

confuſion at Babel; whence he derives a variety of primitive languages,—all of which, he ſhews, muſt have had ſome things in common, though each has its peculiarities. The conſideration of thoſe qualities that are common to all languages, forms that Science which has been called Univerſal or Philoſophical Grammar; the principles of which, Dr. Beattie propoſes to unfold, in the remaining part of his Eſſay.

He has a long and curious inveſtigation of the origin of writing, but no determined deciſion is made concerning it, except in the following ſentence: 'Alphabetical writing muſt be ſo remote from the conception of thoſe who never heard of it, that without divine aid it would ſeem to be unſearchable and impoſſible.' He ſhews its great utility, deſcribes the different ſorts of it as practiſed by different nations, and concludes the firſt part of his treatiſe with a ſhort hiſtory of printing.

The ſecond part of the Theory of Language is entitled *Univerſal Grammar*, which ſeems to be founded on principles ſimilar to thoſe of Mr. Harris. Dr. B. indeed, is more minute and leſs intricate than former writers; and the treatiſe will be peruſed with pleaſure by the inquiſitive, and with advantage by the ſtudious reader.

ART. XII. *The Solicitudes of Abſence. A Genuine Tale.* 12mo. 3 s. ſewed. Forſter, &c. 1788.

IN characterizing this work, we cannot acquit ourſelves with more propriety, than by giving an abſtract of our account of a former publication *, by the ſame author; viz. that the facts here related will not fail to gain the reader's attention; that they are frequently enlivened by occaſional pieces of poetry,—in which ſpecies of compoſition the writer poſſeſſes a very agreeable vein; and that in the correſpondence between the Author (Mr. Renwick) and his wife, during their neceſſary ſeparations, the lady's letters prove her to be endowed with an excellent capacity, and highly to be praiſed for her exemplary virtue, and conjugal fidelity.

We have frequently had occaſion to commend Mr. Renwick for his laudable addreſſes to parliament, and his unremitting zeal, in favour of our ſeamen, navy ſurgeons †, and ſurgeons widows; but we are truly ſorry to find that he himſelf hath ſo often needed ſome friendly advocate, whoſe aid might have contributed to the relief of his own private diſtreſſes.—It hath been his fate to ſtruggle, for many years, under the preſſure of misfortunes, from which, it too plainly appears, that he is not yet entirely exonerated: being ſtill expoſed to the diſappoint-

* "Unfortunate Lovers," &c. See Rev. vol. xlv. p. 301.

† The Author hath himſelf been in this ſervice.

ments

ments and ſorrows of a dependent and uncertain ſituation!—He has here given an abſtract of his own hiſtory; a melancholy tale! but he has contrived to render it as agreeable to the reader as poſſible, by the inſertion of letters, and little poems. However adverſe the world, in general, may have been to Mr. R. the Muſes have not been altogether unkind to him:—ſome of his verſes may, indeed, be termed excellent; and none of them are totally undeſerving of praiſe. As a ſpecimen of his poetical talents, we have ſelected the following, written in one of his ſeparations from his beloved Delia; and which will, in ſome meaſure, intimate the propriety of the title of his book: the poem is accompanied by a letter to her, dated at Spithead, May 14, 1785.

'SOLICITUDE.

'The heart that throbs with latent woe,
Reluctant eyes the morning ray;
Nor when nocturnal veſpers glow,
Regrets the loſs of parting day.

'Come, drowſy night, and ſhed the balm
That ſoft ſuſpends each anxious care;
Oblivious come, and quickly calm
The penſive tumults of deſpair.

'If 'midſt thy wondrous magic power
Excurſive fancy ſtill ſhould roam,
Reſtore the dear domeſtic hour
When mutual love invites me home.

'Though twenty years their months have told,
Since I poſſeſs'd her virgin charms,
I yet would loſe the world t' enfold
The faithful fair within my arms.

'Bright as the ſtar of evening glows,
Her lucid orbs appear;
Upon her cheeks the bluſhing roſe
Blooms freſh throughout the year.

'Mild as the breath of vernal gales,
Her voice—each whiſpering ſigh;
More ſoft than oriental tales,
The ſtrains her lips ſupply.'

In moſt of his letters, we ſee the genuine effuſions of a warm and impaſſioned heart: of which, a ſingle paragraph will ſerve to give our readers an adequate idea:

'Nor *wine* can ſoothe the anxious cares of love! I have for once drank till the pen trembles in my hand, yet I feel myſelf equally alive to the ſenſations of ſorrow; and in the lunacy of conjugal attachment, could involve the world in one general ruin. I could diſturb the calm of midnight with greater vociferation than the hero who ſtorms in the drama of romance; and I could weep like a woman, when I was

no

no longer able to contend with the tranſports of my rage. Such effuſions would ſoften the ſolicitudes I am weary of ſuſtaining.'

The laſt letter is dated at Plymouth Sound, Nov. 30, 1787, in which we find Mr. R. diſcharged from his ſtation as ſurgeon on board the Druid frigate. He is now, if we are not miſinformed, engaged in ſome branch of the medical profeſſion, at Berwick on Tweed: where we heartily wiſh him the ſucceſs to which he ſeems juſtly entitled by his abilities, and his earneſt deſire to be uſeful to the Public, as well as to provide for a family entirely dependent on his laudable exertions.

ART. XIII. *An Introduction to the Hiſtory of the Dutch Republic*, for the laſt ten Years, reckoning from the Year 1777. 8vo. 5s. Boards. Kearſley. 1788.

THERE is no particular branch in any of the eſtabliſhed modes of government, however perfect, however excellent it may appear when conſidered in itſelf, which will not, from its neceſſary connection with the other, even the leſſer and ſubordinate, parts of the great machine, be ſubject to ſomething like corruption and decay, whenever thoſe parts ſhall become diſeaſed; and in this the political body may very fairly be compared with the natural one.

" Let our finger ache, and it induces
A ſenſe of pain e'en to our healthful members." SHAKESP.

The Republic of Holland has felt this pain in every limb.

The baſis, the foundation of the ſtate-eſtabliſhment among the Dutch, is political freedom or liberty; and for this they have ever ſhewn a kind of enthuſiaſtic fondneſs, without having been ſufficiently attentive to the means of preſerving it. They have repeatedly experienced the neceſſity of having a Stadtholder at the head of the government, as the revolutions of 1672 and 1747 abundantly teſtify; when, after a temporary ejection or ſuſpenſion of that magiſtrate, they were again obliged to call him in:—but they have never adopted the juſt and proper methods for fixing him firmly and permanently in his place. Hence the origin of party, and hence the diviſions and diſtractions in the Belgic ſtate. For though the *preſcriptive* rights of the Princes of Orange are thoroughly underſtood and admitted in ſeveral of the provinces; and though they have obtained beyond the period *(ultra tritavum)* when cuſtom becomes a law; yet, as the moſt valuable part of the prerogative of theſe princes, *that of nominating or recommending the perſons to be choſen members of the aſſemblies of the States*, has never been formally acknowleged by the people, they have at all times been ſubject to oppoſition from the factious in the exerciſe of this power, though juſtice be taken for their guide. But that our Readers may judge of the

extent

extent of the power in queſtion, and of the conſequences immediately reſulting from it, we will extract from the performance before us, the Author's clear and accurate deſcription of this very important branch of authority; which, though it may only be eſtabliſhed by courteſy, has ſtill perhaps, from long and continued uſage, become an undoubted and indefeaſible right.

'Though he (the Prince) is no conſtituent part of the ſupreme legiſlative power, and has neither a ſeat in the aſſemblies, nor a voice in the deliberations of either the provincial States or their High Mightineſſes (except when, on ſome particular occaſions, he makes ſpecific propoſitions to them on urgent and important points, which are not however conſidered or debated, ſtill leſs determined, in his preſence), yet he exerciſes the right of nominating, or recommending moſt of the members of the ſmaller aſſemblies, or *vroetſchaps*, in whom this power is ultimately lodged, according to the legal forms of the Dutch Republic, but he exerciſes this power of not only *nominating* and *recommending* whom he thinks *proper*, but alſo that of *rejecting* or *diſapproving* whoever he thinks *improper* to become members or magiſtrates in theſe legiſlatures. The mode of doing this is different in various cities and provinces. In ſome, the electors, in caſe of an accidental or conſtitutional vacancy, preſent him with three perſons whom they think qualified to fill it, and of theſe three he approves of one, who is on ſuch approval inveſted in office. In other places he, by miſſive letters, nominates or recommends three perſons to fill up any vacancy that happens, and of theſe three the electors chuſe one, uſually the firſt in the Stadtholder's liſt, who on ſuch election is veſted with authority. In the firſt of theſe modes, it is obvious that he acts in much the ſame manner as the King does with us, in appointing the ſheriffs of counties. And in the ſecond, as our Sovereign does in promoting by recommendatory letters, and a *congé d'elire*, the prelates and other dignitaries of our church. But in both modes it is equally plain how valuable this part of the Stadtholder's prerogative is, for by it he is enabled, in a great meaſure, to new-model the whole ſenates of the ſeveral towns in the courſe of ſome years, and the whole magiſtracy of them in a much ſhorter time. The misfortune however is, that it has been never formally acknowledged, or expreſsly allowed by the fundamental laws, or the conſtitution of the commonwealth, and hence the right to exerciſe it hath been at certain ſeaſons, as it is at this preſent time, diſputed in ſome places, and denied abſolutely in others.—This great defect in the conſtitution, and the conſequent principle of weakneſs in the authority of the Stadtholder, a principle of weakneſs entirely ariſing from the undefined ſtate of his prerogative on this head, is owing to the want of ſpirit and ability in William IV. Had he been an abler man himſelf, or better adviſed by others, he might have availed himſelf much more ſolidly than he did of the affection of the people in the year 1748, when they tumultuouſly made him Stadtholder. But he did not perceive the value and importance of thoſe glowing moments, in which he might have clenched his authority, and he left this valuable prerogative in the ſame ſtate of indeciſion in which he found it. Thus through want of underſtanding, or perhaps through an affected moderation,

deration, he loſt the deciſive period, or at leaſt neglected to reap from it all the great advantages which it was capable of affording, and on his death, in 1751, tranſmitted the government in a looſe disjointed ſtate, with a diſputed juriſdiction, and an undefined prerogative, to his infant ſon.'

From the very particular information contained in this work reſpecting the ſources of the recent troubles in the Republic of Holland, we are naturally led to imagine that it is the production of a foreign pen. An Engliſhman, we think, could ſcarcely have become acquainted with ſo many of the ſubtilties and intrigues of ſtate. To a Dutchman or a Frenchman, ſuch acquirement was more eaſy. Be this as it may, the form of government in Holland, together with the relative ſituation of the Prince of Orange, as hereditary Stadtholder, are nicely and accurately ſtated *. Of the eſtabliſhed mode of rule, however, the Author entertains a very contemptible opinion, as the following extracts will particularly ſhew:

'All theſe cauſes of weakneſs and diſſenſion, which originated in the meaſures of miniſters, the temper of the Stadtholder, the ſituation of the commonwealth, and the ſpirit of faction, might have been removed, or at leaſt controlled in their effects, as ſimilar cauſes have often been in other ſtates, were it not for the ſingular and *unhappy conſtitution* of the republic.'

Again,

'Of all the political conſtitutions that have been framed by legiſlators, or deſcribed by hiſtorians, or defined by lawyers, none appears to have been ſo weak and illiberal, ſo irregular and inaccurate, ſo prepoſterous and undefined, as that of the Dutch. And in the

* Notwithſtanding the general opinion which we, on this ſide of the water, have conceived as to the merit of this work, we have converſed with ſenſible and honeſt men, natives of Holland, and of eminence in their own country, who have ſpoken of the book as being calculated to miſlead its readers in ſome important reſpects. In particular they ſay, that it has "a tendency to inſpire unjuſt prejudices againſt the Princeſs of Orange, a lady of the moſt reſpectable character: and (on the other hand) to excite a degree of eſteem for the late Grand Penſionary Bleiſwyk, to which he is not in the leaſt entitled." That "in his portrait alſo of Mr. Van Berkel, every line and feature are in flat contradiction with the moſt palpable truth!" The like hath been obſerved in regard to ſome other portraits, though it is, by the ſame gentlemen, candidly allowed, that "nothing, with ſome few exceptions, can be better repreſented than the characters of the Stadtholder, and the Duke of Brunſwic, his former confident and miniſter."—On ſome of theſe points we confeſs ourſelves incompetent to the taſk of a full and complete deciſion; but, on the whole, we abide by the idea which we at firſt formed of the general character of the work, viz. that it abounds with irrefragable truths, acute obſervations, and good reaſoning,—which, all together, announce a writer who poſſeſſes real merit.

nature

nature of it may be found many causes that aggravated and extended the malignant symptoms, with which, through a weak administration, an ill government, and other causes that have been already mentioned, their commonwealth has been for some years affected.'

The sentiments here exhibited are so diametrically opposite to those of our first-rate politicians and civilians, who have represented the state of Holland as a *republic able to support itself by reason of its confederacy, without any internal corruption* *, that they will probably be thought by many to have been too hastily, dogmatically, and positively delivered †.

When, however, we attend to the late commotions in this famed confederacy, and when we consider how various are the springs which actuate and move this ponderous body, we must acknowlege the force of the writer's argument in the main, though he is somewhat mistaken in the principle on which he founds it: for there is every reason to believe that Montesquieu, when he talked of the excellence and perfection of this government, must have understood it as having always a Stadtholder, and in full possession of his privileges, at the head; otherwise it would bear too particular a resemblance to an aristocracy ever to be commended by so able and intelligent a writer. We must therefore observe, that, the Prince of Orange's authority admitted, our Author appears to be wrong.

It is to be hoped, from the manner in which the late disputes have terminated, that the Aristocratical party are at length convinced of their error: that they will not again attempt to arrest or even question the power of a ruler, whose right to the Stadtholdership must now be considered as thoroughly established by every unprejudiced person in Europe. It is to be hoped, moreover, whatever may be their sentiments with respect to the abilities of that ruler, that they will reflect on the temper and disposition of the Dutch as it was seen in the recent struggle, and uniformly bear in mind, that *imperium in imperio* will never be endured by a spirited people like the Hollanders: a people who, in asserting their Prince's privileges, know that they are maintaining their rights.

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* See *L'Esprit des Loix*.

† 'The Hague (says the Author in another part of his book) is the place of meeting of the provincial states of Holland, as well as of the States General; but the one, no more than the other, can conclude or determine no affair of importance without consulting their constituents.' Where then is the grand objection to the *constitution?*

ART. XIV. *The Poetry of the World.* Crown 8vo. 2 Vols. 7s. ſewed. Bell. 1788.

ON opening theſe volumes, the firſt thing which muſt ſtrike the reader, will be their great typographical elegance. Each poem is printed in ſo beautiful a manner as to be *literally* (which is more than Horace's maxim, *ut pictura poëſis erit*, requires)—*a picture.* This we mention to the credit of the Bookſeller, who appears laudably ambitious of acquiring the title of the *Baſkerville of the preſent day.* All that typographical taſte could do, he has evidently done to recommend the poems before us; and though it ſhould be recollected, *fronti nulla fides*, the beauty of the paper and type will probably excite ſome little prepoſſeſſion in their favour, notwithſtanding the title-page announces them to be collected from a news-paper. Nor will thoſe who take them up with this prepoſſeſſion meet with any great diſappointment; for many of them highly merit the external elegance in which they appear, and we cannot but congratulate the Public in their being thus reſcued from the periſhing pages of a daily print, which, after being read, are commonly deſtined *heſternæ occurrere cænæ.* Who are the real authors of the ſeveral pieces bearing the ſignatures of *Della Cruſca*, *Anna Matilda*, *Arley*, *Benedict*, *the Bard*, and *Edwin*, THE WORLD has not ſeen fit to inform us; and as we have not the omniſcient Jackſon, nor any other omniſcient gentleman in our corps, it cannot be expected that we ſhould diſcover them. Thus much, however, we have been fortunate enough to have traced out, that *Della Cruſca* is ſuppoſed to be *Mr. Merry*, that *Arley* is certainly *Mr. M. P. Andrews*, and that *the Bard* is thought to be a *Mr. Berkley.* Time, who is celebrated for blabbing the profoundeſt ſecrets, will probably, if we exerciſe a little patience, acquaint us with the real name of Anna Matilda, which is now, we find, carefully concealed; and of all the reſt, at preſent, we muſt content ourſelves with reading their verſes. By theſe it appears that none of them are vulgar writers. Della Cruſca, who, we muſt confeſs, has pleaſed us moſt, appears to be a gentleman, a ſcholar, and a poet; and ſeveral of his pieces claim a diſtinguiſhed place in the claſs of modern poetry. Our readers will, no doubt, eſteem themſelves obliged to us for aſſigning a page or two of our Review to the beautiful ELEGY *written on the* PLAIN OF FONTENOY:

'Chill blows the blaſt, and Twilight's dewy hand
Draws in the Weſt her duſky veil away;
A deeper ſhadow ſteals along the land,
And NATURE muſes at the DEATH of DAY!

Near this bleak Waſte no friendly manſion rears
Its walls, where Mirth, and ſocial joys reſound,
But each ſad object melts the ſoul to tears,
While Horror treads the ſcatter'd bones around.

As thus alone, and comfortleſs I roam,
Wet with the drizling ſhow'r; I ſigh ſincere,
I caſt a fond look tow'rds my native home,
And think what valiant BRITONS periſh'd here.

Yes, the time was, nor very far the date,
When carnage here her crimſon toil began;
When Nations' Standards wav'd in threat'ning ſtate,
And Man the murd'rer met the murd'rer Man.

For WAR is MURDER, tho' the voice of Kings
Has ſtyl'd it Juſtice, ſtyl'd it Glory too,
Yet from worſt motives, fierce ambition ſprings,
And there, fix'd Prejudice is all we view!

But ſure, 'tis Heaven's immutable decree,
For thouſands ev'ry age in fight to fall;
Some NATURAL CAUSE prevails, we cannot ſee,
And that is FATE, which we *Ambition* call.

O let th' aſpiring Warrior think with grief,
That as produc'd by CHYMIC art refin'd;—
So glitt'ring CONQUEST, from the *laurel leaf*
Extracts a GEN'RAL POISON for Mankind.

Here let him wander at the midnight hour,
Theſe morbid rains, theſe gelid gales to meet;
And mourn like me, the ravages of Pow'r!
And feel like me, that Vict'ry is defeat!

Nor deem, ye vain! that e'er I mean to ſwell
My feeble Verſe with many a ſounding Name;
Of ſuch, the mercenary Bard may tell,
And call ſuch dreary deſolation, Fame.

The genuine Muſe removes the thin diſguiſe,
That cheats the World, whene'er ſhe deigns to ſing;
And full as meritorious to her eyes
Seems the Poor Soldier, as the Mighty King!

Alike I ſhun in labour'd ſtrain to ſhow,
How BRITAIN more than triumph'd, tho' ſhe fled,
Where LOUIS ſtood, where ſtalk'd the column ſlow;
I turn from theſe, and DWELL UPON THE DEAD.

Yet much my beating breaſt reſpects the brave;
Too well I love them, not to mourn their fate,
Why ſhould they ſeek for greatneſs in the Grave?
Their hearts are noble—and in life they're great.

Nor think 'tis but in War the Brave excel,—
To VALOUR EV'RY VIRTUE IS ALLIED!
Here faithful Friendſhip 'mid the battle fell,
And Love, true Love, in bitter anguiſh died.

Alas!

Alas! the ſolemn ſlaughter I retrace,
That checks life's current circling thro' my veins;
Bath'd in moiſt ſorrow, many a beauteous face;
And gave a grief, perhaps, that ſtill remains.

I can no more—an agony too keen
Abſorbs my ſenſes, and my mind ſubdues,
Hard were that heart which here could beat ſerene,
Or the juſt tribute of a pang refuſe.

But lo! thro' yonder op'ning clouds afar
Shoots the bright PLANET's ſanguinary ray
That bears thy name, FICTITIOUS LORD OF WAR!
And with red luſtre guides my lonely way.

Then FONTENOY, farewell! yet much I fear,
(Wherever chance my courſe compels) to find
Diſcord and blood—the thrilling ſounds I hear,
"The noiſe of battle hurtles in the wind."

From barb'rous *Turkey* to *Britannia*'s ſhore,
Oppoſing int'reſts into rage increaſe;
Deſtruction rears her ſceptre, tumults roar,
Ah! where ſhall hapleſs man repoſe in peace?

DELLA CRUSCA.

We particularly admire the 7th ſtanza as containing a thought both new and juſt.

His Muſe is generally plaintive, and ſometimes philoſophical. Thus, to Anna Matilda:

'When far off the night ſtorm flies,
Let us ponder on the SKIES!
Where million * ſtars are ever roll'd,
Which yet our weak eyes dare behold;
Adore the SELF-EXISTING CAUSE
That gives to each its ſep'rate laws;
That, when th' impetuous Comet runs
Athwart a wilderneſs of Suns;
Tells it what mandate to obey,
Nor ever wander from its way;
Till back it haſtens whence 'twas brought
Beyond the boundaries of Thought!

Let not the ſtudious Seer reply,
"*Attraction regulates the ſky,*
"*And lends each Orb the ſecret force,*
"*That urges on, or checks its courſe;*"
Or with his Orrery expound
Creation's vainly fancied round.

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* This imperfect mode of expreſſion can never be allowed. We are left to *ſuppoſe* that "millions of ſtars" is *meant*; but though this be *inferable*, it is not ſaid.

Ah! quit thy toil, presumptuous Sage,
Destroy thy calculating page;
No more on Second Causes plod;
'Tis not ATTRACTION, but 'tis GOD!
And what the UNIVERSE we call,
Is but a POINT, compar'd to ALL.'

The *concealed* Lady is not equal to her *unseen admirer*, either as a philosopher or poet, yet we lament that *her book is clos'd—her lyre is broke.* Arley's poetry is entitled to the praise of being easy and elegant;—the *Invitation to Delia* we would particularly refer to, in justification of this encomium; Benedict's Sonnets certainly have merit, and the same might be said of the *African Boy* and the *Ode to Prudence*; the former by the *Bard*, and the latter by *Edwin*; but not a merit equal to the *Sonnets*. Our opinion of the pieces entitled *Ancient Music*, we shall neither say nor sing.

As verbal critics, we might be induced to notice the words *literate*, *isolated*, *sensate*, &c. which occur in these volumes, but we are not disposed at present to exercise our talents in this way. We shall rather observe that some of the poems, designed to be pathetic, tire by too much pastoral description; and that in those of *Della Crusca*, we several times meet with *shades among* and *groves among*, which, when often used by a modern poet of eminence, will excite some disapprobation. We, however, are infinitely more dissatisfied with the indecent *lines on Lady T—rc—l's Ring*, which certainly should not have been allowed a place in a collection of the chaste, plaintive, and elegant productions of ANNA MATILDA, and DELLA CRUSCA.

A Tragic Drama, by Della Crusca, entitled *Ambitious Vengeance*, concludes Vol. I. On this we shall observe that it is indeed *tragic*, that the plot seems to have been suggested by Shakespeare's *Macbeth*, and his *Romeo and Juliet*; and that the outlines of the characters are for the most part derived from the same source. As a Drama it is defective, but the dialogue is not unworthy the elegant pen to which it is ascribed.

MONTHLY CATALOGUE,

For NOVEMBER, 1788.

ANTIQUITIES.

Art. 15. *Picturesque Antiquities of Scotland.* Etched by Adam de Cardonnel. 8vo. 2 Vols. 18s. Boards. Edwards. 1788.

THE reception which a former publication * met with, has encouraged Mr. de Cardonnel to continue his labours in preserving from oblivion the ancient remains of Caledonian splendor, once so con-

* *Numismata Scotiæ.* See Rev. vol. lxxv. p. 114.

ſpicuous in the churches, religious houſes, and caſtles, now moſtly in ruins.

The volumes before us contain neat engravings of ſeveral ruins, ſomewhat ſimilar to thoſe of Capt. Groſe, with a ſhort deſcription in letter-preſs under the plate.

The firſt volume, which is appropriated to religious houſes, has an introduction deſcribing the different orders of Monks, with their inſtitutions in Scotland; and the ſecond, in which are the ruins of fortifications, has a prefatory diſcourſe on ancient fortification, part of which is abridged from that of Capt. Groſe in his Preface to the Engliſh antiquities.

Mr. de Cardonnel has beſtowed no ſmall labour in collecting the materials for this publication, and he ſeems to have executed his plan with judgment, in the hiſtorical part, and with elegance, in the engravings. The ſmall ſcale on which the ruins are drawn may be objected to by thoſe who are accuſtomed to larger plates: the author was ſenſible of this objection; but he wiſhed to accommodate travellers with a pocket companion, that might give a conciſe account of ſome of the principal circumſtances relative to Scottiſh ruins:—and this purpoſe will be well anſwered by the preſent publication.

TITHES.

Art. 16. *A Letter to Sir Francis Blake*, Bart. Wherein his Arguments for the Abolition of Tithes, and the Reform of the Church Revenue †, are candidly conſidered, and their Futility expoſed. Being a conciſe, but rational, Defence of the preſent Syſtem of Tithes. 8vo. 1s. 6d. Stalker. 1788.

When Sir Francis Blake's Propoſal for the Liquidation of the National Debt was firſt publiſhed, we were rather diſpoſed to paſs over his ideas for the extinction of tithes, in a ludicrous way, than to avail ourſelves of the opportunity of officiouſly touching on ſo tender a ſubject; and the preſent writer alſo might ſafely have let them alone: for there are no indications that his ſchemes are going to be put in execution. Nevertheleſs we are now very loudly called back to the ſubject of tithes; and are warned of the danger of attempting to meddle with eccleſiaſtical affairs, in a manner truly alarming:

'The alliance *between* Church and State is ſo ſacred and inviolate, that few inſtances can be produced, where the property of the former has been invaded, and its intereſts betrayed, without a manifeſt injury being done to the latter: the dependencies and relations of the one and the other being ſo minutely interwoven, that it certainly requires the niceſt diſcrimination to determine how far the ſuperior power may invade, or alienate the long-eſtabliſhed rights of the inferior, without manifeſtly incurring the imputation of injuſtice. The many dreadful convulſions which have rent aſunder, nay even overturned the moſt powerful empires, which have riſen to the moſt tre-

† See his Propoſal for the Liquidation of the National Debt, &c. Rev. vol. lxviii. p. 444.

mendous heights, from very ſmall beginnings, are warnings that *ſpeak in thunder* to the inconſiderate and precipitate, who thoughtleſsly adviſe, or haſtily incite others to execute, what may not only produce a temporary diſorder, but overwhelm thouſands in inevitable perdition.'

What, cannot we wiſh to alter the mode of providing for one order of men in the nation, from a way that proves diſagreeable to others, to a way more eaſy to themſelves, without apprehending the ruin of the whole? A fat pluraliſt would "ſpeak in thunder," even to a mild propoſal to reduce the inequalities of benefices, and enjoin reſidence: yet no thunder either from heaven or earth puniſhed the daring reſumption of abbey lands*!

To Sir Francis Blake's propoſal for aboliſhing what he deems unneceſſary dignities in the church, our Author replies,

'Is not this doctrine of yours directly applicable to every rank in life, to the Peerage and Baronetage, as well as to the Clergy? Can you advance one ſingle argument for the abolition of the different diſtinctions in the Church, that will not militate with a double force againſt all the higher diſtinguiſhing ranks in life, and recoil upon your own head with ſuch perſevering fury, that I believe all your ingenuity will be found inſufficient to extricate yourſelf from the impending blow? Deſtroy diſtinction, and you deſtroy ſubordination, order, and decorum. If it be abſolutely neceſſary amongſt one claſs of mankind, it is in another, for the rule holds good through the whole, and is invariably ſo in the time paſt, the preſent, and the future.'

tical order in the ſtate: and they might appeal to their own eſtabliſhments to juſtify their doubts. They might probably conclude by propoſing a ſolution of that undeniable paradox, how it comes to paſs, that the profeſſed, the peculiar ſervants of the meekeſt and moſt ſelf-denying Maſter in the world, ſhould univerſally in all ages prove to be the moſt aſpiring claſs of the ſons of men.

To the Baronet's propoſal to fix all incumbents to the livings they accept, and to put a ſtop to removals, he pleads,

'To cut off all the hope and expectation of advantage from change of place, would be not only an intolerable, but even an inhuman prohibition, and lay the clergy under ſuch unſufferable reſtrictions, as would render exiſtence an actual puniſhment. When a clergyman is preſented to a living, let the ſituation be where it will, whatever inconveniencies he may labour under, whatever difficulties experience, he muſt with all the paſſive tameneſs of an inanimate ſubſtance, ſet himſelf down contented; and learn to bear, becauſe there is no remedy; the inſults of petulance, and the impertinence of ſuperiority.'

This author overlooks the chief temptations to ſhifting from benefice to benefice, from pecuniary motives or indulgence in pleaſure, by ingeniouſly pleading cauſes that may better bear producing, and he juſtifies the tranſlation of biſhops on ſimilar ground. But might not one, of the before-mentioned Calviniſts tell him, that the previous queſtion to be ſettled is, whether the profeſſion of preaching the Goſpel, is to be engaged in as a lucrative employment, like law or phyſic; or whether we have a right to expect the practice of our ſpiritual guides ſhould be ſolemnly regulated by the diſintereſted doctrines which they preach, like men who look for their reward in a better place? That is, whether their true call is from conviction within, or from worldly conſiderations without? If the latter, then indeed all his reaſoning, and all their practice, will be in character, and ſo far unanſwerable.

His arguments in favour of tithes, are ſuch as are always pleaded; and we do not ſee that he adds to their force, or ſtates them to peculiar advantage.

Art. 17. *A Vindication of the Conduct of the Clergy*, who petitioned the Houſe of Lords, againſt two Bills relative to Tithes, in the Seſſion of Parliament held in 1788. By a Southern Clergyman. With an Appendix, containing his former Anſwers to certain "Allegations." With Additions. 8vo. 1s. Dublin, printed; London, reprinted, for Robſon and Clarke. 1788.

The eternal wrangling between clergymen and their flocks, about apples, turneps, potatoes, and pigs; their eager appeals to courts of law, and to the Public, computing the value of crops, and calculating profit and loſs, are ſo diſgraceful to their profeſſional character, and ſo ſubverſive of the principles they profeſs to believe and inculcate, that we are aſtoniſhed they are not more deſirous than the Public can be to have the nature of their incomes altered to ſome mode leſs irkſome both to the payers and receivers.

Diſcontented as the Engliſh clergy appear to be, they are looked up to with envy by their brethren in Ireland, who have indeed far more ſerious grievances to ſtate; their incomes are not in general ſo liberal, and the collection of them is diſturbed by the riotous inter-

vention of armed aſſociations, capable of perpetrating any outrages that lawleſs violence and brutal ignorance may happen to dictate.

The Bill which eſpecially excited an alarm among the clergy in Ireland, was an amendment of the Act to encourage the improvement of barren and waſte land, by exempting ſuch improved lands from payment of tithe for ſeven years, provided ſuch land had not paid tithe for ſeven years before. The principal objection of the clergy to this bill was, that moſt of the land in that kingdom which had not paid tithe, through the negligence of the proprietor or tenant, and not on account of actual barrenneſs, would thus be exempted on being tilled; and that it lay on the clergyman to prove that it had paid tithe before; a proof not eaſy to be adduced in the diſturbed ſtate of the country. Satisfactory amendments were made to this bill by the Lords, and then it was rejected by the Commons.

This pamphlet contains a very temperate ſtate of the caſe, but we cannot enter farther into it.

Art. 18. *A Defence of the Proteſtant Clergy in the South of Ireland*; in Anſwer to the Charges againſt them, contained in the Right Hon. Henry Grattan's Speeches relating to Tithes, as they are printed, and ſaid to have been delivered in the Houſe of Commons, on the 14th and 19th of February 1788. With a Poſtſcript, containing ſome Remarks on his laſt Speech on the Re-agitation of Tithes, delivered the 11th of April 1788. By Authenticus. 8vo. 2s. Dublin, printed; London, reprinted for Robſon and Clarke. 1788.

Popular as Mr. Grattan may heretofore have been in Ireland, he muſt reſign all pretenſions to the eſteem of the clergy there, ſince his late orations on the ſubject of tithes; wherein he has pointedly charged them with extortion, oppreſſion, and injuſtice in levying theſe offenſive dues. The preſent writer promiſes that his name ſhall be forthcoming whenever Mr. Grattan will avow the ſpeeches publiſhed as his, to be thoſe delivered by him, a degree of ſanction which they have not yet obtained; and declares his ſole purpoſe to be 'to prove the general charges againſt the clergy ill founded, the proofs brought to ſupport them inconcluſive, and that the fulleſt examination of facts the nature of the ſubject will afford, proves the direct contrary of thoſe charges, even that the general conduct of the ſouthern clergy is juſt and moderate, and merciful and praiſe-worthy.' In the execution of this taſk, he appears to have taken meritorious pains in collecting 'the ſolemn and accurate returns of the clergy to their biſhops,' in ſeveral dioceſes, comparing the tithe rates actually charged on the land, with the average amount of crops, and the *real* tithe of thoſe crops; according to which ſtatements, the rates at which they are cuſtomarily ſet, appear to be indeed very moderate, being little more than one half of the legal claim. He enters into a circumſtantial detail of the ſtudied difficulties and inſulting obſtructions contrived to defeat the clergymen's attempts to collect their tithes, and their behaviour under theſe embarraſſments, with great appearance of candour; ſo that until Mr. Grattan ſhall, in a ſimilar manner, ſupport the poſitive allegations attributed to him, they will inevitably be conſidered as haſty, injurious invectives, among the few who think it worth their while to examine both ſides of a queſtion.

Accuſa-

Accuſations indeed that coincide with popular humours, triumph long before defences are liſtened to; but if at length they are found to be valid, the event will afford ample conſolation. But this event muſt be patiently waited for, as we are given to underſtand, that Mr. Grattan's ſpeeches have been tranſlated into Iriſh at Cork, for the benefit of *the populace*.

While clergymen conſcientiouſly diſcharge their important duties, we cannot but ſympathize with them when we find that the law which ſhould be their protection, fixes them in an uneaſy ſituation. This ſeems peculiarly the caſe now in ſome parts of Ireland; yet though ſuch clergymen have better reaſons to plead for deſerting their turbulent flocks, than thoſe who forſake them in purſuit of filthy lucre or ſenſual pleaſure, they have a more forcible tie to ſtay with them, where it is practicable, to overcome evil with good, and to reclaim them by a zealous example of the Chriſtian virtues, in the fervent diſcharge of their paſtoral functions: it is on this ground that we cannot heartily ſubſcribe his extenuation of non-reſidence by precedents. He obſerves—'As to Mr. Grattan's tax on non-reſidence, I agree with Mr. Grattan, that it would be ſtrange if it had become neceſſary; but I entirely deny that it is neceſſary, or that the ſouthern clergy are *more frequently* non-reſident than their brethren, either *in other parts of the kingdom or* ENGLAND. Mr. Grattan has produced no proof to the contrary.' This is merely one part of the clergy ſheltering their criminal conduct under that of another, who may avail themſelves in the ſame manner.

EDUCATION, DICTIONARIES, *&c.*

Art. 19. *Entick's New Spelling Dictionary*, comprehending a copious and accented Vocabulary of the Engliſh Language. Reviſed, Corrected, and Enlarged throughout, by Will. Crakelt, M. A. Rector of Nurſted and Iſield in Kent. Small 4to. 4s. bound. Dilly. 1788.

In our Number for July 1786, p. 74, we noticed Mr. Crakelt's former edition of this uſeful work. The preſent is ſaid to have received many corrections and additions, and is in a remarkably elegant ſtyle, the paper and the type being both very beautiful.

Art. 20. *The Ground Work of the Grammar of the French Language*, upon an entirely new Plan, &c. By Jean Jaques D'Etrouville. 12mo. 2s. 6d. bound. Dilly. 1788.

This performance may be uſeful to thoſe who have made ſome proficiency in the French language; but to the beginner, it will be rather obſcure and unintelligible. It wants the properties of an elementary book, the principal of which are plainneſs and perſpicuity.

Art. 21. *The Complete Vocabulary* in Engliſh and French, and in French and Engliſh, properly accented, and diſpoſed *under above* one hundred Heads, either alphabetical, or agreeable to the natural Order of Things. Comprehending at one View all Words that can occur relative to any Subject, &c. &c. 12mo. 2s. 6d. bound. Robinſons.

This work appears to be compiled with care, and will be uſeful to the learner, particularly to foreigners, on account of the accentuation of the Engliſh words.

Art.

Art. 22. *The London Gentleman's and Schoolmaſter's Aſſiſtant.* Containing an eaſy and very comprehenſive Syſtem of Arithmetic, &c. &c. By Thomas Whiting. 12mo. 2s. bound. Longman. 1787.

This performance, like many other elementary books of arithmetic, is well calculated to give boys that aſſiſtance which is neceſſary, and to leſſen the labour of the ſchoolmaſter.

Art. 23. *A new Method of learning French*, in a practical and eaſy Way: being an Illuſtration of *all* the French Verbs, ſyſtematically arranged, and combined in ſhort Sentences, with the Subſtantives and other Words *to* which they are moſt likely to be connected: with an Engliſh Tranſlation, ſo very literal, as to anſwer to the French, Word for Word, without offending the Rules of Conſtruction. By Mr. Du Mitand, Teacher of Greek and Latin, and of the Ten principal European living Tongues; Author of ſeveral Grammatical Works. Crown Octavo. 6s. Boards. Printed for the Author, Great Suffolk Street.

This book appears to be exceedingly well adapted to give the learner of the French language an extenſive command of words. The mode of expreſſion, in Engliſh, as well as in French, is commonly very correct. The improper monoſyllable, in the title-page, which we have printed in *Italic*, ſhould be corrected in the next edition.

MATHEMATICS, ASTRONOMY, GEOGRAPHY, &c.

Art. 24. *Elements of Algebra*; to which is prefixed a choice Collection of Arithmetical Queſtions, with their Solutions, including

Art. 25. *A Short Introduction to Geography:* to which is added an Abridgment of Aſtronomy. Compiled by Richard Wynne, A.M. and tranſlated into French and Italian by Catharine Wynne. 8vo. 4s. Boards. Becket, &c. 1787.

This treatiſe was compiled by Mr. Wynne, ſeveral years ſince, for the uſe of his daughter, who, for her inſtruction, tranſlated it into French and Italian. As theſe languages, with a little geography and aſtronomy, form the principal part of a modern young lady's literary purſuits, the plan ſeems well calculated for the times; independent of the excellent ſcheme, which, we know not for what reaſon, is rejected in moſt ſchools, of conveying, along with the knowlege of languages a knowlege of things.

Art. 26. *A Treatiſe on Geography, the Uſe of the Globes and Aſtronomy.* In the Order which the mutual Connection and Dependence of the ſeveral Parts require towards a perfect Underſtanding of the whole. By William Fairman, Teacher of Mathematics. 8vo. 4s. Boards. Johnſon. 1788.

To compriſe every thing relative to the ſtudy of geography and aſtronomy within the ſmall bounds of one octavo volume is abſolutely impoſſible. The Author has not therefore attempted it, but he has given, 1ſt, A general deſcription of the terraqueous globe with its diviſions, &c. 2d, The method of performing ſeveral of the uſual problems in geography and aſtronomy by the help of artificial globes. 3d, A brief account of the ſolar ſyſtem, with the explanations of many of the phenomena obſervable in the heavenly bodies.

The work is written in an eaſy and perſpicuous ſtyle; and will afford a ſufficiency of general information to ſuch readers as do not wiſh to enter into deep mathematical inveſtigations.

Art. 27. *The Uſe of the Ge-organon and improved Analemma*, or Subſtitutes for the Terreſtrial and Celeſtial Globe. Invented by B. Donne, Teacher of Mathematics and Natural Philoſophy at Briſtol. 8vo. 1s. Faden. 1788.

This pamphlet explains the conſtruction, and deſcribes the uſes, of two inſtruments on paſteboards, with which it is accompanied; one of them is called the Ge-organon, and is ſold for 10s. and the other, the Analemma, price 3s. 6d.

They are intended to ſupply the place of a pair of globes; in ſolving ſeveral geographical and ſpherical problems. The Ge-organon is an orthographic projection of the ſphere on the plane of the Equator, and it conſiſts of two parts, one hemiſphere in each. The Analemma is an orthographic projection on the plane of the Meridian. The manner in which they are fitted up with moveable circles is ingenious, though ſimilar to what we have often been ſhewn by that truly mechanical Aſtronomer, the late Mr. Ferguſon.

The principal uſe of a pair of globes is to convey a proper idea to the tyro, of the figure of the earth, and of the relative poſition of the circles of the ſphere; and to give accurate delineations of the terraqueous globe and ſtarry firmament. When conſtructed even in the *beſt* manner, they never can be uſed for the ſolution of problems where *accuracy* is required; they are more uſeful as illuſtrating the mode in which problems are to be ſolved than as being ſubſervient

to the ſolution itſelf. We wiſh to be underſtood with ſome limitation; for where a few minutes are not regarded, the riſing, ſetting, and ſouthing of the heavenly bodies, with ſeveral other particulars reſpecting them, may be known by a pair of good globes.

This being truly the caſe with globes, we fear that ſubſtitutes for them will be liable to the ſame objections. But there is ſtill another difficulty; projections are only the ſhadows of the ſphere, and require the tyro's imagination to ſupply thoſe ideas of the ſubſtance, which a picture or ſhadow cannot convey.

If, however, the young geographer has already obtained a knowlege of the relative ſituation of the circles, and their general properties, he will find the cheap inſtruments which Mr. Donne has here offered of great uſe, where accuracy is not wanted, in ſolving various problems. The *Analemma* will, on ſome accounts, be uſeful to the ſpherical trigonometer, as he may readily place it ſo as to repreſent ſeveral triangles in their true figure, without the trouble of delineating each triangle.

NATURAL HISTORY.

Art. 28. *An Hiſtory of Funguſſes growing about Halifax* *. With Figures copied from the Plants when newly gathered and in a State of Perfection, and with a particular Deſcription of each Species, in all its Stages; the whole being a plain Recital of Facts the Reſult of more than Twenty Years Obſervation. By James Bolton, Member of the Nat. Hiſt. Society at Edinburgh. 4to. Vol. I. and II. 2l. 2s. each coloured, or 18s. plain. Boards. White. 1788.

No order of plants has perhaps been ſo little attended to by Botaniſts, as that which Mr. Bolton hath here undertaken to elucidate. The *Fungi* are, for the moſt part, uſeleſs plants; ſome of them indeed have been ſucceſsfully uſed in ſurgery; and other ſpecies hold diſtinguiſhed places in the catalogue of our culinary dainties. Many of them are extremely noxious to the human frame; and others, by their ſeptic quality, undermine and deſtroy our habitations. To be able to diſtinguiſh their ſeveral ſpecies is therefore of the utmoſt conſequence; and this taſk becomes the more difficult on account of their great ſimilarity to each other, and the little variety that is obſervable in the ſmall number of parts of which theſe ſimple plants conſiſt.

In the introduction, Mr. Bolton gives the generic characters of the Fungi, illuſtrated with figures. To the *genera* eſtabliſhed by Linné, he has added one which he calls *Sphæria*, with the following character: 'A Fungus having numerous ſpherical or oblong veſicles, regularly arranged under ſome part of its ſurface; which veſicles diſcharge a duſt or powder.'

Having gone through the deſcriptions of the *genera*, Mr. Bolton explains the different parts of the Fungi, and defines the technical words.

The plants are each amply deſcribed, and etchings given of every ſpecies, in three or four different ſtates; the number contained in

* Yorkſhire.

theſe

theſe two volumes is 105, of which 86 belong to the genus *Agaricus*, 14 to *Boletus*, 3 to *Hydnum*, and 2 to *Phallus*. The remaining *genera* are to form the contents of the third volume; on the publication of which, when the whole lies before us, we ſhall enlarge our account of Mr. Bolton's Hiſtory of *Fungi*.

Art. 29. *A Botanical Arrangement of Britiſh Plants*, including the Uſes of each Species in Medicine, Diet, Rural Oeconomy, and the Arts. With an eaſy Introduction to the Study of Botany, &c. The Second Edition. By William Withering, M. D. F. R. S. &c. 8vo. Vol. I. and II. 14s. Boards. Robinſons. 1787.

Theſe two volumes have been long unnoticed, though not forgotten; the moſt material parts of this new edition, will, we ſuppoſe, be the claſs of *Cryptogamia*—the Introduction to Botany—the Gloſſary of Terms, &c. promiſed in the third volume. In expectation of that volume, we have deferred and muſt ſtill defer any farther account of Dr. Withering's great and laborious undertaking:—for which the Engliſh Botaniſts will be much indebted to him.

HUSBANDRY.

Art. 30. *The Farmer convinced*; or the *Reviewers* * of *the Monthly Review* anatomized; their Ignorance expoſed; and their vague, futile, and fallacious Aſſertions refuted, &c. By Benjamin Bramble, *an old experienced Farmer*. 8vo. 1s. 6d. Newbery. 1788.

Mr. Winter being much diſſatisfied with the account which we gave of his book on Huſbandry, in the Review for April laſt, vents his ſpleen in the preſent publication with all the bitterneſs that can be conceived †.—God forbid that we ſhould wiſh to curtail the liberties of Britiſh ſubjects; on the contrary, we rejoice to think that every man poſſeſſes the right of appealing from the deciſions not only of reviewers, but of all other claſſes of critics, to that of an impartial public. Long may the liberty of the preſs remain inviolated! Among other national bleſſings, it encourages the manufacture of paper; but, on this occaſion, we cannot be patriotic enough to conſume much of this commodity, leſt our readers ſhould complain that we make them purchaſe what is of little conſequence to them. We heartily join iſſue with Farmer Bramble in this appeal; and cheerfully reſt our cauſe on what has been already publiſhed on the ſubject. Were it neceſſary to advance any farther in ſupport of our opinion of his unfortunate book, we ſhould only adviſe "thoſe whom

* But who are the Reviewers of the Monthly Review? Goliah as he is, Mr. W. alone cannot conſtitute a plurality; and we know of no other Reviewer of our Journal.

† Though the pamphlet is ſaid to be written by Benjamin Bramble, yet the ſtyle, when compared with that of the *Syſtem of Huſbandry*, clearly betrays its real author. We are not, however, ſurpriſed that he does not avow the work: his conduct in this particular is, perhaps, the moſt *natural*, if not the moſt honourable, that he could have adopted: it ſhews that he is capable of ſome degree of prudence.

it may concern" to read the preſent pamphlet, with the work that gave riſe to it, and then we think they will need no farther proofs of the juſtice of our remarks. They will likewiſe have the ſatisfaction of ſeeing Mr. W—'s Syſtem of Huſbandry reviſed no leſs than *three times* in the Farmer's performance. It ſeems that a man has a wonderful degree of patience with regard to his own works. He is evidently, however, a very inaccurate reviewer of the works of others. *Ex. gra.* in page 19, he quotes a remark of ours, in the Rev. for Auguſt 1787, p. 99, which he aſcribes to Mr. Marſhall, though it is evidently marked as the Reviewer's own words, in the moſt preciſe manner;—yet he profeſſes the moſt ſcrupulous accuracy, for he ſays, p. 42, 'If the works of any author had been miſrepreſented by Benj. Bramble, *am* apprehenſive that his future criticiſms and aſſertions would not be credited.'

The only part of this publication, which can prove in any degree intereſting to the practical farmer, is the reſult of an experiment made by Mr. Winter, in 1787, to aſcertain the proper diſtance for drilling wheat; the reſult is as follows: The intervals of 9 inches produced 5 buſhels, 2 pecks and an half, more than thoſe of 11 inches—and the drills of 7 inches produced 4 buſhels; 2 quarts more than thoſe of 9. Thoſe of 11 inches produced 60 lb. 6 oz.—9 inches, 60 lb. 10 oz.—7 inches, 61 lb. 4 oz. per buſhel of 8 gallons.

Had Mr. Winter aſcertained all his aſſertions in a ſimilar manner, he would not have complained of our treatment of his book; but we regret that he has not mentioned the extent of ground ſown with the drills of each ſort. He only ſays that the experiments were made in a field of nine acres. If it was divided into equal parts, ſo that there were 3 acres in each, then the drills of 7 inches produced *per acre*, 3 buſhels and 1 peck, nearly, more than the drills of 11 inches, and the grain of a better quality. This is an important fact; and the public are obliged to Mr. W. for communicating the experiment.

We are ſorry that Farmer Bramble's pamphlet contains nothing elſe worth communicating to our agricultural readers.

MEDICAL.

Art. 31. *The Medical Reform.* Containing a Plan for the Eſtabliſhment of a Medical Court of Judicature to correct Abuſes of the Profeſſion of Phyſic in all its Branches; and a Medical College to give full Inſtruction to Youth intended as Surgeons for the Navy or Army, without Expence to the Nation, or Oppreſſion to Individuals. Being a Letter to the Right Honourable William Pitt, Eſq. 8vo. 2s. 6d. Deighton. 1788.

That there are abuſes in the mode of the practice of phyſic muſt be evident to every obſerver. To remedy theſe abuſes muſt be the taſk of an intelligent and diſpaſſionate man, neither of which epithets ſeem applicable to the anonymous author of the pamphlet which now engages our attention. It is evidently the production of a man who, perhaps unaccuſtomed to "the ſpurns that patient merit of th' unworthy takes," and thinking like many young men who often 'think too highly of themſelves,' has been diſappointed in his expectations.

A reform

A reform in the mode of medical practice can only be effected by the univerſal concurrence of the whole faculty, eſpecially of thoſe who are the moſt eminent in the profeſſion; for, as is well obſerved in the preamble to the Charter of the College of Phyſicians, "moſt of the king's liege people cannot diſcern the uncunning [*viz.* phyſicians] from the cunning." Profeſſional men can therefore be the only judges to determine what perſons are qualified for the important charge of the health of the *king's liege people*.

The Author of this pamphlet, after ſtating, in an exaggerated manner, the abuſes in the practice, eſpecially among the apothecaries, recites the laws for the government of the mode of practice in moſt of the European kingdoms, and recommends a plan to be adopted in England, which he thinks might remove the alleged evils. For the particulars of the plan we refer to the pamphlet.

The Author warmly eſpouſes the cauſe of Dr. Kentiſh; ſo warmly indeed as to excite a ſuppoſition in ſuſpicious minds that Dr. Kentiſh himſelf may be the author. Be this as it may, if the Author thinks that Dr. Kentiſh has been ill-treated by the College, we would recommend to him a method of coming at the truth in a moſt effectual manner. It is ſimply to requeſt the Doctor *ſpeedily* to publiſh to the world (for, thanks to the government under which we live, no body of men can control the liberty of the Britiſh preſs) the particulars of his examination, with the reaſons why the College refuſed his admiſſion as a licentiate. The public may be deluded, and, in certain caſes, be perſuaded by declamation and rhetoric, but it can only be convinced by facts properly ſtated, and deductions juſtly drawn from ſuch ſtatement. It has been often ſaid, and the Author ſays, page 54, 'The truth will ſoon appear; and when the public are in poſſeſſion of the queſtions and anſwers, which I underſtand will be given upon oath, we ſhall ſee whether or not this unfortunate young man has reaſon to complain.' Why not publiſh them *ſpeedily*? Why is their appearance delayed? The longer the publication is deferred, the more Dr. K.'s reputation ſuffers by the procraſtination. It is now above ſix months ſince this plan of a *medical reform* was publiſhed.

Art. 32. *Obſervations on the Pharmacopœia Collegii Regalis Medicorum Londinenſis*, 1788; annexed to the Obſervations on the *Specimen Alterum*, pointing out many ſtriking Defects, &c. &c. 8vo. 6d. Robinſons. 1788.

This publication, like that which we have before noticed in our Review for January laſt, p. 47, is replete with ſevere criticiſm. The Author profeſſes to attack error 'though it ſhould be mounted on the wonders of the world, and be guarded by the Coloſſian pillars of medico-collegiate conſequence.'

Many of the criticiſms are the ſame with ours, in the Review for June laſt, page 449. This obſerver is extremely ſevere on the *arbitrium*, and the names of the alkaline ſalt, which that *arbitrium, quod nutu gubernat*, ſuggeſted. He charges the College with having adopted *ſome* of the amendments which he propoſed; but, in order to avoid the ſuppoſition of regard to the anonymous author, he intimates that the College has rejected his terms, and ſupplied their place with others more objectionable.

Among

Among the good criticiſms on the Pharmacapœia which are given by this able pharmaceutical chemiſt (he juſtly deſerves the title, though he is too liberal of abuſe), are the remarks on the inſpiſſated juices. As a ſpecimen of his ſtyle, take the following remark on the inſpiſſated juice of lemons:

'Among the *ſucci* what uſe is propoſed from the inſpiſſated juice of lemons, ſave an unneceſſary and ridiculous expence; for the product from a very large proportion of the depurated juice will be extremely ſmall indeed! Are its virtues heightened by the proceſs? Does neceſſity require us to preſerve it in this form, for any purpoſe? Cannot we have always the expreſſed juice when requiſite? If ſo, why preſcribe ſo trifling, ſo unneceſſary, and ſo expenſive an article?'

In a ſimilar, and ſometimes more ſevere manner, does the Author proceed through the whole of his pamphlet; ſhewing in many inſtances the defect of chemical ſcience in the committee who ſuperintended the compilation and publication of the Pharmacopœia.

The Lumleian lecturer does not eſcape the laſh of this critic, who takes every opportunity of cenſuring the notes to his tranſlation; that they are open to cenſure is beyond a doubt, as may be ſeen by the account of them in our Review for July laſt, p. 22; and this Author has, with a diſplay of much chemical knowlege, juſtly pointed out the errors with which they abound, but with a ſeverity that borders rather too near on illiberality.

POETRY.

Art. 33. *Secular Ode in Commemoration of the glorious Revolution* MDCLXXXVIII. By William Maſon, M. A. 4to. 1s. Robſon and Clarke. 1788.

Ever true to the 'ſoul-expanding' cauſe of liberty, the genius of Maſon does not forget in age, the theme which in earlier days gave rapture to the 'votive Lyre.'

'He, at the vernal morn of youth,
Who breath'd to liberty and truth,
Freſh incenſe from his votive lyre,
In Life's autumnal eve, again
Shall, at their ſhrine, reſume the ſtrain,
And ſweep the veteran chords with renovated fire.'

The late very laudable commemoration (in various parts of the iſland) of that REVOLUTION which ſecured to this happy country the bleſſings of civil and religious freedom, was, indeed, a noble theme; and we rejoice that there were not wanting a Maſon and a Hayley to aid the feſtive celebration, and crown the ſacred rites with a garland woven by the lyric muſe.

After paying a juſt tribute to the memory of the Hero who ſecured to us

'The charter'd rights of Britiſh Liberty,'

the poet, in the concluſion of this (too ſhort) poem, happily ſeizes the occaſion to introduce the preſent popular topic of Negroe-ſlavery; ending with a generous prayer, in behalf of the public, that

'Not

'Not unto us, indulgent Heaven,
'In partial ſtream be freedom given,
'But pour her treaſures wide, and guard with legal ſway!'

Art. 34. *Occaſional Stanzas*, written at the Requeſt of the Revolution Society, and recited on their Anniverſary, Nov. 4, 1788. To which is added, *Queen Mary to King William*, during his Campaign in Ireland, 1690; a poetical Epiſtle. By William Hayley, Eſq. 4to. 2s. Cadell. 1788.

Mr. Hayley enters more deeply into the ſubject than Mr. Maſon has done. His poem is, in point of compoſition, more elaborate, and of greater extent; and we may venture to pronounce that the fame which he has acquired by his former productions, will ſuffer no diminution, from this harmonious and manly performance. The three concluding ſtanzas may be given by way of ſpecimen:

'That tranſient honour might be gain'd,
How oft, by falſehood's ſubtle vow,
Has thy pure name, O freedom! been profan'd,
Tho' Heaven abhors not falſehood more than thou!—
Thro' every clime thy feet have trod,
In this abuſe thy power we ſee;
Miſcreants who injur'd man, and mock'd their God,
The ſlaves of hell, affecting to be free,
Have ever loudly feign'd a reverence for thee.

'Be known to unſuſpecting youth,
Both by thy fruits, and by thy ſource;
Thy parents, Fortitude and Heavenly Truth!
Thy offspring, Safety, Honour, Wealth, and Force!—
A century has now confirm'd
The bleſſings that in thee we find;
Then, Freedom! be this ſeaſon ever term'd
Thy jubilee, where no illuſions blind,
But juſtly-founded joy invigorates the mind.

'Britain! dear parent, if to thee
My voice unſtain'd by ſervile art
Pays reverence due, and, proud to hail thee free,
Pours the true fervour of a filial heart;
If thou haſt ever rul'd my lyre,
Thus let thy inſpiration run;
Let each who hears it, catching patriot fire,
Prize, above all by ſlaviſh intereſt won,
The bleſſing to be prov'd thy undegenerate ſon.'

The *Epiſtle from Queen Mary to King William*, is well imagined, characteriſtic *, and tender in the extreme. It breathes the poetry

* For the circumſtance of epiſtolary character, we are referred, by the author, to the original and moſt intereſting letters of Queen Mary, inſerted by Sir John Dalrymple, in the Appendix to his Memoirs of Great Britain. Theſe letters, ſays Mr. Hayley, exhibit the character of this admirable woman, in the moſt affecting point of view, and fully juſtify all the praiſe that has been given to the tenderneſs of her heart, and the dignity of her mind. See more on this head in our account of Sir John's publication, Rev. vol. xlix. p. 11.

and pathos of Ovid, without (as muſt neceſſarily be the caſe) the poſſibility of admitting one ſpark of his amorous and ſometimes licentious effuſions.

NOVELS.

Art. 35. *Sydney Place*; or the Bracelet. 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

"Parents have flinty hearts: no tears can move them:
Children muſt be wretched!" ROMEO.

Yes, parents *muſt* have flinty hearts, and children *muſt* be wretched; or how could the modern noveliſt furniſh a proper entertainment for the ladies? In the preſent performance, Miſs Clara Harvey is in love with the *charmingeſt of men*, while her father is obſtinately bent on her marrying another. She writes a great deal *about it and about it* to her friend. This friend is in a terrible taking at the news, and adminiſters condolements and *conſolements* as liberally as the Pope diſpenſes his indulgences and bulls. This cruel parent, however, dies in the nick of time, as all cruel parents ſhould—and Miſs is happy with the man of her heart. It is but juſtice to acknowlege, that this production is ſuperior, in point of compoſition, to the motley, we had almoſt ſaid the undefinable tribe to which it belongs.

Art. 36. *The School for Tutors.* Conſiſting of a Series of Correſpondence chiefly between a young Gentleman and his Tutor. 12mo. 2s. 6d. ſewed. Flexney. 1788.

This little volume is ſaid to be the production of a lady, and there is no ſort of reaſon to queſtion it. It is written in the ſlight and extra-

mory of ſeveral of our Readers. The viſits of the *Apparition* remind us of this and ſome other circumſtances in that admired Romance. But the pupil is at many removes behind the maſter.

Art. 39. *Edward and Harriet*; or the Happy Recovery. A Sentimental Novel. By a Lady. 12mo. 2 Vols. 5s. ſewed. Allen. 1788.

Quouſque tandem abutere, Catilina, patientia noſtra? How long, O *Noveliſt!* wilt *thou* abuſe our patience? How long wilt thou continue to perſecute us by the publication of 'Nothings,' and thoſe too in 'ſo ſtrange a ſtyle'—So nonſenſically, ſo ſtupidly written, that even Laughter is unable to exerciſe his functions on them.—How long, we ſay, wilt thou continue this?—Why wilt thou put us under the diſagreeable neceſſity of ſeizing the whip?—of laſhing thee—

—"Naked thro' the world:
Even from the Eaſt to the-Weſt."

Art. 40. *Death's a Friend.* 12mo. 2 Vols. 4s. ſewed. Bew. 1788.

Felo de ſe. What may have induced the unhappy gentleman to commit ſo raſh an action, we cannot pretend to ſay. 'Tis pity, however, that his friends did not hinder him from ſeizing on that dreadful weapon—a pen *.

MISCELLANEOUS.

Art. 41. *Remarks on the Speech of Lord Thurlow*, on a Motion for the Houſe to reſolve itſelf into a Committee on the Inſolvent Debtors Bill. Wherein the Impolicy and Injuſtice of Impriſonment for Debt, are clearly demonſtrated. By Charles Clifford, Eſq. 8vo. 1s. Ryall. 1788.

Lord Thurlow has given great offence to ſome perſons by his oppoſition to an inſolvent debtors bill, and, among others, to Charles Clifford, Eſq. who undertakes to write in the cauſe of humanity, but does not appear to underſtand, that ill language is injurious to that cauſe. But overlooking his manner to attend to his matter, it may be obſerved, that were it poſſible to diſcriminate accurately between the caſes of debtors, every degree of humane attention would be clearly due to unfortunate induſtry and *frugality*: this, however, is impoſſible in general regulations; and we are apprehenſive there is but too much cauſe for one offenſive declaration, 'that for one cruel creditor that appeared in the courts of law, there were twenty cruel debtors.' If 'there are now three thouſand perſons confined for debt in the different priſons of this free kingdom,' we may ſafely, in a general view, look to the diſſipated manners of the times, and to the attendant unwarrantable and deſperate ſchemes of ſpeculation, for the cauſes, rather than 'to unforeſeen accidents intervening between the time of contracting the debt, and that fixed for payment.' If young perſons at their firſt ſetting up, on precarious foundations, will anticipate wealth by launching out in the ſtyle in which prudent men, long eſtabliſhed in profitable trades, leave off, to enjoy the well earned

* The hero of this novel, after taking a doſe of poiſon, writes a paltry letter to his friend in juſtification of the 'heinous act.'

fruits of progreſſive induſtry; a vice which is but too prevalent every where; their ruin cannot claim the indulgence of being aſcribed to 'unforeſeen accidents.' But this is a very tender ſubject to touch on in particular inſtances; friendly caution in due time, during the heyday of their career, would be ſpurned at as inſult; and when it is too late, reproach is uſeleſs, and however juſt, will be termed cruelty; ſo that events muſt take their natural courſe, and according to the homely proverb, as men brew, ſo they muſt drink.

To trace the cauſes, would be ſtraying too widely from the preſent ſubject; but, in fact, the country is over-run with retail traders in all branches, or with idle interlopers who live between the importer, the manufacturer, and the conſumer; who conſider the exemption from handicraft labour, and the receiving articles with one hand to deliver them with the other, as *a ſort* of claim to gentility, and who aſſume the privilege accordingly. The eagerneſs of competition between theſe uſeleſs tranſferers of goods, facilitates the obtaining of credit by any man who will avail himſelf of it: but the power of impriſonment is nevertheleſs too much for one man to have over another; he ought not to be ſuffered to revenge his own temerity on the community, by locking up an inſolvent member, who, in one capacity or other, might ſtill be uſeful. Setting, therefore, humane conſiderations aſide, the laws reſpecting debt ought to be wholly new modelled, inſtead of being patched up to perpetuate the ſtruggle between thoſe who want prudence, and thoſe who want principle, for the emolument of the bar. Were impriſonment for debt aboliſhed, it would give a wholeſome check to exceſſive credit; and if tradeſmen were obliged to be more circumſpect in parting with their goods,

ſkill, as an obſerver and develloper of the human character,—and with elegance as a writer; and has indeed given us a very pleaſing piece of Biography.

The greateſt part of our Author's account of this noted and *notorious* Dame of Quality, was firſt detailed in the public papers; but it is here augmented, finiſhed, and fitted for a more permanent addition to the public ſtock of literature. The work is likewiſe enriched with a copy of the *will* of the Ducheſs; which is, as ſhe herſelf was, a moſt extraordinary compoſition;—and a print of this heteroclite Being is prefixed, by way of frontiſpiece, in the character of *Iphigenia:* but whether the elegant *fancy-dreſs* in which ſhe is *here* exhibited, is exactly ſimilar to the *undreſs* in which, when Miſs Chudleigh, ſhe is ſaid to have made her very ſingular appearance at the maſked ball, about forty years ago, is a circumſtance, concerning which we have no ſatisfactory information *. The name of Gainſborough, as the *painter*, ſtands at the bottom of the engraving.

A curious literary anecdote is given, by way of note, in p. 49, relating to a well-known book, publiſhed in 1759, as the work of the late Edward Wortley Montagu, junior, Eſq; under the title of '*The Riſe and Fall of Ancient Republics.*' This book, it is here aſſerted, was, in reality, the work of the Rev. Mr. Foſter, who was private tutor to that excentric mortal, the *reputed* author. This innocent impoſture, it is ſaid, was no other than a good-natured ſtratagem to lay the cloſe-fiſted old gentleman, father to Mr. Montagu, junior, under contribution for a neceſſary *ſupply*, which they knew no other means of extracting from him. The contrivance ſucceeded; and the peruſal of the book gave the elder Mr. E. W. Montagu ſo favourable an opinion of his ſon's erudition, and application to his ſtudies [to which, in fact, it is ſaid, he never applied], that he opened his purſe, and behaved liberally on the occaſion.—Mr. M.'s name continues in the title-page of all the editions of the book; of which he thus had the credit, and the advantage of the publication, although, according to this anecdote, he did not write a line of it. Mr. Foſter was afterward domeſtic chaplain to the Ducheſs of Kingſton, and accompanied her to Ruſſia. He died at the age of *eighty-ſix.*

THEOLOGY.

Art. 45. *A Practical Eſſay on the Death of Jeſus Chriſt.* By William M'Gill, D. D. one of the Miniſters of Ayr. 8vo. 6s. Boards. Edinburgh printed, and ſold by Robinſons, London.

The Author of this ſenſible, judicious, and uſeful work, very properly remarks, that, 'whatever the particular ends of Chriſt's death are, its general and main deſign coincides entirely with that of his coming into the world, and is the ſame with it: conſequently, no effect inconſiſtent with that deſign, or not favourable to it, can be juſtly aſcribed to his death, or expected to flow therefrom; nay, no effect which doth not clearly tend to promote the ſame ſalutary

* A note, p. 39, aſſerts that the frontiſpiece is 'an exact delineation of her dreſs.' Query the *date* here aſſigned to the jubilee ball? was it ſo long ago as the year 1744?

deſign.'

deſign.' The *firſt* part of this Eſſay propoſes to conſider the hiſtory of Chriſt's death and ſufferings, as related by the Evangeliſts; the *ſecond*, to explain their effects and conſequences, with regard to our ſalvation. 'I wiſh,' ſays Dr. M'Gill, 'to give offence to no man, ſar leſs to any ſincere and humble follower of Jeſus. The ſubject itſelf forbids the indulgence of imagination, and demands a cloſe regard to what is written in the Scriptures: beſides, I ſhould eſteem it a far greater happineſs, not to ſay any thing wrong or ill-founded, than to ſay what may appear new and ſurpriſing, though true; being more ſolicitous to avoid error in a matter of ſuch moment, than to procure attention; and to be uſeful, than to appear original. What I propoſe is to collect together, with as much clearneſs and preciſion as poſſible, the moſt edifying views and inſtructions held forth in Scripture concerning the death of *Chriſt*, and the method of reconciliation through him.' Such is this writer's own account of his deſign, with which the work itſelf ſeems very well to accord. He wiſely avoids all party names; and knows no other diſtinction than that of *Chriſtian*. His book may be peruſed with advantage by perſons of very different opinions; and ſeveral may poſſibly read it with ſatisfaction and improvement, without perceiving that the ſentiments are more of the Socinian than of the Calviniſtic caſt. Truth and uſefulneſs are the great objects with this Author. His performance may ſerve to convince the reader that the practical, beneficial, alarming, and conſolatory purpoſes of a divine revelation may be obtained on very different ſchemes of interpretation. We have ſometimes thought the writer, in this part of his work, which is good and uſeful, rather too diffuſe and declamatory, and employing phraſes that might appear not perfectly congruous to his plan, though an

The complexion of the times is a ſubject always open to pulpit animadverſion; but when a writer of abilities treats on an old topic, he naturally wiſhes to recommend his diſcourſe by ſetting it in a new light: thus Dr. Duncan fluctuates between diſagreeable facts which he cannot deny, and a wiſh to palliate them, in order to make us ſatisfied with ourſelves, and with the preacher who brings us comfort.

After reflecting on the depravity that ruined the Roman empire, and drawing a parallel deſcription of the preſent Britiſh nation in the ſtyle of 'a fretful moraliſt;' he argues that ſuch invectives reſult from partial views, and that while the reigning manners of the *multitude* give a countenance to vice, the general ſentiment of the *public* is in favour of virtue *. We confeſs ourſelves unable to comprehend this paradoxical diſtinction between the multitude and the public; but every one muſt clearly ſee the mockery of virtue, by an empty aſſent to its principles, if that aſſent is cancelled by our actions! The Doctor finds ſome conſolation in the liberal plans and ſubſcriptions carried on for benevolent purpoſes †; but may not 'the querulous' conſtrue public liberality into an indirect way of aſſerting a privilege from the ſeverity of private ſcrutiny, in an age when money is ſubſtituted to purchaſe exemption from every troubleſome obligation? The Doctor admits, that the vain, giddy, and unprincipled, intrude upon our notice, while modeſt merit is to be found in private and domeſtic life ‡. But the times are eſſentially condemned, when the multitude are given up, and the praiſe of virtue reſtricted to private individuals.

His apology for his brethren, in pleading the prevailing relaxation of morals, as an extenuation of their departure from 'the punctuality of decorum §;' appears to us in a very alarming point of view! What is the duty, what the uſe, of the ſuperior orders in the church? What is the declared object of epiſcopal viſitations? If the fountain be corrupted, well may the ſtreams flow foul. If the leaſt temporizing compoſition with vice be indulged in that order, on whoſe *precepts*, and eſpecially on whoſe EXAMPLE, we chiefly rely, to ſtem the torrent of licentiouſneſs, we refer it to the apologiſt to declare what is to become of us? Let us not conſole ourſelves, that falſe *pretences* to religion are falling into diſcredit, and that the religion of the *heart* is gaining ſtrength ||; for it may juſtly be queſtioned, whether it may not be better, to incur the riſk of a little hypocriſy, than to congratulate ourſelves on a degree of effrontery that ſecures us *from* it?

II. Preached at Burnley, in Lancaſhire, 4th Nov. 1787, on the Inſtitution of Sunday Schools there. By Thomas Collins, A. M. Rector of Compton Valence, Dorſetſhire, &c. 4to. 1s. Robſon and Co.

This author acknowleges the preſent Biſhop of London, as the firſt promoter of the inſtitution at *Burnley*, which this diſcourſe recommends. The nature and neceſſity of Sunday ſchools, eſpecially in manufacturing counties, is very well inſiſted on, and it is propoſed not *merely* to give the children ſome inſtruction, but farther to enlighten their underſtandings, and endeavour to make good impreſſions on their hearts.

* P. 17. † P. 15. ‡ P. 14. § P. 13. || P. 27.

COR-

CORRESPONDENCE.

†‡† By whatever accidents we are led into miſtakes, we are always ready to acknowlege them, and think it our incumbent duty to correct them, when we are convinced of their exiſtence;—and we are at all times obliged to *gentlemen* who take the trouble of pointing out to us any ſlip either of the pen or the preſs. An important, and indeed to us unaccountable one occurs in the 38th line of page 268, in our Review for September laſt. For 'with *water*' read '*fixed air*.' The author of that article did not ſee the proof.

The writer of a letter ſigned *Verbum Sapienti ſat*, has pointed out the above error; but we are ſorry that the merit of his favour was allayed by the addition of ſome illiberal ſneers,—ſuch as we always treat with that ſilent *regard* which they juſtly deſerve.

*** We are obliged to Dr. Uſher, of Dublin, for his polite letter, in which he ſhews that we had miſtaken his meaning on account of his having expreſſed himſelf obſcurely. 57.9 is not a typographical error, as was mentioned in our Review for Sept. p. 206. The longitude, as determined by one of Arnold's time-keepers, 'was $6^h\ 24'\ 58''.2$ differing only ſix tenths of a ſecond from what I made it by obſervation.' We referred this to the obſervation of the lunar eclipſe, inſtead of an obſervation made on Mr. Arnold's arrival by *equal altitudes*; this not being mentioned in the Doctor's memoir, led us to ſuppoſe it to be the obſervation of the eclipſe.

‡*‡ We are obliged to Captain B. for correcting a miſtake in our Review for July laſt,—where, p. 62, a Tract entitled "*Advice to Officers of the Britiſh Army*," is aſcribed to Captain Groſe. Our correſpondent informs us, that "he knows, *for certain*, that a Mr. Williamſon, an half-pay officer, is the author of that ingenious pamphlet:" and we heartily agree with our worthy friend, Capt. B. that "never was ſatire better aimed."

||*|| The Letter ſigned *Tacitus* came too late to have anſwered the deſign of the writer; but, before this time, he will have perceived that we had, unknowingly, fulfilled his wiſh. We are rather ſurpriſed, however, that *Tacitus* ſhould ſuppoſe that any regard would be paid to what may be deemed an *anonymous* letter, containing a requeſt, without aſſigning a reaſon for his making it, or, in any degree, intimating its propriety. "What's *Hecuba* to us?—"

|| Mr. James Woodhouſe, whom we always regarded with benevolence, and whoſe productions we have occaſionally commended, has honoured us *(not himſelf)* by a moſt petulant and uncivil letter *; to which a ſufficient anſwer may be given, from JONAH, ch. iv. 4. "*Doſt thou well to be angry?*"

* Occaſioned by an article of *Correſpondence*, in our Review for September.

☞ Y. Z.'s letter muſt be again deferred, on account of the abſence of the gentleman under whoſe conſideration it muſt come.

†*† B. D.'s letter ſhall be attended to.

THE

MONTHLY REVIEW,

For DECEMBER, 1788.

ART. I. *Letters and Papers on Agriculture, Planting*, &c. ſelected from the Correſpondence-Book of the Society inſtituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerſet, Wilts, Glouceſter, and Dorſet, and the City and County of Briſtol. Vol. IV. 8vo. 6 s. Boards. Dilly. 1788.

FROM the great delay in the publication of the fourth volume of the Bath Society's papers, we were not without ſome fears that it might have been in contemplation to diſcontinue them; but we are glad to learn from the preface to the preſent volume, that there is no danger of this ſort to be apprehended; that the interruption was only occaſioned by the death of their late ſecretary, Mr. Edmund Rack; that the public have ſo far encouraged this performance as to make a ſecond edition of the former volumes neceſſary—and that the ſociety intend to perſevere in continuing to publiſh, from time to time, a ſelection of their papers, as formerly.

That we may preſent our readers with a ſketch of the moſt important diſcoveries that occur in theſe publications, comprized within as ſmall bounds as poſſible, we ſhall adhere to the plan we have adopted, of bringing under diſtinct heads, the notices that lie ſcattered through the volume concerning each article of importance, rather than to dwell, ſeparately, on each of the memoirs; many of which contain only ſhort hints and conjectures on a variety of ſubjects, which it would far exceed our limits to ſpecify particularly. As we have ever been of opinion that the intereſts of Agriculture will be beſt promoted by an accumulation of uſeful facts accurately aſcertained, our attention ſhall be chiefly directed to this particular object, and therefore we ſhall rather be diſpoſed to record experiments, than to diſplay the ingenuity of hypothetical reaſoning.

The Culture of POTATOES,

is the object that has obtained the greateſt degree of attention in the preſent volume; and with a particular degree of

pleaſure we remark the circumſtance. Europe was indebted to America for this valuable plant; and had the *new* world never conferred any other benefit on the *old* than that which is derived from the culture of this root, the latter could never be ſufficiently grateful. If the man who (as *Swift* obſerved) could make only *two* plants of corn grow where but *one* grew before, is more deſerving of honour than the greateſt conqueror or politician that ever exiſted, what reward can be adequate to the merits of him, who has taught mankind how to draw from the bleakeſt mountains, where corn could never have attained maturity, or from the dreary waſte where heath and furze alone could obtain a ſcanty nouriſhment, abundant crops of rich and wholeſome food, ſufficient to ſuſtain a more numerous population, than the richeſt fields, waving with harveſts of luxuriant grain, could ever produce! That ſuch are the conſequences which reſult from a ſkilful culture of the Potatoe, can only be diſputed by thoſe who have not paid ſufficient attention to the ſubject. And if the culture of this plant be not yet ſufficiently underſtood in Great Britain, as is, with ſeeming probability, aſſerted by a diſtinguiſhed correſpondent in this volume, it is ſurely of much importance that the public attention ſhould be directed to this point, as ſoon as poſſible.

On this ſubject, a conſiderable variety of information occurs in the preſent volume, from different correſpondents; but it ſeems to have engaged in a more eminent degree, the attention of Dr. James Anderſon, who here communicates a variety of experiments and obſervations on the culture of this plant, which contain ſome new and intereſting facts, that have not hitherto been aſcertained.

It has been long a diſputed point whether it was more advantageous to plant whole potatoes, or cuttings of this root, as ſeeds. Dr. A. proves, by ſeveral experiments, that this is in itſelf a matter of no ſort of conſequence, but that it may incidentally be the cauſe of a great diverſity in the amount of the crop; for, it appears from ſeveral other experiments, that ſeem to have been made with a ſcrupulous attention to all particulars which could vary the reſult, that the crop is in all caſes, other circumſtances being alike, greatly varied by the *ſize* of the ſets planted. This appeared to us, as it did to the expérimenter himſelf, a ſingular and very important fact. To aſcertain it the more fully, it was ſeveral times repeated, and the general reſult was, that in the ſame ſoil, and with a culture in all particulars alike, the average produce, from ſeveral experiments, obtained from *very large* ſets, when compared with that from very ſmall ſets of the ſame kind of potatoes, was nearly as *ten* to *one*. This peculiarity, the Doctor juſtly obſerves, having never been hitherto fully adverted to, may have occaſioned many anomalies

malies in the reſult of experiments that ſeemed to be otherwiſe inexplicable.

Several other valuable facts, though not of equal importance with the foregoing, are here aſcertained by fair and accurate experiments; ſuch as, That the growth of Potatoes is altogether ſtopped by cutting off the ſtems of the plant while green—The weight of crop that would be obtained from the ſame field if the potatoes were taken up at any particular period from the firſt of Auguſt to the middle of October, and the advantages that may be derived from cultivating different kinds for particular purpoſes—That an ardent ſpirit, of a very fine quality, and in conſiderable quantities, may be obtained from potatoes,—with ſeveral other particulars, which we cannot pretend to enumerate.

Our experimenter alſo raiſed potatoes from *ſeeds*, and he gives the reſult of his experiments and obſervations on that ſubject: He is inclined to doubt whether new varieties are to be expected from ſeeds. In this particular, we are convinced that he is in a miſtake; but as he had made only one experiment on this head, merely to obſerve the *general* reſult, without adverting to minute particulars, and ſeems diſpoſed to repeat the experiment with particular objects in view, we ſhall at preſent ſay no more on this topic, hoping to have an opportunity of returning to it on a future occaſion.

The diſeaſe called *the Curl*, attracts alſo the Doctor's notice; but he has only been able to point out the errors in the former conjectures that have been offered, without ſubſtituting any thing more ſatisfactory.

After many hints for farther experiments, and a diverſity of elucidations, he apologizes for not attempting to give any general directions for cultivating this crop; for, ſays he, till the particulars above ſpecified be fully aſcertained, any attempt to preſcribe the beſt and moſt advantageous mode of cultivating this valuable plant muſt be vain and nugatory, as contradictory facts perpetually would occur, and involve the ſubject in the ſame doubts and obſcurity as at preſent. His aim, therefore, in this eſſay, has been ſolely to elucidate ſome important previous queſtions; and he begs that others will concur in the ſame purpoſe, by proſecuting ſuch experiments as tend to aſcertain doubtful facts. But ſo much attention and care is neceſſary in accurately conducting experiments of this ſort, that we cannot expect to hear of many who will engage in ſuch arduous purſuits; yet we hope the author will not find it neceſſary to abate in his own exertions. How often do we ſee occaſion to regret that there is no public inſtitution in our country for the purpoſe of conducting experiments in agriculture that cannot be eaſily carried *on by individuals*!

In a ſucceeding article we have an account of the Iriſh method of cultivating potatoes in the way of Lazy * beds, by the biſhop of Killaloe. It is already well enough underſtood in this country. Sir Thomas Beevor alſo, who continues to enrich this work with his elegant pen, ſtates the reſult of an experiment on various ſorts of potatoes, that deſerves to be particularly noted. The ſorts mentioned below were all planted in good garden mould, and the reſult was as follows:

N°. Names.	Weight of ſeed. lb.	oz	Quantity of ground.	Weight of produce. Ct.	oz.†	Buſhels per acre.
1. Incomparable, a ſeedling	4	9	6 roths of a rod	13	0	692
2. Denne's hill, ditto,	3	1	8 roths	16	10	668
3. Bayley's ſeedling, —	3	1	5 roths	8	6	539
4. Manley white, —	4	12	3 roths	6	4	670
5. Kentiſh ſeedling, —	2	10	4 roths	16	11	1342
6. Champion, —	3	6	5 roths	11	1	708
7. Ox Noble, —	3	11	4 roths	14	0	1140

This experiment will furniſh matter for much ſpeculation to the attentive reader: but we muſt proceed. Several other obſervations on potatoes occur in this volume, all tending to ſhew that it is a profitable crop; but no other new facts relating to this plant occur.

The Jeruſalem Artichoke is a plant of the ſame genus with the ſun-flower. It produces bulbs at the roots, in many reſpects reſembling the potatoe, but it is of a ſofter conſiſtence, and more watery. It has been long cultivated in gardens as an eſculent, but is not, in general, ſo much liked as the potatoe, nor has it come into ſuch general uſe in the field. Mr. *Bartley*, near Briſtol, having, with ſome difficulty, procured ſets of it, has cultivated it pretty much at large, and thinks it can be done with ſome degree of profit. He finds it yields about 480 buſhels Wincheſter, per acre, without any dung, and thinks they are about equal in value to potatoes for *feeding ſtore pigs*; but for *fatting hogs* they are not ſo valuable. Their chief recommendations are, he ſays, the certainty of the crop—that they flouriſh almoſt in any ſoil—do not require any manure, at leaſt for ſuch a crop as the above, and are proof againſt the ſevereſt froſts, &c. He therefore finds it convenient to cultivate ſome acres of them annually. The culture is the ſame as for potatoes.

* This ſtrange name may not be familiar to our readers. It denotes, in Ireland, a particular mode of cultivating potatoes; the field is divided into beds, in breadth about four feet, with alleys between, about two feet broad. The ſets are planted in the beds, and as they grow, are earthed up with ſoil taken from the alleys. It was probably the firſt mode of cultivating this root in Ireland, and it is ſtill practiſed in many places.

† We preſume this ſhould have been lbs.

Then

There is a plant of the convolvulus tribe, which produces bulbs reſembling the potatoe. It is cultivated in Spain, and all warm countries, under the name of the *ſweet potatoe*. It would probably be excellent food for cattle, &c. as it grows to a very large ſize: We have never heard that any trial has been made how far they would ripen in our climate.

CABBAGES.

The only extenſive trial of cabbages, as a crop, that is recorded in this volume, was made by Mr. *Henry Vagg*, for which a premium from the ſociety was awarded. They ſeem to have been cultivated in a maſterly manner. One particular that occurs in this experiment deſerves notice—The field (12 acres) was divided into two parts; the plants in the firſt were raiſed from ſeeds ſown in the month of March, and thoſe on the other diviſion were ſown in autumn. The weight of the produce of each was as under:

From ſeeds ſown in March — 42 tons per acre.
From ſeeds ſown in autumn — 68

Difference 26 tons per acre.

The above crop of 12 acres, Mr. Vagg ſays, will keep 45 oxen and 60 ſheep [Qu. the average weight of each kind of ſtock?] for three months.

Turnip rooted CABBAGE.

Sir Thomas Beevor continues to cultivate this plant, and thinks he finds great profit in the crop. He adviſes their being ſown on rich and very light land, and as early as the beginning of June. The produce of five acres maintained the following ſtock from the 13th of April to the 11th of May, being 28 days, viz.

12 Scotch bullocks, weight 40 ſtone each.
8 Home bred, two years old.
15 Cows, full ſized.

35

40 Sheep,

and 18 horſes, fed in the ſtables, with an allowance of hay.

If the horſes be ſuppoſed to equal the horned cattle, this would be 53 cattle and 40 ſheep 28 days—in all, 1484 days for one ox, and 1120 days for one ſheep. And Mr. Vagg's 12 acres of cabbages, as above, maintained one ox 4095 days, and one ſheep 5460 days; at which rate, five acres ſhould maintain one ox 1706¼ days, and one ſheep 2275 days. In this caſe, if we ſuppoſe equal accuracy in both trials, the advantage at firſt

ſight would ſeem to be in favour of the cabbages—but when the ſeaſon of the year at which the turnip cabbages come into uſe is adverted to, the advantage is clearly on their ſide; eſpecially when we are told, that 40 hogs were fed by the broken pieces and offals of them for the whole four weeks.

Turnips.

Concerning this vegetable we have met with little that can be deemed new, or deciſive. The only *experiment* with them is by Mr. Nehemiah Bartley. Four acres of ground, he ſays, were divided into two equal parts; one half manured with four put-loads [Qu. What is the content of a put-load?] of ſoapers waſte aſhes, and the other remained without any manure. Turnip ſeed was ſown upon both at the ſame time. The manured part proved an excellent crop, the other was quite deſtroyed by the fly. Many obſervations have convinced us, that few things contribute ſo effectually to guard againſt the ravages of the fly on turnips, as a plentiful manuring, and early hoeing, which greatly promote the rapid vegetation of the plant at an early period of its growth: and this experiment tends to confirm the ſame opinion. Mr. *Wimpey*, who ſeems to have beſtowed a conſiderable degree of attention on the culture of this plant, makes a ſimilar remark, p. 141. Several other obſervations occur in the paper here referred to, that mark the well-informed obſerver, and deſerve the attentive conſideration of thoſe who are not well acquainted with the nature of turnips, though nothing will be new to the ſkilful cultivator.

Mr. Chriſtopher Gullet thinks that burning weeds with a thick ſmoke, in turnip fields, at the ſeaſon of the fly, will effectually prevent the ravages of that inſect, but we doubt if that effect would reſult from the practice propoſed. No experiment is here offered to ſupport his theory. The practice of dragging elder-buſhes acroſs the turnip field, on which he relies with ſuch an unſuſpicious confidence, has been often tried without effect. This correſpondent ſeems to have as yet but little *experience* in agriculture: time will render him more cautious in his *promiſes of ſucceſs* to thoſe who follow his advice.

Carrots.

We are ſorry to find that the culture of this plant ſeems to be ſo little attended to by Britiſh farmers. Mr. Onley mentions one unſucceſsful trial—owing to accidental miſmanagement—but he likewiſe informs us that a crop of from 6 to 700 buſhels of carrots per acre [Qu. How are the carrots meaſured? What is the average weight of a buſhel?] was raiſed by one of his neighbours, and was employed to fatten oxen with great profit. This is, alas! almoſt the only notice taken in this volume of the culture of carrots.

Parsnips.

PARSNIPS.

Concerning this plant, not a ſingle experiment, or obſervation founded on actual experience, occurs in this volume—but Mr. *Hazard*, and an anonymous correſpondent, from hypothetical reaſoning, warmly recommend the culture of parſnips as food for cattle. About 30 years paſt many attempts were made to introduce the parſnip, generally, as a field crop; but it ſeems never to have become a favourite with the people. Mr. *Hazard* adviſes that the ſeeds ſhould be ſown in autumn, in preference to the ſpring. Has he himſelf had experience of this mode of culture, even in the garden? He alſo adviſes to tranſplant them. Few tap-rooted plants ſucceed by this mode of culture.

ROOT OF SCARCITY.

This plant, ſo warmly recommended to the attention of the Britiſh farmer, has not been tried by any of the correſpondents of the Bath ſociety except Sir Thomas Beevor, who ſpeaks of it, from an imperfect trial only, in very favourable terms. The ſeeds, he obſerves, and plants, are not diſtinguiſhable from ſome kinds of beets, but to try the difference between them, he ſowed ſome beet ſeed on the ſame bed at the ſame time with the ſeeds of the ſcarcity plant, and found that the roots of this laſt, under the ſame management, were four times as big, and the leaves of it much larger than the beet. He heard of other plants of the ſcarcity root that were much larger than his own, which were reared from ſeeds ſown ſix weeks earlier in the ſeaſon. We are glad to find Sir Thomas intends to continue his experiments. We are always diffident of firſt trials of new plants.

RHUBARB.

The obſervations on rhubarb are leſs diffuſe in the preſent volume than in the former, and relate more immediately to the buſineſs of the farmer.—Dr. Fothergill gives a ſhort account of the method of managing it in Tartary.—Mr. Hayes thinks it may be more ſpeedily propagated by means of ſlips taken from the root than from ſeeds. Two other gentlemen give an account, in few words, of the practice they had ſucceſsfully followed in propagating and in curing the root for uſe. Such notices are preciſely what is to be wiſhed for in ſuch a work as that now before us.

CORN CROPS.

Under this head, we find a continuation of Sir John Anſtruther's experiments of the Drill culture. The reſult generally is in favour of the grain ſown in narrow drills, compared

with that ſown broad-caſt, though the experimenter complains of the inexpertneſs of his operator. Mr. Cooke, the inventor of a drill machine for which he has a patent, produces a long liſt of crops of various ſorts of corn that had been ſown by his drill [narrow drills, for hand-hoeing only, as we underſtand] which had been aſcertained in various parts of the country, that ſeem ſtrongly to recommend the practice as beneficial. Mr. Baker, of Bradley houſe, communicates a very ſimple mode of curing the black ruſt in wheat—diſcovered by Mr. *Richard Winſor*, which, if it be found effectual, will be a great diſcovery. He adviſes that the wheat ſhould only be allowed to ſtand two or three weeks uncut, after the time that it is uſually reckoned fit for being cut down. We ſeldom wiſh to decide *à priori*; but the experiment can be eaſily tried. Under this head, we have alſo the reſult of an experiment by Dr. James Anderſon, intended to aſcertain whether lean or plump grain, uſed as ſeed, produced grain of an equal quality: he found, that the fewer ſeeds of the lean kind vegetated; the ſtrength of the ſtems, and plumpneſs of grain produced, were not diſtinguiſhable at harveſt.

Cultivated Grasses.

Mr. Onley continues to recommend the *trifolium alpeſtre*, which he calls in Engliſh, Cow Graſs, as an article of great value; he obſerves, that the ſeeds of the *trifolium purpureum pratenſe* have been ſold in the ſeed ſhops for thoſe of the cow graſs, but this is not ſuch a valuable plant. He complains that red clover now frequently fails, by becoming *tired*, as he terms it, of the ſoil,—and adviſes that it ſhould be leſs frequently ſown on the ſame field than it has for ſome time paſt. This diſeaſe has been uſual in Norfolk and Suffolk, and much and generally complained of lately in the ſouthern parts of Great Britain. It does not ſeem to be quite ſo common as yet in North Britain, if we may judge by a letter from Dr. Anderſon on that ſubject, in anſwer to ſome queries that had been put to him.—Broad clover, *by itſelf*, he ſays, was always found by him rather a precarious crop; but he does not obſerve that it has become more ſo of late than formerly. He ſays, that in a particular kind of ſpungy ſoils, it is extremely liable to be thrown out by the froſt, and deſcribes the way in which froſt, by an operation purely mechanical, produces that effect, illuſtrated with a figure. The water, he ſays, in theſe ſoils, in freezing, ſhoots into cylindrical perpendicular columns, which laying hold of the ſhoulder of the plant, at the top of the root, forces it upward, tearing the roots out of the ground. We had ſome difficulty to reconcile the drawing to the deſcription, and are convinced there muſt have been an error committed by the

engraver—for the plants, which are deſcribed as clover having their roots forced out of the ground, are repreſented as trees with ſome branches cut from their ſtems;—as we were long puzzled with this. He adviſes, that in all caſes, a little rye-graſs and ſome white clover ſhould be ſown with broad clover, even where one crop only is intended to be taken. An anonymous correſpondent warmly recommends the culture of burnet, as affording much more nouriſhing food for ſheep than moſt other plants—and ſays, in particular, that it is a perfect cure for the rot in ſheep. Though we do not place entire reliance on theſe aſſertions, it is certainly worth while to aſcertain the fact by experiment.

Dairy.

Mr. *Wimpey* favours the public with ſome judicious remarks on the management of a dairy farm, and points out the neceſſity of adapting the general plan of farming to the nature and condition of the land; ſhewing what land can be moſt profitably managed for grazing, for dairy, for corn, &c.—and approves of the practice of judiciouſly blending *arable* and *paſture* land. He obſerves, that no general rule can be given for the moſt advantageous mode of diſpoſing of the produce of the dairy, as the profits on different articles are greatly varied by local circumſtances, &c.—From a particular experiment, he ſtates the quantity of butter, and of cheeſe, that he obtained from a given quantity of milk from the ſame dairy—and ſtates the prices at which he could have ſold them: but in other circumſtances, the value of theſe articles of the dairy might have varied—and with the milk of another dairy, the proportion might have been very different. He complains of the hurtful effects of the monopolizing enterprizes of the London cheeſemongers. Many uſeful hints occur in this paper, though ſeveral of his poſitions may be diſputed.

Buck Wheat.

The only experiment on this kind of crop that here occurs, turned out leſs profitable than thoſe recorded in the former volume of the Bath Papers—but this muſt be in a good meaſure attributed to unſkilful management, as the perſon who tried it, was avowedly unacquainted with the culture of this crop.

Orchards.

Several obſervations occur in this volume, from different quarters, on the important ſubject of orchards, and the culture of apple trees. It ſeems that a notion pretty generally prevails, that the quality of apples in England is now inferior to what it formerly was. Mr. *Richard Samuel*, with great ſeeming

ſeeming probability, is diſpoſed to aſcribe this deterioration of orchards to the little care that is taken to preſerve the moſt valuable kinds of apples for grafts to young trees, and propoſes, that the Bath Society ſhould be at pains to obtain grafts of the beſt kinds of apples from their numerous correſpondents, to be propagated under the care of the Society, and that grafts from theſe trees ſhould be diſtributed *gratis*, to ſuch farmers as called for them. The *principle*, if we may adopt a parliamentary phraſe, of this improvement, ſeems to be unqueſtionable, and we are perſuaded that were the Society to adopt the plan under proper regulations, it might be attended with very beneficial effects. If gentlemen who have particularly valuable ſorts of apples, were to ſend grafts of none but the beſt, accompanied with an exact deſcription of the qualities of each, ſeveral very fine kinds would thus be in a ſhort time brought together.—But we cannot approve of the propoſal for diſtributing grafts *gratis*, for two reaſons: *Firſt*, it is a general rule, that what is gotten for nothing is attended with very little care, ſo that thoſe who thus had an opportunity of obtaining them, would probably be very remiſs in attending to them; and *Secondly*, whatever buſineſs brings no profit to thoſe who have the charge of it, will very ſoon be neglected. It would therefore, we ſhould think, be an improvement on the hint, if the *Society* would make choice of a nurſery-man on whoſe attention and probity they could depend; to whom they ſhould communicate all the grafts that were ſent to them from correſpondents, accompanied with a deſcription of the kind and qualities of the fruit, ſubſcribed by the name of the perſon who ſent it, and mentioning the place where the original tree from which the grafts were taken grows. Theſe trees to be numbered in the catalogue, according to the order in which they came to hand, and the catalogue to be printed at the end of each volume of the Bath Tranſactions, as the work advances. Could a ſmall ſpot of ground be obtained alſo for the purpoſe of an orchard, and *one tree* of each ſort be planted in it, in regular order, as numbered in the catalogue, to be preſerved for the advantage of ſucceeding generations, we cannot doubt but in a few years a much better collection of apples would be obtained than ever could have been with certainty procured in any part of the iſland at a former period. Toward the completion of this plan, we ſhall juſt add, that a few grafts, if cut at the proper ſeaſon, might be conveyed *by poſt* from any part of England to other parts, and that a ſufficient number of theſe grafts for a ſpecimen need not exceed the weight of *two ounces*. Mr. *Daniel Grimwood* thinks the degeneracy complained of (if ſuch complaint be juſtly founded), may be aſcribed to the practice of grafting apples on *free* ſtocks, in preference to *crabs*. He therefore recommends the

uſe of *crab* ſtocks in general, and propoſes to make ſome experiments with a view to aſcertain with certainty whether it is true, that in any caſe apple trees which have at one time born a fine ſort of fruit ever degenerate ſo far as to bear fruit of a different kind. We much approve Mr. Grimwood's propoſal, and hope he will perſevere in the attempt, and communicate the reſult in ſome future volume of theſe memoirs. It will be right in him to ſpecify, at a very early period, the particular experiments from the very out-ſet of the buſineſs, that the trees may be identified, ſo as to admit of being obſerved with certainty at any future period, ſhould the author himſelf not be in a capacity to obſerve them. Mr. Gillingwater and Mr. Wagſtaffe ſeem to apprehend, that the degeneracy complained of may be occaſioned by a mixture of different kinds of *farina fecundans* impregnating the plant at the time of flowering; but as it is not the practice to raiſe apple trees in this country from ſeeds *without grafting*, we do not ſee how it can be attributed to that cauſe.

Beſide the above, there are ſeveral ſmaller articles relating to a variety of particulars in farming that occur in the preſent volume, viz. on the culture of rape or coleſeed, by Mr. *Hazard*,—on muſtard, by Mr. *Onley*,—on flax and hemp, by Mr. *James Elleker*,—on the culture of flax, woad, coriander ſeed, aniſe, and ſeveral other articles, by Mr. *Bartley*,—on planting waſte land, by Mr. *Wagſtaffe*,—on the importance of planting timber trees, by Mr. *Pavier*,—on the advantage of river weed as a manure, by Mr. *Wagſtaffe*,—obſervations on the *wind* in ſheep, by Mr. *Webb*,—and on the *blaſt* in ſheep, by Mr. *Poticary*.—All theſe contain uſeful hints to the inexperienced farmer, but nothing new that requires to be here particularly ſpecified.

The only machines here deſcribed are, Mr. Winter's patent drill machine, accompanied with a plate, the ſame with that given in Mr. Winter's own publication * —another drill machine by a *Somerſet farmer*, anounced but not particularly deſcribed,—a drag harrow by Mr. *R. Triffy*,—a combing pot for coals, and a tranſplanter for turnips; none of which could be properly deſcribed without the plates.

Miſs Henrietta Rhodes, who hopes to introduce the culture of ſilk worms into this iſland, on a large ſcale, though ſubjected to various unforeſeen accidents in her favourite purſuit, continues her laudable exertions, with unabating zeal. In a letter, written with her uſual elegance and perſpicuity, ſhe here controverts a received notion, that the breeding of ſilk worms is

* "Compendious Syſtem of Huſbandry," See Review for April, 1788.

an unhealthful employment, and contends, from her own experience and obſervation, that this notion is erroneous. She thinks that nothing will ſo much retard the progreſs of this art, as the difficulty of propagating the mulberry tree in great quantities, according to the mode of encreaſing it that hath hitherto been practiſed in this country—and therefore propoſes that the Bath Society ſhould offer a premium to the perſon who ſhall diſcover an eaſier method of multiplying theſe trees than any that is hitherto known. The views of this lady ſeem to us to be juſt, and we cannot help warmly wiſhing that her exertions may be crowned with ſucceſs. On this ſubject we beg leave to hint, that as the black mulberry ripens well in this country, there ſeems to be no reaſon to ſuſpect but that it could be raiſed *from ſeeds*, as well as moſt other plants—we have never heard of this mode of rearing it having been attempted—but if it ſhall be found to ſucceed, it could thus be propagated ſo as to make very numerous plantations in a ſhort time. We mention the *black* mulberry in particular, becauſe it has lately been found in France, that its leaves are rather more proper for the ſilk worm than thoſe of the *white* ſort.

Beſide the papers that immediately relate to the ſubjects of agriculture and the arts, we have in this volume an elaborate Eſſay on the moſt practical method of an equitable commutation for tithes, in general, throughout the kingdom, by Mr. *Pryce*; and a learned diſſertation by Dr. Falconer of Bath, on the preſervation of the health of perſons employed in agriculture, &c. Both of theſe ſubjects are treated in a way that reflects honour on the reſpective writers; but the great length to which this article has been already extended forbids us to enter on farther particulars. We ſhall therefore conclude with recommending the preſent volume of the Bath Society papers to the attention of ſuch of our readers as are intereſted in rural affairs—as it contains a great many *uſeful*, and ſome *new* facts; with a variety of hints that ſerve to turn the reader's attention towards objects of conſiderable importance *.

* We have often had cauſe to complain, that gentlemen who communicate to the public *facts in agriculture*, take ſo little care to aſcertain the nature of the weights and meaſures mentioned by them. It gives us pleaſure to find that two of the Bath Society correſpondents, Sir Thomas Beevor, and Dr. James Anderſon, have adverted to this particular. We hope others will follow their laudable example in this reſpect. It will tend much to the advancement of knowlege.

ART. II. *Memoirs of the Life and Reign of Frederick the Third*, King of Pruſſia. By Joſeph Towers, L. L. D. 8vo. 2 Vols. 12s. Boards. Dilly. 1788.

IT is the lot of greatneſs, and more particularly of "great greatneſs," as the Poet ſo forcibly expreſſes it, to have its every action carefully attended to.

"O Place and Power, millions of falſe eyes
Are ſtuck upon thee! Volumes of report
Run with moſt falſe and moſt contrarious queſts
Upon thy doings!"

A memorable, but melancholy truth! Hence we may account for the cenſure which has been ſo repeatedly paſſed on ſome parts of the conduct of the great Frederick; and which, by the way, his preſent Biographer has likewiſe very liberally beſtowed on him. How far the monarch in queſtion may, by his actions, have incurred this cenſure, we ſhall now inquire, as ſummarily as poſſible.

Dr. Towers, in the volumes here preſented to us, has entered into a detail of the principal circumſtances in the life of the Pruſſian hero, and related them, generally, with ſufficient fidelity. We are at the ſame time ſorry to obſerve, that he has on many occaſions fallen in with popular prejudice, and attacked with aſperity the ſovereign whom, as a candid as well as faithful hiſtorian, it was his duty to defend from every kind of miſrepreſentation. He conſiders him in his military capacity, it is true, as a renowned and ſuperior character; but, from the general tenour of his hiſtory, he ſeems to view him as Cromwell is viewed by Pope, as *damned to everlaſting fame*;—and this on account of his *invaſion*, as it is ſtiled, of Sileſia; his ſeizure of papers in the Cabinet of Dreſden; the Partition of Poland, &c. The whole of which proceedings, and the reaſons which evidently urged to them, have (we ſpeak it with confidence) been unfairly reported to the world.

As the greater part of the reign of Frederick is ſaid to have been compoſed of acts of violence and oppreſſion toward his neighbours, we proceed to conſider the primary deed of injuſtice with which he is charged, namely, his inroad into the Duchy of Sileſia, and which is thus repreſented by Dr. Towers.

'The death of the Emperor Charles VI. the laſt male heir of the houſe of Auſtria, who died on the 29th of October 1740, was an event that greatly intereſted all Europe, and awakened the ambition of ſome of its moſt powerful princes. By virtue of the Pragmatic Sanction, or law, by which the ſucceſſion to the hereditary dominions of the Houſe of Auſtria was ſecured to the female heirs of the Emperor Charles VI. in caſe he ſhould die without male iſſue, that ſucceſſion devolved to the Archduchess Maria Thereſa, the Emperor's eldeſt daughter, who was married to Francis of Lorrain, grand Duke of Tuſcany. This *immenſe* inheritance comprehended the kingdoms *of Hungary and Bohemia*, the province of Sileſia, Auſtria, Swabia, Upper

returned with freſh orders to uſe force, whatever oppoſition her Poliſh majeſty might make againſt it in perſon. The Queen was at length compelled to withdraw, the doors were forced, the cheſts broke open, and the papers ſeized. The papers, of which the King of Pruſſia thus obtained poſſeſſion, were the originals of thoſe negociations between the courts of Dreſden, Vienna, and Peterſburgh, of which he had before procured copies, in conſequence of the treachery of a Saxon Secretary.'

The matter, as here reported, appears to be an act of the greateſt injuſtice and oppreſſion. But again we muſt obſerve, that the Memorial of the King of Pruſſia, together with the original papers and documents found in the cabinet at Dreſden, and on which the ſaid Memorial is founded, ſhould have been given by Dr. Towers to the world. By ſuch a publication it would at once be ſeen that the monarch was under the neceſſity of acting in the manner he did *. This is in no ſort a matter of *opinion*. The vouchers are irrefragable, and not to be diſputed. They exhibit the moſt poſitive, the moſt "damning proofs" of treachery. Was then the Pruſſian monarch, poſſeſſing thus the documents in queſtion, tamely to wait for the attack of an enemy combined againſt him, and with a ſuperior force? Was he quietly *to ſit with his hands before him* (as a member of a certain aſſembly ſo *prettily* obſerved on a certain occaſion) when the principal powers of Europe were arming to diſpoſſeſs him of his rights? No—He would aſſuredly have been laughed at by thoſe very powers, and deſervedly too. On

* In proof of this, we will tranſcribe a paragraph or two from the aforeſaid documents. The King of Pruſſia, it is true, procured copies of them through the 'treachery' of a Saxon ſecretary; but Dr. Towers will ſcarcely tell us, we preſume, that the act of bribery was criminal on the part of the King. The originals, however, being neceſſary to a thorough conviction of his enemies, he broke open the archives to obtain them. But nothing elſe was touched by him.

Treaty entered into between the Courts of Saxony and Vienna.

Ex. Par. 1. "His Majeſty the King of Poland, Elector of Saxony, and her Majeſty the Queen of Hungary, have agreed by the preſent ſeparate and ſecret act, *that neither the one nor the other ſhall lay down their arms till, beſide the conqueſt of all Sileſia, and the county of Glatz, the King of Pruſſia be further reduced.*"

Extract of a Letter from Count de Flemming to Count de Bruhl; Vienna, June — 1756. "There is reaſon to preſume, that it has been concerted between the two Imperial courts of Vienna and Ruſſia, that the latter, the better to conceal the true reaſons of her armament, ſhould allege the ſpecious pretence of thereby keeping herſelf in a condition to fulfil her engagements contracted in the laſt ſubſidiary treaty with England; and, *when all the preparations are finiſhed, then to fall ſuddenly upon the King of Pruſſia.*"

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the contrary, he took an active and enterpriſing part *. Moderation is greatly and juſtly extolled by moſt men. But in particular ſituations, *moderation* is *puſillanimity:* every thing may be loſt by delay. Of the truth of this, no man was ever more ſenſible than Frederick.

Dr. T. makes not the full allowance for circumſtances; but conſiders the challenging Prince as conſequently *ambitious.* Should we not, however, bear in mind, that the cauſe of the aggreſſor *may* be juſt? War is undoubtedly an evil; but it is admitted on all hands that it may be a *neceſſary evil*; and when a Prince is once engaged in a ſtate of hoſtility, it would ſurely be abſurd to tell him that he is not to puſh his conqueſts according to his ability. It was the practice of the Pruſſian monarch, and thence he acquired his military fame. No violence, however, was committed: no injury was done to the defenceleſs inhabitants of the conquered places, unleſs it were occaſionally carrying off corn and cattle for the actual ſupport of his army, and for which the man of reflection muſt acknowlege that there was abſolute neceſſity, ſurrounded as the hero was, at all times, by an hoſt of foes †. We read with admiration the accounts of the battles of Marathon and Arbela. We extol the valour and conduct of the victors with an enthuſiaſm ſuited to the events.

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* In the year 1756, the King of Pruſſia, in conſequence of the confederacy of the courts of Vienna, Peterſburgh, and Dreſden, marched his troops into Saxony. France and Sweden ſoon after declared againſt him. He had to contend with the united force of Auſtria, a great part of the Empire, Ruſſia, France, and Sweden, and this for a conſiderable number of years. Yet bravely reſiſting the cowardly and diſgraceful combination of his enemies (themſelves being clearly the aggreſſors), he is accuſed by his Biographer of rapaciouſneſs of every kind, with the ſuperadded charge of *inhumanity.* —Not ſuch were the ſentiments of England's council, who, in defence of his conduct and his cauſe, granted him, between the years 1756 and 1760, four ſeveral ſubſidies, amounting in the whole to the ſum of two millions ſix hundred and eighty thouſand pounds ſterling.

† Dr. Towers is very ſevere on the conduct of the K. of P. in levying contributions on the towns of the enemy, for the better ſubſiſting of his troops. But the Doctor's animadverſion ſerves no other purpoſe than to exhibit his want of acquaintance with the practices common to a ſtate of war, eſpecially with regard to frontier towns. It may here be proper to obſerve, that the Ruſſians exacted heavy contributions. They burnt the Pruſſian villages, and committed rapes on the wives and daughters of the inhabitants; but not a word is ſaid by Dr. T. of the *injuſtice* and *inhumanity* of any of their proceedings. The Auſtrians too, on entering Brandenbourg, demanded ſix hundred thouſand crowns: they alſo plundered the ſuburbs of Berlin. But ſtill our Author makes not a ſingle comment on the matter.

Why then ſhould we withhold from a modern the praiſe ſo juſtly due to him not only as a GENERAL, but as a MAN?

We are now to attend to the *Poliſh partition:* a meaſure, of which the King of Pruſſia is ſaid to have been the projector. As the tranſaction is ſufficiently recent, we ſhall merely tranſcribe our Author's concluding reflections on it.

'A more flagrant act of injuſtice, oppreſſion, and tyranny, has ſeldom appeared in the hiſtory of mankind, than the partition of Poland. It was unvarniſhed by any ſpecious pretences, or plauſible appearances. The manifeſtos iſſued by the uſurping powers on the occaſion, were too futile, and too palpably ridiculous, to impoſe even on the groſſeſt underſtanding. As to the King of Pruſſia, the partition was a meaſure perfectly ſuitable to the favourite object of his ambition, the aggrandizement of his dominions; and when this was the point in view, juſtice and injuſtice were trifling conſiderations. Count Hertzberg has aſſerted that, of theſe claims, that of the King of Pruſſia was the beſt founded. Of three ſuch claims, it may be difficult to determine, which was the moſt iniquitous. This, however, may be certainly determined, that none of the claims had the leaſt foundation in juſtice, truth, or reaſon. They originated in unprincipled ambition, and were enforced in a manner that ought never to be ſpoken of but in terms of indignation, while any ſenſe of vice or virtue ſhall remain among mankind.'

With regard to the partition of Poland, which our Author exclaims againſt with ſo much vehemence, we muſt own that the act appears not to be altogether juſtifiable. It ſhould, however, be remembered, that *Poliſh Pruſſia* (the diſtrict which Frederick pretended to) originally belonged to the Pruſſians, who were ſucceeded by the Teutonic Knights, to whom the country was aſſigned by the Pope for their ſervices in the Holy Wars;—the Pruſſians being at that time (anno 1200) Pagans; and the See of Rome claiming a right to the diſpoſal of their eſtates. After various revolutions, it was ultimately veſted in the Poliſh crown. Frederick, however, laid claim to it; and in doing this, the *confederacy* of the court of Saxony with that of Vienna, and of which we have already ſpoken, was probably not forgotten, although the meaſure of a former reign.

Thus, having curſorily remarked on the principal incidents in the hiſtory of the Northern Hero; and which, as they are ſaid to have been conducive to the troubles ſo long ſubſiſting in Germany, are yet deſerving a more particular inveſtigation;—we have now to expreſs our approbation of the manner in which the ingenious Dr. Towers has arranged the materials of his work *, and of the ſtyle in which it is compoſed. We can only lament,

* The great number of anecdotes, or rather hiſtories, of different perſons who were patronized by the K. of P. or with whom he was connected, and which are given in the margin, do indeed ſomewhat inter-

lament, that a writer ſo well qualified to do juſtice to the character of one of the firſt among princes, ſhould not have examined and inquired into *cauſes*, inſtead of ſimply reporting or animadverting on known *events*. He has quoted freely, and by way of *authority*, from the *Memoires de Voltaire, écrits par luimeme*; but in this he is rather faulty. Many of the circumſtances there recorded are known to be falſe, while others, which have ſome foundation in truth, are conſiderably heightened and aggravated when they make in any ſort againſt the character of Frederick. Voltaire's quarrel with the King of Pruſſia was really ſerious, and he has given way to the emotions of ſpleen and rancour whenever he had occaſion to ſpeak of him. The grand, the principal object of the Hiſtorian is TRUTH. This he ſhould endeavour to find, though "hid within the centre *." It is popularly ſaid to *lie in a well*: Dr. Towers ſeldom deſcends to the bottom of the well in ſearch of it.

The extracts which we have given from this performance will ſufficiently prove to the Reader that almoſt every action of the Pruſſian monarch is, in the opinion of its writer, to be attributed to a love of conqueſt, or the want of a proper ſenſe of juſtice and humanity. But though he erected not a temple to Terminus, nor ſacrificed to that *wooden Deity*, he yet was not oppreſſive toward his neighbours. It is inſinuated indeed, that the principles and actions of Frederick were at variance, becauſe he had maintained, in his Anti-Machiavel, "that the new conqueſts of a ſovereign do not render the dominions he poſſeſſed before more opulent nor more proſperous;" and that "his former ſubjects are no way benefited by them." This he certainly ſaid, and this he as certainly thought. The fact is, he appears not to have been ſo fond of making "new conqueſts" as of preſerving to himſelf (and when negociation had entirely failed) territories which were properly his own. But that our Readers may judge for themſelves in what degree the monarch loved, and was beloved by, his people, we will tranſcribe the account of his return to Berlin, as well at the ſettling of the peace of Dreſden, as after the ſeven years German war.

'After the peace of Dreſden was concluded, the Pruſſian troops evacuated Saxony, and Frederick returned immediately to Berlin, where he was received by his ſubjects with loud acclamations. On the day that he entered the city, he was met, about ſix miles from

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interrupt the courſe of the narrative; but this, perhaps, will not be generally objected to, as the people are for the moſt part of conſiderable note either in the world of letters or of arms.

* ——— ——— "I will find
Where Truth is hid, though it were hid indeed
Within the centre." HAMLET.

it, by great numbers of citizens of Berlin and others on horſeback, marſhalled in companies, who attended him to his palace. The King ſat in an open phaeton, and was accompanied by his two brothers, the Prince of Pruſſia, and Prince Henry. The number of ſpectators who ſurrounded the carriage was ſo great, that the horſes could advance only ſtep by ſtep, and the ſolemnity of their pace added to the dignity of this triumphant entry. Great numbers of coaches filled with nobility and gentry, who came to meet the King, had now joined the proceſſion. The air reſounded with the acclamations of the people, who cried out, "Long live the King; long live FREDERICK THE GREAT." Frederick ſaluted the ſpectators on the right and on the left, and ſaid to thoſe who eagerly crowded to ſee him, "Do not preſs each other, my children. Take care of yourſelves, that the horſes may not trample on you, and that no accident may happen." In his whole behaviour on this occaſion, the King exhibited the utmoſt mildneſs, gentleneſs, and affability, and ſeemed to be under the influence of the greateſt affection for his people.'

The following inſtance of his tenderneſs, and friendly attachment, can never be too particularly extolled.

'The King now received information, that M. Dahan, who had been one of his preceptors, lay at the point of death. And notwithſtanding the general joy and exultation, Frederick quitted the pomp of the court, and the triumph of the city, that he might perform the laſt offices of humanity to his old preceptor. He ordered his carriage to be driven to the houſe of M. Dahan, which was ſituated in a kind of court, the houſes of which were ſo crowded with lamps, in conſequence of the general illumination, that when the King and his brothers entered the ſick man's chamber, it was found neceſſary, on account of the heat, though in the depth of winter, to open the windows. "It was an affecting ſight," ſays Bielfied, "to ſee a dying man, in the midſt of a brilliant illumination, ſurrounded by princes, and viſited by a triumphant monarch, who, in the midſt of the inceſſant clamour of exultation, ſought only to alleviate the ſick man's pangs, participating of his diſtreſs, and reflecting upon the vanity of all human grandeur."

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'Peace being now completely eſtabliſhed by the treaty of Hubertſburg, Frederick returned once more to his capital, from which he had been abſent more than ſix years. He arrived at his palace at Berlin on the 30th of March 1763. He was received by the princes of the blood, foreign miniſters, and principal nobility, who were aſſembled on the occaſion. Rejoicings and illuminations were continued in the city for ſeveral days after his arrival; and on the 4th of April, at eight o'clock at night, he went through moſt of the ſtreets of Berlin, in an open chariot, accompanied by Prince Ferdinand of Brunſwick, in order to view the illuminations and the devices that were invented to celebrate his victories. On this occaſion, as well as at his arrival, he was every where ſaluted with loud and general acclamations of "Long live our King and Father," to which he replied, "Long live my dear Subjects, my beloved Children."

In

In 1768, Frederick made a donation of three hundred thouſand crowns to the inhabitants of Sileſia. This money was diſtributed among thoſe perſons, who, by the conſequences of the late war, or by other unfortunate events, had been reduced to the neceſſity of contracting debts, or mortgaging their eſtates. From the ſettling of the peace of Hubertſburg, indeed, liberality became a fixed principle in the breaſt of this magnanimous Prince. He was ever after particularly aſſiduous (as we gather from Count Hertzberg's Diſſertation) in the promotion of agriculture, manufactures, and commerce. "The King," ſays that noble and excellent Author—"not only rebuilt the villages and farms which had fallen into decay, but alſo cauſed new ones to be erected, eſpecially in the neighbourhood of rivers. The greateſt part of theſe rivers having overflowed their banks, and overwhelmed much fertile ground, he found means to confine them within their proper bounds; and by thus preventing inundations, he recovered many acres of excellent arable and paſture land, which he gave to foreign ſettlers, on condition that they ſhould build and ſtock their farms: and to encourage them to do this, he granted them, for a number of years, an exemption from taxes, and from military ſervice. This was particularly done along the banks of the rivers Netz and Wartha, from Drieſen to Cuſtrin; by which 120,000 acres were recovered from the encroachments of thoſe rivers, and in which three thouſand families obtained ſettlements. The ſame was effected on the banks of the Oder, from Cuſtrin to Oderberg, along the Havel and the Elbe, round the great lake of Maduc in Pomerania, and in the marche of Fiener in the province of Magdeburg; and alſo in the environs of Potſdam, and in a great number of other places throughout the provinces.—On theſe newly recovered lands the King built between five and ſix hundred villages and hamlets, and eſtabliſhed more than 42,000 families." It may here be proper to remark, that there was iſſued from his treaſury, during a period of about five and twenty years, the ſum of fifty millions of German crowns; the whole of which was expended in the above related eſtabliſhments, and other acts of munificence truly befitting a king.

We here beg leave to aſk;—How do theſe particulars agree with our Author's general account? Will it be admitted by poſterity, that Frederick the Second of Pruſſia was '*more characterized by craft and ſubtilty, than by generoſity and true dignity of mind:*' that the taxes impoſed by him were for the following purpoſes; '*that he might be enabled to ſupport an enormous army, enſlave his own ſubjects, and keep his neighbours in perpetual alarm;*' or that '*he could occaſionally be guilty of great cruelty?*' But there is no neceſſity for enlarging on the matter. Theſe aſſertions *are ſufficiently confuted* by the very narrative which Dr. Towers himſelf

himſelf has given of the laſt twenty years of the reign of Frederick; in which his love of literature and ſcience, together with his attention to the peaceful arts, and to the well-being and proſperity of the Pruſſian nation, are particularly ſeen.

We have been led into the preceding remarks not from any want of reſpect for the abilities of Dr. Towers, which we know to be conſiderable; but from an earneſt deſire of reſcuing the memory of the Pruſſian monarch from the obloquy which would probably be thrown on it by an implicit reliance on this his hiſtorian; who, in like manner with Theopompus, is too much given to detraction *; and who has taken too many things upon truſt †.

Frederick has been compared, by his admirers, with ſundry of the heroes of antiquity. To ſum up his character in a word, we would liken him, above all others, to Trajan (*optimus princeps*) both for civil and military virtues.—And well, we think, he might repeat with that Emperor, "*Am not I, O Jupiter! who was eminently mild to my ſubjects and formidable to my enemies, and who revered your divine daughter Philoſophy, juſtly entitled to ſuperior honours, and even to the firſt rank* ‡."

ART. III. *Bibliotheca Topographica Britannica*, Nos. 43, 44, and 45. 4to. Nichols. 1787.

[redacted] Mr. Nichols proſecutes this undertaking with a remarkable

The number of houſes in the pariſh is only nine, and the annual value of the lordſhip about 1100*l.*

Burbach is ſuppoſed to derive its name from *Burr*, a ſpecies of thiſtle with which the land abounds, and *bach*, a ſmall rivulet or ford. In the reign of Edward I. it was the inheritance of *John* lord *Haſtings*; from the family of *Haſtings* it came by deſcent to the Lords *Grey of Ruthin*; and from them to *Anthony Grey*, earl of Kent: to which family it ſtill belongs, the lordſhip being the property of *Philip* earl of *Hardwicke*, who, in right of his lady *Jemima* Marchioneſs *Grey*, is now the principal landholder in Burbach.

One of the moſt memorable things relative to this pariſh is, its having been the reſidence of *Anthony* earl of Kent, abovementioned, a pious and worthy divine, of the puritan ſtamp, who lived there for a great length of time. He had been fifty years rector when he was ſurpriſed with the peerage, at the advanced age of eighty-three. He had been a conſtant preacher, attentive to the duties of his office, with exemplary humility and charity. He continued the ſame afterward, and did not in the leaſt abate in the conſtancy of his preaching, as long as he was able to be led up into the pulpit. He was juſtly reverenced by all who knew him, eſpecially by his affectionate pariſhioners, among whom he reſigned his breath, November 9, 1643, in his 86th year.

The Hamlets of *Sketchley* and *Smockington*, alias *Smoaky* or *Smoaking town* (ſo called on account of the plenty of fern growing there, which uſed to be burnt for the aſhes), come next under review, being connected with the former pariſhes; and as they lie on or near the *Watling ſtreet*, they naturally introduce ſome obſervations on the Roman roads, in a letter from Mr. Aſhmole, the antiquary, and extracts from Mr. Roger Gale's eſſay on the ſubject.

Leiceſter Grange, and Horeſtone Grange (in Warwickſhire), ſituated not far from Burbach, form alſo a part of this article. Of the latter, very little is ſaid. Concerning the former, we have a few more particulars. After ſeveral viciſſitudes, from the days of Edward the Confeſſor, the manor reſts at preſent with *John Foſter*, Eſq. of Burbach. A remarkable account is given of the gallant defence of the manſion-houſe, againſt the forces of Prince *Rupert*, by Mr. *George Abbott*, whoſe garriſon conſiſted of his mother-in-law, with her two daughters, and ſix men and maid-ſervants.

The greater part of this volume conſiſts of a large appendix to the hiſtory of Hinckley †, in which we find ſome amuſing and informing particulars, with others which appear to be of

† *See Review for* Nov. 1783, p. 369.



little importance; but our induſtrious collector is diſpoſed to inſert all that he is able to procure. Among other ſubjects, we meet with ſome of the biographical kind; and here we muſt obſerve, that Mr. Nichols, though he ſeems fond of introducing, occaſionally, the party terms *fanatic*, *rump-parliament*, &c. diſcovers a laudable degree of impartiality; for he has, with great fairneſs on the whole, furniſhed ſhort hiſtorical relations of a number of non-conforming and ejected miniſters in the county of Leiceſter, and of others whom he calls the parochial clergy, diſpoſſeſſed of their livings by the parliamentary committee of ſequeſtration. The former accounts are principally drawn from Baxter, Calamy, and Palmer; the latter from Walker.

Amid the variety of other matter, we can only add a liſt of the plates in this number, viz. Aſhton, Flamville, and Burbach churches; arms, monuments, &c. at Aſhton; ditto at Burbach; arms of the Earl of Kent, &c.; arms, font, &c. at Burbach; Mr. Wells's houſe at Burbach; map of the county five miles round Hinckley; a croſs-bow found in Boſworth-field; Rialto bridge in Leiceſter; Benedictine monk in the habit worn at Hinckley; ditto, without his cowl; Carthuſian friar with his mantle; portraits of John Oneby of Hinckley and John Oneby of Barwell; portraits of Emmet Oneby and Dorothy Maſon; Mr. Foſter's houſe at Leiceſter Grange *(granary)*; High-croſs; Wickliff's chair, &c.

The following number * has for its ſubject the pariſh of *Odell*, in the county of Bedford. The true name ſeems to have been *Woodhulle* or *Wood-hill*, from the hill, and fine wood, near it. A detail of the deſcent of the manor, from the time of Edward the confeſſor, down to Sir Rowland Alſton, the preſent poſſeſſor, conſtitutes a principal part of the pamphlet. We have no obſervations concerning the time of the firſt erection of the church or of the caſtle, of which it is ſaid there are yet ſome ſmall remains. We are told that there were, in 1787, upwards of five hundred inhabitants in the pariſh, and in 1784 five freeholders, who might vote at elections; that the church is a rectory in the deanery of Clapham; that the *feaſt* is obſerved on the Sunday after St. Mary Magdalen: to all which are added ſome inſcriptions from grave ſtones, the beſt of which are thoſe to the memory of Mr. and Mrs. Talbot, who died in 1755 and 1761, and on John Miſſeldine, a conſcientious, worthy labouring man, who received his death by lightning.

We proceed to Number 45 (price 3s. 6d), which is an appendix to the hiſtories of Reculver and Herne †, in letters

* Viz. 44. Price 1s. 6d.

† See Review for March 1785, p. 190.

from

from the Reverend John Pridden, M. A. and from the Reverend Mr. Samuel Denne, with other additions. Theſe *memoranda* are with greater aſſiduity now ſecured, becauſe, we are told, repeated attacks of the relentleſs ocean threaten the ſpeedy demolition of a place venerable for its antiquity, and of a fabric not leſs admired for the peculiarity of its ſtructure, than aſſuredly uſeful as a ſea mark to navigators. We have here, likewiſe, remarks on the archiepiſcopal palace of *Mayfield* in Suſſex, in a letter from Mr. Denne. This palace is ſuppoſed to have been firſt erected by *Dunſtan*; but at that time it muſt have been merely a wooden building: the ruins which now remain, and are in ſome parts habitable and ſpacious, ſhew that it was once a very large and noble manſion. Archbiſhop Cranmer appears to have been deprived of it by the arbitrary pleaſure of Henry VIII. It is now in the poſſeſſion of the deſcendants of John Baker, Eſquire.

The plates are eight in number, viz. Weſt front of Reculver church; north-eaſt view, inſide, and various monuments; plan of Reculver church and caſtle 1785; Ford Palace and other views; ſouth-eaſt view of Daun de Lyon Gateway, &c. Mayfield palace; ditto, Great Hall of Mayfield Palace.

*** Three more numbers are publiſhed, of which we ſhall give an account as ſoon as our other engagements to the Public will permit.

ART. IV. *A Deſcription of all the Burſæ Mucoſæ of the Human Body*; their Structure explained, and compared with that of the capſular Ligaments of the Joints, and of thoſe Sacs which line the Cavities of the Thorax and Abdomen: With Remarks on the Accidents and Diſeaſes which affect thoſe ſeveral Sacs, and on the Operations neceſſary for their Cure. Illuſtrated with Tables. By Alexander Monro, M. D. Profeſſor of Phyſic, Anatomy, and Surgery, at Edinburgh; and Member of the Royal College, &c. &c. Folio. 12s. Boards. Elliot. 1788.

AS the *Burſæ Mucoſæ* are organs which form a very curious part of our ſtructure, a perfect knowlege of them will frequently be found uſeful in practice; yet, notwithſtanding the neceſſity of being well acquainted with theſe material parts of the human frame, anatomiſts, even the lateſt and moſt accurate, have not paid that attention to the ſubject which its importance ſeems to require.

It is well known that the tendons of the muſcles, at the wriſts and ancles, and in their courſe along the fingers and toes, are conducted in ſheaths. Winſlow obſerved, that theſe ſheaths were lined with thin and ſmooth membranes; and Albinus remarked, that where theſe ligamentary ſheaths were abſent, ſacs were frequently interpoſed between the tendons and the bones over which theſe tendons moved. To theſe ſacs, he

firſt gave (if our memory does not fail us) the name of *Burſæ Mucoſæ*; and in his admirable work, the Hiſtory of the Muſcles, he deſcribes ſeveral of them. Profeſſor Monro thinks, and not without juſt grounds, that Winſlow had not ſufficiently examined the extent and ſtructure of the membranes lining the ligamentous ſheaths of the tendons; and he alſo makes it appear, that Albinus did not perceive, as is really the caſe, any ſimilarity between theſe membranes and the ſacs which he deſcribed under the name of *Burſæ Mucoſæ*. Some of the later anatomiſts, the profeſſor thinks, have not ſufficiently attended to Albinus's diſcovery; and that others, eſpecially the learned Haller, have miſtaken the nature of the *Burſæ*, ſuppoſing them to be formed of cellular membrane, like that which covers the belly of the muſcles; while the greater number of the later writers on anatomy have contented themſelves with repeating the deſcription given by Albinus, and have never attempted to throw farther light on the ſubject.

Theſe reaſons Dr. Monro offers as an apology for inveſtigating the ſubject, and he proceeds with ſome general obſervations on the number, ſituation, and connexion of the *Burſæ:* he next deſcribes the particular ſituation of each of them, with references to accurate drawings, which repreſent them in their natural ſize: he afterward explains the ſtructure of each part which enters into the compoſition of the *Burſæ*, and compares their ſtructure, firſt, with that of the capſular ligaments of the joints; and then with that of thoſe ſacs which line the cavities of the thorax and abdomen: laſtly, he treats of the dangerous inflammation, generally attendant on wounds penetrating into the cavities of ſhut ſacs, and gives the moſt approved methods for preventing the miſchiefs thence ariſing.

The *Burſæ Mucoſæ*, as far as our Author hath yet obſerved, are only to be found in the extremities of the body; they are in all 140, 33 in each ſuperior, and 37 in each inferior extremity. A ſpecification of them without the plates would be unintelligible.

Profeſſor Monro accurately compares the ſtructure of the *Burſæ* with that of the capſular ligaments; and the more attentively we examine this compariſon, the more juſt and perfect does the agreement appear. The moſt uſeful part of this compariſon is not that which regards the ſound ſtate of the *Burſæ* and capſular ligaments; but that which refers to their reſpective uſes when in a ſound ſtate, the accidents to which they are expoſed, the diſeaſes to which they are liable, and above all the ſurgical operations that are neceſſary for removing theſe diſeaſes.

The next chapter is a compariſon of the ſtructure of the *Burſæ* with that of the pleura, pericardium and peritonæum. The admiſſion of air into theſe cavities is productive of the worſt conſequences; this learned and ingenious author into many

arguments

arguments which prove the abſolute neceſſity, where any operation requires an opening of theſe cavities, of preventing, as much as poſſible, any admiſſion of air; and the directions which he gives for conducting the operation ſo as to avoid this inconvenience are admirable. Among other operations on which he enlarges, is that for the reduction of the incarcerated hernia. He ſhews that the cutting of the peritonæum, or the tendons of the abdominal muſcles, contributes little to the fatal conſequences which frequently attend the operation; but that all, or at leaſt the moſt dangerous, of the bad ſymptoms, arue from the opening of the hernial ſac, and the conſequent admiſſion of air. He therefore juſtly condemns the common mode, univerſally recommended, of opening the hernial ſac before cutting the tendons of the abdominal muſcles. After the integuments are cut through, and the ſac is expoſed to view, he adviſes to cut the tendon and reduce the hernia without opening it. His arguments for the propriety of this practice, and the anſwers which he gives to objections that may be made againſt it, are well ſupported; and we do not remember to have ſeen a more judicious plan for conducting the operation.

To authors like Dr. Monro, it is difficult to ſay, whether the ſcience of anatomy, or the art of ſurgery, is moſt indebted: the Doctor accurately deſcribes the parts, explains their offices in a ſound ſtate, ſhews the accidents and diſeaſes to which they are ſubject; and what is of the utmoſt conſequence, points out the moſt approved means by which health may be reſtored.

Art. V. *The Manœuverer,* or *Skilful Seaman:* Being an Eſſay on the Theory and Practice of the various Movements of a Ship at Sea, as well as of Naval Evolutions in general. Tranſlated from the French of M. Bourdé de Villehuet, by the Chevalier de Sauſeuil, Knight of the Moſt Noble Order of St. Philip, &c. &c. &c. Illuſtrated with Thirteen Copperplates, five of which, with many intereſting Obſervations interſperſed through the Work by way of Notes, are the Production of an Engliſh Officer. 4to. 18s. Boards. Hooper. 1788.

THERE are few ſubjects on which a good treatiſe is more wanted in England than that of Naval Tactics: for notwithſtanding we had many books on the ſubject before this tranſlation of M. Bourdé's work appeared; yet none of them were fully ſcientific, and, at the ſame time, ſufficiently elementary for the purpoſe of inſtructing youth who are intended for naval employments. The preſent work is not exactly that which we wiſh to ſee; but it appears to us greatly ſuperior to any thing we have met with before on this head; and as its reputation is thoroughly eſtabliſhed among the Author's countrymen, we apprehend *it will meet with a favourable reception here, and be ſtudied by our naval cadets, at leaſt till ſomething better* adapted

adapted to our own ſervice makes its appearance: which, probably, may not ſoon happen.

The work is divided into four parts. In the firſt, M. Bourdé treats of the actions of fluids on the ſurfaces of ſolid bodies; the effects of theſe actions when the bodies which they act on are at liberty to obey the impulſe made on them; and of the centers of gravity and gyration of bodies: and having laid down the firſt principles of the motions of fluids, and of bodies after percuſſion, in a plain and elementary manner, he proceeds to apply thoſe principles in calculating the action of the wind on the ſails of a ſhip, and of the water on her rudder; and thence to determine the true and apparent velocities of the ſhip, with the direction of her motion. He demonſtrates that the velocity of the ſhip will be as the ſine of the angle of incidence of the wind on the ſail, as long as the poſition of the ſail, with reſpect to the keel of the ſhip, remains the ſame; and he ſhews that in order to remove from a coaſt, or from any given line, at the greateſt rate poſſible, the tangent of the apparent angle of incidence of the wind on the ſail muſt be double the tangent of the angle which the ſail makes with the keel of the ſhip, at the ſame time that the angle formed by the keel and the coaſt is equal to the real angle of incidence. He next conſiders the effect of thoſe ſails which are before, and thoſe which are abaft, the center of gravity of the ſhip, ſeparately, as well in regard to their force in urging the ſhip a-head, as in cauſing her to ſteer well; and, after ſhewing from theory, the great uſe of the ſprit-ſail, jib, and fore ſtay-ſails, in cauſing a ſhip to ſteer well, when ſailing by the wind, he juſtly remarks, that we find by experience theſe ſails yet more uſeful in this reſpect than the theory makes them to be. The rudder becomes afterwards the object of our Author's conſideration: he ſhews, by reaſonings, both obvious and natural, that it acts to the greateſt advantage when it makes an angle of 45 degrees with the direction of the keel, and not when it makes an angle of about 55°, as hath been ſo long inſiſted on in books of geometry; but, except in putting a ſhip about, M. Bourdé juſtly obſerves, that the leſs neceſſity there is for the action of the rudder the better. Under this article alſo, he very properly takes notice that, as ſhips are generally conſtructed, the rudder cannot act under a greater angle with the keel than about 30 degrees; and he propoſes to augment the range of the rudder by ſhortening the length of the tiller, and to compenſate for the power which which will be thus loſt, by encreaſing the diameter of the wheel we ſteer by, or by diminiſhing the diameter of the barrel on which the tiller rope is wound. We are as well convinced, as M. Bourdé can be, of the benefit which would ariſe from encreaſing the range of the rudder, and that it may be done by ſho[illegible] the tiller: we are alſo perſuaded, that the power

which

which will be loſt by ſhortening the tiller may, in ſome meaſure, be replaced by reducing the barrel of the wheel, or by encreaſing the diameter of the wheel itſelf; but we are at the ſame time of opinion, that the encreaſe of power which can be gained by either or both of theſe means is very limited. For the barrel cannot be diminiſhed much, without conſiderably encreaſing the number of turns which the rope will make on it; and which, beſide the loſs of time it will occaſion in ſhifting the rudder, will often cauſe one turn to ride on another: and the diameter of the wheel cannot be greatly increaſed, eſpecially in line of battle ſhips, becauſe it is always placed under the poop, and therefore limited to the height of it.

The ſecond part of this work contains the application of the theory to practice, and exhibits reaſons for all the evolutions that are to be performed with a ſhip. The problems which are here reſolved, relate to the manner of getting under ſail when the ſhip is riding with her head to the wind, and when there is no current; to do the ſame by means of a ſpring; to tack or wear a ſhip; to lie to, or to diſpoſe the ſails ſo that they may exactly counteract each other; and to lie to, in a gale of wind, under any ſail whatever. As this laſt manœuvre is ſeldom practiſed but when the winds are violent and contrary, there is ſcarcely any operation of this kind which is not liable to failure: M. Bourdé has therefore endeavoured to remedy theſe defects, by diſcuſſing each ſeparately, and pointing out the methods which are leaſt ſubject to ſuch inconveniences.

His next concern is to direct the ſeaman how to chaſe a ſhip ſo as to come up with her in the ſhorteſt poſſible time. Several mathematicians have treated of the curve of purſuit, or that track which one body muſt purſue, under certain circumſtances, to come up with another; but few or none of their ſuggeſtions are applicable to ſhips at ſea. M. Bourdé ſhews that, in chaſing to windward, the chaſing ſhip ought to tack as often as ſhe brings the chaſe on her beam. This has, indeed, been ſhewn before by L'Hoſte, and others; and it is ſaid that old Admiral Barnet was the firſt who practiſed it. In chaſing to leeward, he directs us to keep the chaſe always on the ſame point of the compaſs that ſhe was on when firſt ſeen. Directions are added, in both theſe caſes, for the ſhip which is chaſed.

His next object is boarding; under which head he gives ample inſtructions for boarding to windward, and leeward, when you come up with the chaſe on a wind; when going large, and when the ſhip to be boarded is at anchor: but notwithſtanding this uſeful work has now been twenty-four years in the hands of its Author's countrymen, we do not recollect to have *heard of many exploits of this kind being performed by them in the courſe of the laſt war!* His inſtructions for avoiding this terrible

terrible mode of attack are equally good, and ſhew him to be a moſt excellent ſeaman. This part is concluded with rules for coming to an anchor under various circumſtances.

In the third part, M. Bourdé treats largely of the maſting of veſſels, and contends earneſtly, that ſhips of war are generally much over-maſted in the French ſervice: we have heard very good judges of the matter ſay the ſame of our own; but we believe the practice is ſtill purſued in both ſervices. As this, however, is a point of great importance, he ſhall ſpeak for himſelf*.

The proper height which ought to be given to the maſts of a ſhip is a problem which ſtill remains to be reſolved among builders: ſome contend for more, ſome for leſs; but the moſt ſkilful among theſe gentlemen ſeem not to have paid ſufficient attention to the ſolutions and determinations which are contained in M. Bouguer's treatiſe on this ſubject. It appears, on the contrary, as if they had made a point of deviating, as much as poſſible, in this reſpect, from true principles, that they have been continually increaſing the height of their maſts, notwithſtanding they were much too high before, as the learned author, juſt mentioned, has aſſerted. And experience, confirmed by numberleſs obſervations repeatedly made by me, has convinced me that as ſoon as a ſhip begins to lie down, her rate of ſailing diminiſhes in the ſame proportion that her inclination increaſes. Neither am I the only perſon who has made theſe obſervations: ſeveral officers, unknown to me, have verified the ſame principle on board different veſſels, at different periods of time, and on all the various courſes which are termed oblique with reſpect to the direction of the wind. As I had no ſhare in theſe experiments, I cannot be ſuſpected of partiality; but as they always convinced thoſe who made them that the preſent mode of maſting is generally too high, I ſhall no longer heſitate to give the following epitome of my own experiments on the ſubject.

Having all the ſails ſet, and being hurried on by a ſtrong gale, I ordered the top-gallant ſails, the ſtudding ſails, and the ſtay ſails to be taken in, notwithſtanding which the ſhip loſt not any perceptible part of her velocity; on the contrary, I have ſometimes ſeen it increaſed, by theſe means, a twentieth part, even when the ſhip was running from 9 to 12 knots in an hour.

Theſe trials were made with care, and I had them executed with ſo much celerity, that there was no time for the wind to increaſe or diminiſh its ſtrength; and they appear to me fully ſufficient to prove the neceſſity of lowering the center of effort of the ſails in general, and conſequently all the maſts. I have repeated my experiments by augmenting the number of ſails, ſometimes ſo far as to run the riſk of injuring the maſts, and never found that the velocity increaſed when the ſhip was more inclined; but that ſhe laboured more and more; her motions became more uneaſy, and her pitchings greater, although the ſea was not higher than before. At other times, when the ſhip has inclined pretty much, though the wind was not ſtrong

* We do not give the very words of the tranſlator; but we have given the ſenſe of the Author. This is done for the ſake of brevity.

enough

enough to endanger the maſts, I have ordered the ſails to be diminiſhed; and it invariably happened, that when the upper ſails were taken in, the ſhip was eaſier in her motions, ſteered better, and was more quiet, though the ſwell of the ſea remained the ſame: an attention to theſe circumſtances muſt not be neglected in obſervations of this kind, nor can the experiments be too often repeated before we venture to make a deciſion. But notwithſtanding I here recommend a diminution in the height of the maſts, and, conſequently, in that of the ſails alſo, it is not my intention to recommend any diminution in the ſurface of them: on the contrary, I think it may often be adviſable to increaſe that, on the whole. And this, in my opinion, may very eaſily be done, and the loſs of ſurface which is ſuſtained by diminiſhing the height be more than regained by increaſing the width. But another advantage will be gained by this alteration: the topſails being ſhorter, and proportionably wider than before, in reſpect to the lower ſails, they will not only be more eaſily ſhaped in cutting, but the ſides being formed by ſtraight lines, the ſails may be ſet more *taught*, which is a very eſſential property, as they will, by that means, produce a much greater effect on the ſhip.

Again, the ſurface of the ſails remaining the ſame, while the maſts are ſhortened, the abſolute effect of the ſame quantity of wind will be the ſame, but its effort to make the ſhip lie down will be leſs in proportion as it acts by a ſhorter lever; and the ſhip being more upright will ſail with greater velocity, becauſe her water-lines are more favourable when ſhe is upright than when ſhe heels. Beſide, the leſs the plane of the ſail is inclined to the horizon, the greater the ſurface will be which is preſented to the wind, and, of courſe, the greater the impulſe will be which it receives from it; all which advantages cannot fail to produce a very conſiderable increaſe in the ſhip's rate of ſailing, and decreaſe in the drift to leeward. To all theſe, another real and very important advantage may be added, that of being able to trim the ſails much better, and of bracing them with greater eaſe and command.

To all theſe advantages, M. Bourdé might have added a ſaving in the expence of maſts, and a very great one in the *wear and tear* of the ſhip.

After combating the preſent cuſtom of *tant* maſting with great force of argument, he refers us to the treatiſe of M. Bouguer on this ſubject, for the beſt rules that can be given for the maſting of ſhips. He next treats of the different modes of ſtepping the maſts, and ſhews the advantages and diſadvantages which attend each: of the cut of the ſails, and the mode of ſetting them ſo that the impulſe from the wind may be the greateſt poſſible: of the advantages and diſadvantages of having a greater or leſs quantity of ſail abroad under different degrees of wind: of the fitting out of ſhips: of careening and ſheathing them: of the ſcantling of the timbers, and the tumbling home of the top-timbers: of baliaſting, lading, and rigging them; and many other particulars, equally important, but which are too numerous *to mention here*: and in every one of them M.

Bourdé exhibits, in our opinion, great profeſſional ſkill and ingenuity.

The fourth and laſt part of this work conſiſts of an *Eſſay on Naval Evolutions*; in which he deſcribes and directs the diviſion of fleets, the orders of convoys, of ſailing, of battle, and retreat; the methods of drawing up in order of battle, and of changing it, when occaſioned either by a ſhift of the wind, or the ſituation of an enemy: the methods of manœuvering a fleet under all its various orders: ſuch as avoiding an action, or forcing an enemy to come to one; in doubling on an enemy, or forcing his line, &c. &c. and he concludes his work with a plan of ſignals both for day and night.

The notes and remarks which are added from the papers of an Engliſh officer do him credit: they relate principally to thoſe articles in which the practice of the Engliſh Navy differs from that of the French, and will be found by the Engliſh reader to be a valuable addition to M. Bourdé's work.

ART. VI. *The Court of Requeſts:* Wherein is deſcribed its Nature, Utility, and Powers; illuſtrated with a Variety of Caſes determined in that of Birmingham. By W. Hutton, F. A. S. S. 8vo. 6s. Boards. Baldwin. 1787.

OF the general utility of Courts of Requeſts, uſually

day. It gives me more pleaſure, perhaps more pride, to tell the world, I never received the leaſt emolument, than if I had privately drawn an ample fortune. If a man works for nothing, it is a proof he likes the work; if he likes it, no wonder he becomes a proficient: no muſician ever played a good fiddle who did not love muſic. A powerful reliſh in the mind for any undertaking, will in ſome meaſure ſupply the defect of capacity. I have longed for Friday, as the ſchool boy for Chriſtmas; nay, the practice of years has not worn off the keen edge of deſire. I may be ſaid to have ſpent a life upon the bench, which, though without profit, carried its own reward; for I have conſidered the ſuitors as my children, and when any of this vaſt family looked up to me for peace and juſtice, I have diſtributed both with pleaſure.'

After ſo diligent an attendance, *con amore*, it may with reaſon be preſumed that Mr. Hutton is perfectly acquainted with the nature, powers, limits, and juriſdiction of the court in which he has preſided; and that the reſult of his experience is to be found in the Volume now before us. The work contains a number of caſes, in the determination of which the ſagacity, moderation, and impartiality, of the author are very conſpicuous. It has been obſerved, that an arbitrary monarchy would have many advantages over a limited one, could we be aſſured of being always governed by wiſe and good kings. In like manner, we ſhould feel leſs repugnance to the arbitrary reſolutions of Courts of Requeſt, could we be certain that the commiſſioners poſſeſſed the ſame qualities which are to be found in our Birmingham Magiſtrate. Having ſeen frequent inſtances of ignorance, folly, and partiality, in thoſe who preſide in ſome of theſe courts, we do not look on theſe juriſdictions with ſo much complacency as our Author does; but we can, nevertheleſs, recommend his book to the peruſal of his brother-commiſſioners, as a valuable collection of reports, and general maxims, by which they may, with credit to themſelves, direct their conduct in ſimilar caſes.

ART. VII. *A Treatiſe on Medical and Pharmaceutical Chemiſtry, and the Materia Medica:* to which is added, *an Engliſh Tranſlation of the new Edition of the Pharmacopœia of the Royal College of Phyſicians of London*, 1788. By Donald Monro, M. D. Phyſician to the Army, Fellow of the Royal College of Phyſicians, &c. 3 vols. 8vo. 18s. Boards. Cadell.

THIS treatiſe was originally part of a courſe of Lectures on the Theory and Practice of Phyſic, given by Dr. Monro, in the years 1758, 1759, and 1760. The lectures were then inter-

rupted by the Author's being appointed phyſician to the army ſerving at that time in Germany. In 1785, on the reviſion and altering of the Pharmacopœia, Dr. Monro had recourſe to the notes of his lectures, formerly read on the ſubject; and which had remained untouched during 25 years. Theſe notes, however, were found to be very defective, on account of the late numerous diſcoveries in chemiſtry; he therefore undertook the laborious taſk of altering what was erroneous, and adding to his manuſcript whatever new matter he met with, that appeared either curious in itſelf, or that might prove uſeful in aſſiſting the committee appointed for the reviſal of the Pharmacopœia. The notes being thus improved and increaſed, he afterward reſolved to lay them before the public, together with a tranſlation of the new Pharmacopœia.

Although we cannot greatly recommend this work to the *adept* Chemiſt, or the *ſcientific* Phyſician, as ſufficient to afford them much gratification, yet it contains a variety of matter that may be uſeful to the generality of young practitioners. The articles are not ill arranged; the catalogue of the *Materia Medica* is ample; and the properties of the different ſubſtances which compoſe it, are related in a manner which ſhews Dr. Monro to be well acquainted with the modern writers on the ſubject. What is new, conſiſts partly of his own obſervations, but chiefly of facts which, with laudable induſtry, he has collected from others; ſo that on the whole, to thoſe who are neither profound in Che-

rata *, on account of its peculiar mildneſs and agreeable flavour.

It is ſaid, p. 230. that *ſpiritus mindereri* may be obtained, in a ſolid form, by mixing *ſoluble tartar* with *vitriolic ammoniac*, and ſubjecting the mixture to ſublimation: the ſublimed ſalt in this proceſs will be *tartariſated ammoniac*; a very different ſalt from the *ſpt. mindereri* or *acetated ammoniac*.

This chemical inaccuracy is counterbalanced by an excellent medico-practical remark, p. 238, where *ſal ſedativus* is recommended as peculiarly efficacious in *deliria* from fever and inflammation, on the authority of Gaubius, a name of the firſt order in phyſic. The doſe is from half a ſcruple to half a drachm, or two ſcruples. It procures ſleep and quiets the nerves without heating, and is therefore of great uſe in inflammations, where opium would aggravate the ſymptoms. We cannot acquieſce ſo well in Dr. Monro's opinion, when he recommends blue vitriol as a certain cure for intermittents that have not yielded to the Jeſuit's bark: It is a moſt dangerous medicine, eſpecially in the hands of incautious and bold practitioners.

We meet with nothing worthy notice (except a material typographical error in p. 269, where, l. 20, '*vitriolic acid*' occurs for *muriatic acid*) till we arrive at page 334, where the Author deſcribes the *mercurius corroſivus albus fortior*, a moſt active mercurial preparation. The proceſs is taken from Alſton's *Materia Medica*, p. 90. and it is a metallic cryſtalized ſalt, compounded of *muriatic acid* and *mercury*. It is made by precipitating quickſilver from its ſolution in the *nitrous acid* by the *volatile alkali*, and rediſſolving this precipitate in the *marine acid*; this laſt ſolution is properly ſaturated, and evaporated, to obtain cryſtals. This is probably the ſame ſalt, which, if our memory does not betray us, we have been told that Dr. Cullen uſed formerly to mention in his chemical lectures. It is more active, perhaps becauſe more ſoluble, than the *corroſive ſublimate*, $\frac{1}{16}$ of a grain being a ſufficient doſe. So ſmall a quantity of mercury as this doſe contains, ſuggeſts the idea, that this preparation is uſed in thoſe *ſecret medicines*, which have of late been offered to the public under the titles of *decoctions*, *ſyrups*, &c. as remedies for venereal and cutaneous diſorders. The people who ſell them poſitively affirm that no mercury enters their compoſition; it is likewiſe

* The *ſoda phoſphorata* is a neutral ſalt, conſiſting of *foſſil alkali* and the *phoſphoric acid*, lately invented by Dr. Pearſon, of Leiceſter-ſquare. It has already been ſucceſsfully introduced into practice, and, on account of its ſuperiority over all other purging ſalts, will, in all probability, ſuperſede the uſe of Glauber's, Rochelle, or Epſom ſalts. It is faithfully prepared by Mr. Willis, an ingenious chemiſt in town, according to Dr. Pearſon's inſtructions.

certain that theſe noſtrums, ſubjected to the common experiments for diſcovering the preſence of mercury, do not *appear* to contain any. But Dr. Monro ſays, that M. Buquet, and other chemiſts, found, on trial, that when a very ſmall quantity of the active preparations of mercury was intimately mixed with a large quantity of liquor, thickened by means of vegetable mucilages and extracts joined with ſaccharine ſubſtances, eſpecially honey, they ſo covered the mercury, that it could be known neither by the taſte, nor any of the teſts uſually employed for diſcovering it. This preparation of mercury does not, as the Author juſtly obſerves, ſeem ſo well calculated as the milder preparations, for radically curing the venereal diſeaſe; yet we beg leave to add that the acrid compound here deſcribed, is a valuable remedy in ſome of the moſt inveterate cutaneous diſorders.

We muſt point out an inaccuracy in p. 343, where we find, in the preſcription for making *Calomel* according to Scheele's method, the *quickſilver* and *nitrous acid* ordered in equal proportion, without mentioning the ſpecific gravity of the acid, which in this preparation is abſolutely neceſſary.

Speaking of James's powder, and the manner in which it was adminiſtered by Dr. James himſelf, Dr. Monro, in page 368, communicates the following important information,—we ſay *important*, becauſe it is ſo different from the generally received opinion.

'Many have believed it [James's powder] to be a certain remedy for fevers; and that Dr. James had cured moſt of the patients whom he attended, and who recovered, by the uſe of this powder; but the bark, and not the antimonial powder, was the remedy which Dr. James almoſt always truſted to for the cure of fevers: he gave his powders only to clear the ſtomach and bowels; and after he had effected that, he poured in the bark as freely as the patient could ſwallow it. The Doctor believed all fevers to be more or leſs of the intermitting kind, and that, if there was a poſſibility of curing a fever, the bark was the remedy to effectuate the cure; for if the fever did not yield to that, he was ſure that it would yield to no other remedy whatever, *as he has more than once declared to me when I have attended patients in fevers along with him.*'

To point out errors is the moſt diſagreeable part, though not the leaſt uſeful, of our office, yet we cannot paſs over page 426, without remarking that the combination of the *calcined hartſhorn* with the *vitriolic acid*, is equally inſoluble as the *ſelenite* formed with *that acid* and *oyſter-ſhells* or *chalk*, though Dr. Monro pronounces it to be 'a mild neutral ſalt which is ſoluble in water,' and the ſelenite formed with chalk or oyſter-ſhells is ſaid to be 'inſoluble by the juices of the ſtomach and inteſtines.'

In

In the liſt of ſubſtances that impregnate mineral waters, p. 15, Vol. II. Dr. Monro has omitted the *hepatic air* diſcovered by Bergman, and the *elaſtic fluid* found in the Buxton water by Dr. Pearſon, and in the Bath water by Dr. Prieſtley, which is *perhaps* phlogiſticated air; we ſay *perhaps*, becauſe we are not certain what the peculiar gas of theſe water really is.

To give an analyſis of every article in the ample catalogue of Dr. Monro's *Materia Medica*, would extend our account too far; we ſhall therefore proceed to the tranſlation of the new Pharmacopœia. And we truſt that our readers will excuſe us, if, in the examination of this part, we offer ſome farther ſtrictures on the pharmacopœia itſelf.

Though Dr. Monro has not given a literal verſion of the preface, nor though he has not altered the ſenſe, yet we are apprehenſive that moſt readers of taſte will perceive, that he has not always preſerved the elegance of the original.

In the *Materia Medica*, we perceive 65 articles expunged from the liſt, none of which will occaſion much regret for their omiſſion: of the 46 new articles, ſeveral are trifling medicines, if they have any efficacy at all, and not more efficacious than many of thoſe that are expunged. What, for inſtance, are the virtues of *ovum gallinaceum?* Many of the articles are not employed: thus *vitis* is not a drug in uſe, but its products are valuable medicines. Yet this method of arrangement, viz. claſſing medicines together under the ſubſtance from which they are produced, is not univerſally adopted; this therefore affords a charge of inconſiſtency. The *bolus gallicus* has no virtues but from the clay which it contains; therefore pure clay ſhould have been inſerted in its place; or to be conſiſtent, *bole* ſhould have been placed under the head *Argilla*. We find *chalk* in one place, *red coral* in another, *crabs claws* in a third, *oyſter-ſhells* in a fourth; yet it is well known to chemiſts that they are all of them the ſame ſubſtance, and one would have anſwered the purpoſe of all the reſt; or if more had been thought neceſſary, they ſhould have been referred to the general title, *calcareous earth*; and *lime*, which is alſo ſeparated from them, ſhould have been ranged under the ſame head with the name of *deaërated calcareous earth*. The name *axungia* is changed for *adeps*, as in the Swediſh Pharmacopœia, but with great impropriety; for *adeps* is the fat of any part of an animal, whereas *axungia* ſignifies the fat of the omentum, which is the peculiar kind of fat intended to be meant, i. e. hog's lard, not hog's-fat.

Arſenic, *Belladonna*, *Dulcamara*, *Dolichos*, *Rhododendron*, *Hyoſcyamus*, and perhaps ſome other ſubſtances, are on good authority affirmed to be efficacious medicines; they are however omitted. In a word, the ſelection of the *Materia Medica* is both

redundant and defective, and the arrangement unſcientific and inconſiſtent.

The tranſlator has given no remarks or notes on this part of the work; he has only added the Engliſh to the Latin names, in the former of which we obſerve ſome miſnomers, *ex. gr.* '*Weak Robin*' for Wake Robin, '*Grapes*' for Raiſins.

Among the *Succi*, the college have neglected to avail themſelves of being the firſt who introduced into a *pharmacopœia*, the very elegant concrete ſtate of the lemon acid, the proceſs for which is given by Scheele; the preparation here inſerted is highly diſguſting. See Review for laſt month, p. 464.

As the *Aconitum* is inſerted in the *Materia Medica*, it is ſomewhat extraordinary to obſerve, that its extract, the only form in which it is uſed internally, ſhould be omitted. Among the extracts, we find that of the Peruvian bark directed to be made of the *groſs powder*. If ſolution is promoted by dividing the ſubſtance to be diſſolved into minute particles, the fineſt powder ought to be preſcribed; and in no caſe are the aids of ſolution more required than in preparing the extract of the Peruvian bark.

To our former remarks on the preſcription of *Oleum Vini* (ſee Rev. for June laſt) we ſhall add, that we think the mode propoſed by the college will ſcarcely ever be followed; becauſe the quantity of the oil of wine afforded by it is ſo ſmall, as to make it

pharmaceutical operator, and in many inſtances direct the phyſician in preſcribing proper doſes of the new compounds.

ART. VIII. *Tranſactions of the Royal Iriſh Academy*, continued from page 206.

ANTIQUITIES.

An Account of an Ancient Inſcription in the Ogam Character, on the Sepulchral Monument of an Iriſh Chief, diſcovered by Theophilus O'Flanagan, Student of Trin. Coll. Dublin.

MR. O'Flanagan, who ſeems to have paid peculiar attention to the legends written on the exploits of the Iriſh Fenii, met with the following paſſage in one of the poems aſcribed to Oſſian. "The fierce and mighty Conan was not in the deſperate battle of Gabhra; for in May, the preceding year, the dauntleſs hero was treacherouſly ſlain by the Fenii of Fin, at an aſſembly met to worſhip the ſun:—his ſepulchral monument was raiſed on the Northweſt!—his wailing dirge was ſung!—and his name is inſcribed in Ogam characters, on a flat ſtone on the very black mountain of Callan." To gratify his curioſity, and for the ſake of trying his ſkill in decyphering the Ogam character, Mr. O'Flanagan went to viſit the monument ſo particularly deſcribed in the paſſage above quoted. After a long ſearch he was fortunate enough to find the ſtone; as he had not his grammar with him, and having the rules of decyphering but imperfectly in his memory, he was not prepared to collect the entire ſenſe of the inſcription.

In the Autumn of 1785, at the requeſt of the Royal Academy, he again viſited the monument, in company with Mr. Burton. It was with difficulty that they could find it; for the peaſants, from motives of ſuperſtition, had concealed the ſtone by covering it with heath. They took an accurate drawing of the ſtone, with its inſcription, an engraving of which is annexed to the memoir. Mr. O'Flanagan reads it five different ways, viz. 1ſt. 'Beneath this ſepulchral monument is laid Conan the fierce, the nimble footed. 2d. Obſcure not the remains of Conan the fierce, the nimble footed! 3d. Long let him lie at eaſe on the brink of this lake, beneath this hieroglyphic, darling of the ſacred! 4th. Long let him lie at eaſe on the brink of this lake, who never ſaw his faithful clan depreſſed! 5th. Hail with reverential ſorrow the drooping heath around his lamentable tomb.'

We ſhall not enter into the examination of the Author's criticiſm on this Ogam epitaph. The diſcovery of the tomb authenticates the manuſcript in which it is deſcribed; and the proof that one of theſe legends is founded on facts, is a preſumptive evidence that moſt of them are hiſtorical records.

The Antiquity of the Woollen Manufacture in Ireland proved from a Paſſage of an ancient Florentine Poet. By the Earl of Charlemont. P. R. I. A.

In an Italian Poem, intitled *Dittamondi*, which appears to have been written before the year 1364, is the following paſſage:

"*Similimente paſſamo en Irlanda*
La qual fra noi e degna de fama
Per le nobile SAIE *che ci manda.*"

'Theſe lines,' ſays his Lordſhip, 'appear to me to contain a full proof of a moſt extraordinary fact—That Ireland ſhould have been already famous for her woollen manufactures ſo early as in the middle of the fourteenth century, and ſhould at that period have exported them into Italy, where the vent of theſe commodities was even then fully eſtabliſhed.' This however is not the only argument which the Noble Author uſes to aſcertain the fact he wiſhes to eſtabliſh. He quotes ſeveral ſtatutes and paſſages from Madox's Hiſtory of the Exchequer, Anderſon's Commerce, Rymer's Federa, &c. which confirm his aſſertion.

An Inquiry concerning the Original of the Scots in Britain. By Dr. Barnard, Biſhop of Killaloe. M. R. I. A. F. R. S.

The diſputes of the Iriſh and Scotch antiquaries concerning the origin of their reſpective anceſtors have been laid before our readers in many parts of our journal *. The Author of the preſent memoir thinks that the opinions of each party may be reconciled, and that a ſyſtem may be formed, from the materials which the controverſy produced, conſiſtent both with probability and written authority. He admits that the Iriſh might have been the children, rather than the parents, of the Caledonians. As to the high antiquity and long duration of the Mileſian dynaſty in Ireland, he cannot diſcover any thing incredible in the account of it. He does not ſuppoſe that the Mileſian invaders extirpated, but only ſubdued, the inhabitants whom they found in the iſland: and he thinks that the ſettlement under Carbic Riada, which was effected in the Weſt of Scotland about the middle of the ſecond century, conſiſted of the poſterity of ancient Caledonians under a Mileſian leader, who returned to their original country with the new appellation of *Dalriadans*. The learned Author ſhews this colony, which is the firſt migration that the Iriſh hiſtorians have diſtinctly deſcribed, to be the *Dalrheudini* of *Bede*, who went into Scotland about the year 150. In ſupport of this opinion, he quotes Buchanan, John Major, Geoffrey of Monmouth, Fabius Athelwerdus, Gildas, and Fordun; and from a compariſon of the ac-

* See Rev. vol. xliv. p. 405. xlvi. p. 460. xlviii. p. 469. xlix. p. 193. lx. p. 3 and 95.

counts

counts given by theſe authors, however they may differ in ſome circumſtances, he collects the following facts. 'That a colony of Scots from Ireland had ſettled in Caledonia; that they had given umbrage to the Romans in Britain, by their hoſtilities againſt the province, in conjunction with the Iriſh, the Picts, and other nations. That they were attacked by the Romans, defeated, and forced to abandon Britain. That on Maximus's leaving Britain without defence, they took advantage of his abſence, and made freſh attempts to reinſtate themſelves. That they were again chaſtiſed by Gratianus Municeps; but on his being aſſaſſinated, they returned in full force, and, with the aſſiſtance of the Iriſh and Picts, laid waſte and occupied the country from ſea to ſea. And laſtly that they eſtabliſhed themſelves in Scotland about the year 396.' Theſe facts are confirmed by the Iriſh chronicles now extant, which the Biſhop has, with great labour and ingenuity, ſhewn to agree with the accounts of the hiſtorians above mentioned.

Account of an Ancient Urn found in the Pariſh of Kilranelagh, in the County of Wicklow. By Thomas Green, Eſq.

The urn deſcribed in this memoir was found at the depth of 6 feet below the ſurface of the earth in an encloſure of eight flat ſtones, 6 of which formed the ſides and two the top and bottom. The urn, of which a drawing is annexed to the account, was of a conical form, about 14 inches high, 12 inches diameter at the top, and $3\frac{1}{2}$ at the bottom: it contained a conſiderable quantity of aſhes, and calcined human bones.

[*To be continued.*]

ART. IX. *Cuſtumale Roffenſe,* from the Original Manuſcript in the Archives of the Dean and Chapter of Rocheſter: to which are added, Memorials of that Cathedral Church; and ſome Account of the Remains of Churches, Chapels, Chanteries, &c. By John Thorpe, Eſq. M. A. F. S. A. Folio. 2 l. 12 s. 6d. Boards. Nichols. 1788.

THE *Cuſtumale Roffenſe* is printed from a manuſcript written by John de Weſterham, a monk, and prior of Rocheſter, about the year 1320. It contains a variety of curious particulars relative to the antient tenures, ſervices, rents, villenage, &c. of the manors belonging to that priory. Extracts from it would not be intereſting to the generality of our readers.

The volume before us, although entitled *Cuſtumale Roffenſe,* contains, beſide that curious record, which occupies only about a fifth part of it, deſcriptions of a variety of antiquities in Kent, eſpecially thoſe within the dioceſe of Rocheſter.

Mr. Thorpe's abilities, as an antiquary, are ſo well known to the public, that any work on the ſubject of antiquities,

coming from his hand, cannot fail of being well received by the lovers of that ſcience. The general utility of the antiquary's reſearches may be queſtioned by thoſe who have not ſufficiently attended to them, but they will be found uſeful in aſcertaining biographical knowlege—in explaining old cuſtoms—in diſcovering the ſources of obſolete or forgotten laws—and in elucidating ſome undetermined or obſcure parts of hiſtory.—Independently of the amuſement which they afford to curious enquirers, they aſſiſt us in making out pedigrees, and deſcents of families, and in correcting the omiſſions or miſtakes in pariſh regiſters, which, through inattention, are often deficient. Without ſuch objects in view, the ſtudy of antiquities is a matter of mere curioſity, and of little benefit to ſociety.

Among the antiquities in Kent, none ſeems more remarkable than *Kits Cotty houſe*, a monument which hath engaged the attention of many hiſtorians, and hath excited a variety of conjectures concerning it. Mr. Thorpe increaſes the liſt of its deſcribers, and concludes it, with much propriety, to be a monument erected over the grave of Catigern, brother to king Vortimer, who was ſlain in a battle fought near Aylesford between the Britons and Saxons. It is compoſed of four ſtones, three ſtanding upright, and the fourth laid flat on them. Their ſize and weight, and the diſtance they are from the neareſt quarry, would naturally excite an inquiry into the ſtate of mechanics at the period when the monument was erected. Can-

Without attempting to enumerate the ſeveral pariſhes which this learned antiquary has deſcribed, we ſhall cloſe this article with informing our readers, eſpecially thoſe who are in poſſeſſion of Mr. Thorpe's former curious publication, the *Regiſtrum Roffenſe*, that the preſent volume contains corrections of ſeveral miſtakes which had unavoidably crept into that work.

The plates, in number 56, are views of churches, alms-houſes, remains of antiquities, monuments, &c. and are neatly engraved. The frontiſpiece exhibits a reported ſtrong likeneſs of Mr. Thorpe, at the age of ſeventy-two.

ART. X. *The Athenaid. A Poem,* by the Author of Leonidas. 12mo. 3 Vols. 9s. ſewed. Cadell. 1788.

MR. Glover's poetical abilities are already well known. His Leonidas, though not in the higheſt claſs of Epic Poems, had, at its firſt publication, many admirers; and, in ſpite of its proſaic numbers, is ſtill peruſed with pleaſure. *The Athenaid*, which is a ſequel to Leonidas *, is a poſthumous piece, preſented to the world by the Author's daughter, Mrs. Halſay. Though death prevented Mr. Glover from giving this work his laſt reviſal, it is not altogether unworthy of his pen: It is, indeed, ſo much a counterpart to Leonidas, though ſtill *more proſaic*, as to ſuperſede the neceſſity of a particular critique. He who admires the bold ſpirit of Liberty, and the generous, tender, and noble ſentiments of the former poem, will be pleaſed to find the ſame characteriſtics in the preſent work. Thoſe who think Leonidas defective in its machinery and incident, and too abrupt and *laconic* in the ſtructure of its periods to ſuit the melody of verſe, will diſcover the ſame imperfections in the ſequel. We ſhall therefore leave the Athenaid on the ſame ſhelf with Leonidas, after giving our readers a ſpecimen of the work in the following epiſodical tale, related (to Themiſtocles) by an unfortunate youth:

'Then Hyacinthus: Mighty chief, recal
Thy firſt ſucceſſes, when Euboea's maids
Saw from her ſhores Barbarian pendents low'r'd
To thine, and grateful pluck'd the flow'rs of May
To dreſs in chaplets thy victorious deck.
Then, at thy gen'rous inſtigation fir'd,
The men of Oreus from their walls expell'd
Curſt Demonax, their tyrant. On a day,
Ah! ſource of ſhort delight, of laſting pain!
I from the labour of a tedious chace,
O'erſpent by thirſt and heat, a foreſt gain'd.
A rill, meandring to a green receſs,
I track'd; my wonder ſaw a damſel there
In ſumptuous veſture, couch'd on fragrant tufts

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* 'The death *of great* Leonidas aveng'd
'*By Attic virtue*'——

Of camomile, amid ſurrounding flow'rs
Repoſing. Tall, erect, a figure ſtern
Was nigh; all ſable on his head and brow,
Above his lip, and ſhadowing his cheeks
The hair was briſled; fierce, but frank his eye
A grim fidelity reveal'd; his belt
Suſtain'd a ſabre; from a quiver full
On ſight of me an arrow keen he drew,
A well-ſtrung bow preſented, my approach
Forbidding loudly. She, upſtarting, wak'd.
My aſpect, ſurely gentle when I firſt
Beheld Cleora, more of hope than fear
Inſpir'd; ſhe crav'd protection—What, ye fates!
Was my protection—O ſuperior man,
Can thy ſublimity of ſoul endure
My tedious anguiſh! Interpoſing mild
Th' Athenian here: Take time, give ſorrow vent,
My Hyacinthus, I forbid not tears.
'He now purſues: her ſuppliant hands ſhe rais'd,
To me aſtoniſh'd, hearing from her lips,
That Demonax was author of her days.
Amid the tumult his expulſion caus'd,
She, from a rural palace, where he ſtor'd
Well known to her a treaſure, with a ſlave
In faith approv'd, with gold and gems of price
Eſcap'd. All night on fleeteſt ſteeds they rode,
Nor knew what hoſpitable roof to ſeek.
'My father's ſiſter, Glaucé, cloſe behind
This fane of Juno dwelt, her prieſteſs pure,
My kindeſt parent. To her roof I brought—
O Glaucé what—O deareſt, moſt rever'd!
To thee I brought Cleora! Horror pale
Now blanch'd his viſage, ſhook his loos'ning joints,
Congeal'd his tongue, and rais'd his rigid hair.
Th' Athenian calm and ſilent waits to hear
The reaſſum'd narration. O ye flow'rs,
How were ye fragrant! forth in tranſport wild
Burſts Hyacinthus: O embow'ring woods,
How ſoft your ſhade's refreſhment! Founts and rills
How ſweet your cadence, while I won the hand
Of my Cleora to the nuptial tie,
By ſpotleſs vows before thy image bound,
O goddeſs hymeneal! O what hours
Of happineſs untainted, dear eſpous'd,
Did we poſſeſs! kind Glaucé ſmil'd on both.
The earlieſt birds of morning to her voice
Of benediction ſung; the gracious ſound
Our evening heard; content our pillow ſmooth'd.
Ev'n Oxus, ſo Cleora's ſlave was nam'd,
Of Scian birth, with grim delight and zeal
Anticipates our will. My nuptials known
Brings down my father, whoſe reſentment warm
Th' affinity with Demonax reproves,
A helpleſs vagabond, a hopeleſs wretch;

For

For now my ſword at Salamis prevail'd.
This ſtorm Cleora calm'd; the gen'rous fair
Before my father laid her dazzling gems;
She gave, he took them all; return'd content;
Left us too happy in exhauſtleſs ſtores
Of love for envious fate to leave unſpoil'd.
'Meantime no rumour pierc'd our tranquil bow'r,
That Demonax in Oreus was replac'd;
That he two golden talents to the hand,
Which ſhould reſtore Cleora, had proclaim'd,
To me was all unknown. Two moons complete
Have ſpent their periods ſince one evening late
Nicomachus my preſence ſwift requir'd,
A dying mother to embrace. By morn
I gain'd Caryſtus; by the cloſe of day
A tender parent on my breaſt expir'd.
An agitation unexpected ſhook
My father's boſom as I took farewell.
On my return——I can no more — Yes, yes,
Dwell on each hideous circumſtance, my tongue;
With horror tear my heartſtrings till they burſt:
Poor Hyacinthus hath no cure but death.
'The ſun was broad at noon; my recent loſs
Lamenting, yet aſſwaging by the joy
To ſee Cleora ſoon, ne'er left before,
(A tedious interval to me) I reach'd
My home, th' abode of Glaucé. Clos'd, the door
Forbids my paſſage; to repeated calls
No voice replies: two villagers paſs by,
Who at my clamours help to force my way.
I paſs one chamber; ſtrangled on the floor,
Two damſel-miniſters of Juno lie.
I hurry on; a ſecond, where my wife
Was in my abſence to partake the couch
Of Glaucé, ſhews that righteous woman dead.
The dear impreſſion where Cleora's limbs
Sleep had embrac'd, I ſaw, the only trace
Of her, the laſt, theſe eyes ſhall e'er behold.
Her name my accents ſtrong in frenzy ſound:
Cleora makes no anſwer. Next I fly
From place to place; on Sacian Oxus call:
He is not there. A lethargy benumbs
My languid members. In a neighb'ring hut,
Lodg'd by the careful peaſants, I awake,
Inſenſible to knowledge of my ſtate.
The direful tidings from Caryſtus rouſe
My friends; Nicanor to my father's home
Tranſports me. Ling'ring, torpid I conſum'd
Sev'n moons ſucceſſive; when too vig'rous youth
Recall'd my ſtrength and memory to curſe
Health, ſenſe, and thought. My raſhneſs would have fought
Cleora ev'n in Oreus, there have ſac'd
The homicide her fire; forbid, with-held,

Nicanor

Nicanor I deputed. When I march'd
To bid thee welcome, on the way I met
That friend return'd—Perſiſt, my falt'ring tongue,
Rehearſe his tidings; pitying Heav'n may cloſe
Thy narrative in death—The Sacian ſlave
Produc'd Cleora to her ſavage ſire;
So fame reports, all Oreus ſo believes.
But this is trivial to the tragic ſcene
Which all beheld. Her hand the tyrant doom'd
To Mindarus, a Perſian Lord, the chief
Of his auxiliar guard; but ſhe refus'd,
And own'd our union, which her pregnant fruit
Of love too well confirm'd. The monſter, blind
With mad'ning fury, inſtantly decreed
That deadlieſt poiſon through thoſe beauteous lips
Should choak the ſprings of life. My weeping friend
Saw her pale reliques on the fun'ral pyre.
I am not mad—ev'n that relief the gods
Deny me. All my ſtory I have told,
Been accurate on horror to provoke
The ſtroke of death, yet live. . .'

Several other parts of this poem will be found equally intereſting: and indeed, the general character of the piece leans toward the tender, rather than the ſublime.

ART. XI. *A Series of Adventures in the Courſe of a Voyage up the Red Sea*, on the Coaſts of Arabia and Egypt; and of a Route through the Deſarts of Thebais, in the Year 1777. With a Supplement of a Voyage from Venice to Latichea; and of a Route through the Deſerts of Arabia, by Aleppo, Bagdad, and the Tygris, to Buſrah; in the Years 1780 and 1781; in a Letter to a Lady. By Eyles Irwin, Eſq. in the Service of the Hon. the Eaſt India Company. Illuſtrated with Maps and Cuts. The third Edition. 2 Vol. 8vo. 12s. Boards. Dodſley. 1787.

AS we have already given an account * of Mr. Irwin's Voyage up the Red Sea, and of his route through the Deſarts of Thebais, in 1777, we ſhall now confine our obſervations to the ſupplement which is added to this edition, and which contains the deſcription of a Journey from Europe to the mouth of the Euphrates.

After the many hardſhips that Mr. Irwin underwent, and the numerous dangers to which he was expoſed, during his journey from the Eaſt Indies, it required no ſmall ſhare of reſolution to re-encounter thoſe difficulties which are unavoidable in croſſing the Deſarts of Arabia, and which he had ſufficiently experienced in his former journey.

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* See Rev. Vol. lxiii. p. 401.

Mr.

Mr. Irwin's ſupplement commences with the journal of his travels from Venice. He had been unexpectedly detained in London until the month of October was far advanced, and the diſpatches which he had in charge from the Eaſt India Company were too important to admit of much delay. The winter was alſo approaching, ſo that he was apprehenſive of the ſtorms that might be expected in that part of the Mediterranean which he was to paſs, for he intended to embark in the Gulph of Venice, for Latichea in Syria.

From Oſtend to Venice, he and his copartner in the expedition (Mr. Smyth) travelled in eleven days, ſo that he had no opportunity of particularly obſerving the variety of objects which Flanders and Germany preſented to his view.

Nov. 14, they embarked on board a *trabacula* with Major Nicol, who joined them at Venice, in order to return to his regiment in Bengal. The veſſel had not been long at ſea before a violent tempeſt aroſe, and the maſter announced to his paſſengers, who were ſea-ſick below, the utter impoſſibility of ſaving the ſhip. The ignorance of the Sclavonian ſailors was as remarkable as their extreme puſillanimity and villainy. The maſter of the ſhip, with his crew, got into the boat, and left Mr. Irwin, his ſervant, Mr. Smyth, and the Major, to the mercy of the ſtorm, in which they remained for 24 hours, when the ſhip's crew returned with the boat, and brought the four paſſengers on ſhore on an iſland about 60 miles weſt from Venice, at eight o'clock the next evening. Our travellers returned to Venice, and, after bringing the Sclavonian ſailors to juſtice, procured a paſſage in another ſhip, which carried them directly to Latichea. It was not, however, till the 12th of December that they left Venice; ſo that Mr. Irwin having leiſure to ſee much of that city, has given his readers an entertaining account of it, and of its inhabitants.

The voyage was long, though not dangerous; and many iſlands in the Archipelago are deſcribed. Though the author is frequently minute in his details, yet his ſtyle is not tedious; as a ſpecimen, we ſhall tranſcribe the following paſſage:

'It would be unpardonable in me to quit Cyprus, without ſaying a word on the ſubject for which that iſland was celebrated *of old*. The ſuppoſed reſidence of Venus, and the land on which numerous temples were raiſed to her honour, could not but have produced objects the moſt worthy of human idolatry. Beauty and love went hand in hand in this rendezvous of pleaſure; and the votaries of the goddeſs paid her cloſer adoration in the perſons of her unrivalled daughters. Though beauty be but an *annual** flower, its ſpecies, like thoſe of Nature's humbler growth, is ſucceſſive and unperiſhable. The cities of Greece exhibit nothing at preſent but heaps

* A happier alluſion might ſurely have been choſen.

of

of ruins. Her glory is eclipſed; her very language has failed! But the beauty of her women ſtill affords a gleam of ſplendor, like the ſoftened light of the ſetting ſun. An Italian gentleman carried our company to viſit a Greek damſel, whoſe beauty was much ſpoken of. I muſt confeſs, that I ſhould have regretted to have miſſed a ſight ſo worthy of obſervation. We look at fine pictures and ſtatues with an enthuſiaſm that is increaſed in proportion to their merit. Here the fineſt model of art,—the boaſt of Phidias' or of Titian's hand—was outdone. The figure breathed: the niceſt proportions received new grace from motion: the moſt regular and finiſhed ſet of features imaginable were animated with ſpirit and ſenſibility. The firſt view of this fair Greek recalled to my memory thoſe ſpirited lines of Waller,

"Such Helen was—and who can blame the boy
Who in ſo bright a flame conſum'd his Troy."

The name of this lady is Tereſa Vaneſſa. She has a married ſiſter, who might be eſteemed handſome in another place. They reſide with their mother, who is ſo ordinary that we could ſcarcely give credit to her having produced ſuch a pair. More than one Engliſh traveller have been captivated by this uncelebrated Vaneſſa.'—'I muſt obſerve, that her ſtature is above the middle ſize, ſo that I would adviſe my friend Romney, when he wants a new model for a Venus, to viſit Cyprus, in order to improve on the Venus of Medicis.'

The journey through the Deſart is ſimilar to that deſcribed by other writers. At Bagdad, our travellers embarked in a boat on the river Tygris, and proceeded by water to Buſrah. The particulars of this voyage are not very intereſting. Some remarks however occur, with reſpect to the towns on the banks of this great river, which will be very acceptable to the reader who is curious and inquiſitive in regard to ſubjects of this entertaining kind.—There are alſo many remarkable traits of the characters and behaviour of the Arabs.

It was the Author's intention to have continued the narrative of his route; but finding little that could amuſe, and leſs that could inform the traveller, in a voyage down the Perſian Gulph, he has been induced to ſpare the reader the trouble of peruſing immaterial communications.

At the end of the narrative, Mr. Irwin has added ſome Odes compoſed in different parts of his journey, which are by no means deſtitute of poetic merit. On the whole, there is ſomething ſo attractive and engaging in Mr. Irwin's general manner and amiable turn of ſentiment, whether writing in verſe or in proſe, that it ſeems impoſſible to peruſe the *author*, without conceiving an eſteem for the *man*.

ART.

ART. XII. *The Theological Repoſitory*; conſiſting of Original Eſſays, Hints, Queries, &c. calculated to promote Religious Knowledge. Vols. IV, V, VI. 8vo. 6s. 6d. per Volume. Johnſon. 1788.

OF the three former volumes of this work, which was originally undertaken, and has been hitherto conducted, by Dr. Prieſtley, a brief account was given in our Review, vol. xlii. p. 240. and vol. liv. p. 134. It is now therefore ſcarcely neceſſary to inform our readers, that this periodical work is intended as a public theatre of theological controverſy, where the combatants are allowed the fulleſt latitude for the diſplay of their ſtrength and ingenuity. Thoſe who found themſelves intereſted in the contents of the former volumes, will be no leſs ſo in the preſent: for the ſubjects are of the ſame kind, and are treated with equal originality and freedom. It cannot be expected that we ſhould enter into the diſcuſſion of the numerous queſtions, which are ſtarted in theſe volumes. A mere abridgment of the diſquiſitions which they contain, would require a much larger portion of our journal than we can ſpare, or indeed than we are inclined to allow, to this kind of controverſy. We ſhall therefore only lay before our Readers a ſummary view of the Contents, under the diſtinct heads of, *Evidences of Revelation*; *Controverſy concerning the Divine Nature and the Perſon of Chriſt*; *Biblical Criticiſm*, and *Miſcellaneous Articles*.

I. Reſpecting *the Evidences of Revelation*, theſe volumes contain, A ſeries of Diſſertations on Inſpiration, intended to eſtabliſh the Divine Authority of Moſes and of Jeſus Chriſt, and to aſcertain in what ſenſe they were inſpired, and how far the Prophets and Apoſtles partook of ſupernatural aſſiſtance: An Argument againſt the Inſpiration of the Reaſoning in Scripture: On the Miſſion of John Baptiſt, to prove that John did not declare Jeſus to be the Meſſiah: Illuſtration of the Promiſe made to Abraham; of the Prophecy concerning Shiloh; and of other Prophecies relating to the Meſſiah: Queries concerning the Dependance of Chriſtianity on the Jewiſh Revelation, with replies aſſerting that dependance: An Attempt to prove the perpetual Obligation of the Jewiſh Ritual upon the Jews: On the Elijah foretold by Malachi: Queries reſpecting Prophecies not yet fulfilled, &c.

II. *On the Controverſy concerning the Divine Nature and the Perſon of Chriſt:* Remarks on the Doctrine of Plato concerning God: Query concerning the Riſe of the Arian Doctrine; Defence of Arianiſm: Hiſtory of the Arian Controverſy: Animadverſions on Ben Mordecai: Inquiry whether the Arians are Unitarians: Obſervations, in a Series of Eſſays, on the Authenticity of the Hiſtory of the Miraculous Conception: View of the Principles of the later Platoniſts; and of the Platoniſm of Philo:

Objections to the Arian Hypotheſis: Defence of the Miraculous Conception: Athanaſian Hypotheſis compared with Tranſubſtantiation: Remarks on Dr. Price's Sermons: Query, concerning the Origin of the Low Arian Doctrine: Of Love to Chriſt on Unitarian Principles.

III. *Biblical Criticiſm*: Of the Iſland on which St. Paul was ſhipwrecked: Remarks on Dr. Taylor's Key to the Epiſtles: Propoſal for correcting the Engliſh Tranſlation of the Scriptures: Obſervations on the Jeruſalem Decree: On the Roman Cenſus: Rules for tranſlating the Scriptures: On the Oblation of Iſaac: The Cock-crowing which Peter heard ſhewn to have been the Sound of a Trumpet: Remarks on various Texts of Scripture.

IV. *Miſcellaneous Articles:* Thoughts on Demoniacal Poſſeſſions: A Query concerning the future State: Of the Uſe of the Greek Article: An Attempt to prove that the fallen Angels were the Sons of Seth: An Account of the Rev. John Palmer, and of ſome Articles intended by him for the Repoſitory: Inquiry at what Time the Kingdom of Heaven will commence: Obſervations on Chriſt's Agony in the Garden: Objections to Ordination among Diſſenters: Queries relating to the Religion of Indoſtan: Objection to the Obſervance of a Sabbath: The Obſervance of the Lord's Day vindicated, in Three Eſſays.

Whatever be the real importance of the ſeveral ſubjects treated in this miſcellany, it is a pretty clear proof of the general diſinclination, which prevails in the preſent times, toward religious controverſy, that a large collection of original, and many of them ingenious, papers, has been ſo little attended to, that the Editor has found himſelf under the neceſſity of diſcontinuing the work, for want of a ſale ſufficient to defray the expence: he hopes, however, after a ſhort interval to reſume it. A very conſiderable part of theſe volumes is written by Dr. Prieſtley.

ART. XIII. *The Hiſtory and Antiquities of the County Palatine of Durham.* By William Hutchinſon, F. A. S. Vol. II. 4to. 1l. 1s. Boards. Printed at Newcaſtle, and ſold in London by Meſſ. Robinſons. 1787.

HAVING, in the preceding volume*, ſhewn the origin and foundation of the rich cathedral at Durham, Mr. Hutchinſon begins the preſent volume with the hiſtory of the City. He thinks, and with great probability, that no town exiſted where Durham now ſtands, before the monks arrived, about the year 995, with the remains of St. Cuthbert, of whoſe reſtleſs

* For an account of which, ſee Rev. vol. lxxvi. p. 144.

and

and troubleſome carcaſe an ample account was given in the former volume. We ſhall not trouble our readers with an abſtract of the building and fortifying the city, or of the numerous events by which Durham was affected. Theſe circumſtances, being local, cannot intereſt the generality of readers; but they are nevertheleſs entertaining to the antiquary; and, as the Author has had the liberty of tranſcribing official papers, they will be uſeful to ſuch gentlemen of the law, as may have occaſion to conſult them †.

Having exhibited the government of the city and the privileges of the incorporated body, the Author calls the attention of his readers to the hiſtory and deſcription of the cathedral; the foundation of which was laid on the 11th of Auguſt 1093, with a ſolemnity ſuited to ſo great a work, by the biſhop, aſſiſted by Malcolm King of Scotland, and Turgot the Prior. Mr. Hutchinſon has annexed two engravings of the cathedral, taken, as he informs us, 'from as accurate a drawing as perhaps was ever given to the public,' which, ſaving much deſcription, will convey to the ſpectator a very perfect idea of that grand and elegant fabric.

A liſt of the priors from Turgot, with an abſtract of the life of each, and the ſervices which each of them rendered to the church, is continued, to the year 1540; when the monaſtery was ſurrendered into the king's hands: the revenues of it, at that time, were rated by *Dugdale* at 1366l. 10s. 5d.; but by *Speed* at 1615l. 14s. 10d.

On the 12th of May 1541, the king granted his foundation charter to this church, inſtituting therein a dean and twelve prebendaries, and making them a body corporate; the endowment was given by the ſame king, May 16, 1541. Theſe inſtruments, with ſeveral other matters of curioſity, are given in the notes.

The deans paſs next in review, a ſhort biographical account being given of each: then follow all the prebendaries, with the ſame honours ſhewn to their memory; and after a long detail of the ſeveral eccleſiaſtics who ſat in the cathedral of Durham, we come at laſt to a deſcription of the edifice and its adjoining buildings, with a comparative view of its ancient and modern ornaments.

In the deſcription of the library, we meet with a curious manuſcript of the bible, about 650 years old; it is ſtyled in the catalogue *Egregius revera liber.* Mr. Hutchinſon quotes the librarian's deſcription of it, by which it appears to be chiefly valuable on

† Mr. Hutchinſon is of that profeſſion; which probably accounts for his enlarging on the ſubjects of rights and privileges more than any other topographer that we remember.

account of the elegance of the penmanſhip, and the illuminated initials, many of which have been cut out and ſtolen *ſacrilegâ aliquâ manu.* It is in four volumes, folio. The other MSS. which the Author enumerates are more curious than valuable, if we except ſeveral of Bede's works, which are probably originals.

After deſcribing the college ſquare, which contains the prebendaries' houſes, the Author proceeds to the biſhop's palace, and the ſeveral pariſh churches in the city. In this part of the work, indeed in many other parts, Mr. Hutchinſon lets no opportunity eſcape of mentioning ſuch acts of the dean and chapter as tend to ſet their munificence, and regard to the public, in the ſtrongeſt point of view. As one inſtance of which, we ſhall tranſcribe his account of the new bridge over the river Wear.

'It is upon a beautiful modern plan, the arches ſemicircular, with a balluſtraded battlement. There was formerly a narrow bridge near this place for horſes to paſs, which was carried away by the floods in 1771; the accident proved fortunate for the public, as it occaſioned the preſent handſome ſtructure to be erected, which being of a ſuitable width, the chapter permits gentlemen's carriages to paſs thereon, without toll *.'

It would ſurely have been a greater act of munificence to have ſuffered *all* carriages to paſs, more eſpecially as the great North road might then have been carried almoſt in a line through, inſtead of winding nearly a mile round the city in order to enter it.

The remaining part of the volume is employed in deſcribing ſeveral of the towns and villages in the county, the particular hiſtory of each of which is given with minuteneſs and perſpicuity.

In the general execution of the work, Mr. Hutchinſon's great labour and ſcrupulous accuracy are every where apparent; and though he may ſometimes appear, eſpecially to perſons not intereſted in the county, to be tediouſly circumſtantial, yet his book forms a valuable hiſtory of the Palatinate. The numerous notes with which it is illuſtrated are curious and intereſting; and the many engravings of views, of Roman and other antiquities, &c. convey juſt ideas of what they repreſent.

The work is printed by ſubſcription, and it was propoſed to have been finiſhed in two volumes. Mr. Hutchinſon's materials, however, have ſo greatly encreaſed ſince he preſented his propoſals to the public, that he finds himſelf under the neceſſity of adding a *third* volume, which he begs his ſubſcribers *to do him the honour of accepting gratis.* So generous an offer muſt conſiderably heighten the eſteem in which the gentlemen of Durham have juſtly held Mr. Hutchinſon's character and abilities.

* An elegant view of this new bridge is given.

Art.

ART. XIV. *A true and faithful Account of the Iſland of Veritas*; together with the Forms of their Liturgy; and a full Relation of the religious Opinions of the Veritaſians, as delivered in ſeveral Sermons juſt publiſhed in Veritas. 8vo. 2s. 6d. ſewed. Stalker. 1788.

GULLIVER's Travels have been conſidered as a malignant ſatire on mankind; but they had novelty and pleaſantry enough to recommend them to ſportful imaginations: and though there are always writers who are emulous of the fame of Swift, yet perhaps there is little cauſe to regret the paucity of thoſe, who, with like diſpoſitions, poſſeſs his literary abilities *. Thoſe who catch up the ideas of celebrated authors, and aim at purſuing their plans, work with ſecond-hand materials; and, not ſtriking our imaginations by originality, generally ſicken us by inſipidity. To this remark we may add, that when a writer calls our attention to ſerious ſubjects, and profeſſes to inculcate important truths, the vehicle of fiction is unſuitable, and therefore unpleaſing.

To apply theſe remarks to the preſent occaſion:—the writer before us, conveys us, abruptly, to a *fictitious* iſland, which he chuſes to call *Veritas!* and while he attempts to correct our opinions and practices in government and religion (our moſt intereſting concerns), he is telling us an ill-imagined ſtory, deſtitute even of the deceitful merit of plauſibility: ſo that if we credit him for good intention, we cannot extend the compliment to his judgment in the execution. The iſland of Veritas is a religious Unitarian Utopia, governed by laws ſimilar to thoſe of Britain, ſubject to the emendations of the author: the American revolution has formed abundance of legiſlators on both ſides of the Atlantic ocean!

As a reformation in religion is the principal object of this author, we ſhall paſs over his politics, after producing one inſtance from his code of penal laws:

'Murder they eſteem the moſt atrocious crime, yet they believe they ſhould not be juſtified in taking the life of the murderer; becauſe, as the offence is againſt God, immediate human puniſhment may prevent the effect of repentance, and a ſoul may thereby be deſtroyed.

'But as the murderer cannot expect favour from ſociety, they therefore condemn him to perpetual ſolitary impriſonment; where,

* The preſent performance is indeed more in the manner of the Utopia; but the direct attacks of the writer being pointed againſt the religion of his country, we own that Dean Swift took place of Sir Thomas More, in our recollection. After all, the iſland of Veritas might have a far more humble origin, that will preſently be mentioned.

provided with good books, he is left to endeavour to appeaſe his God, for a wrong he never can reinſtate to man. —He has food ſufficient to keep him alive, brought to him once a-day by the gaoler, who is forbidden ever to ſpeak to him.'

Murder is not merely an offence, ſpeculatively, againſt God, but moſt materially injurious to ſociety; and though *all* forfeited lives ought rather to be devoted to laborious works of atonement, than to be extinguiſhed, which is not only aggravating the loſs of lives to ſociety, but in reſpect of atrocious crimes, would, in ſome caſes, meet the wiſhes of the offenders: yet to puniſh them according to this unprofitable plan, would have no better effect than to increaſe their guilt in the ſight of God, by exciting all ſuch miſerable wretches to hang themſelves!

The Author has given us a reformed edition of the current offices in our Book of Common Prayer, according to the declared uſage of his iſland of Veritas; but we do not perceive, that, excepting his modifying the expreſſions to an unitarian ſtandard, he has done any thing toward forming a morning and evening ſervice more ſimple and connected than what hath been done already. Under his correcting hand they ſtill continue disjointed tautological repetitions of detached addreſſes to the Deity, in a mode that would never be offered to any earthly potentate. But why adopt the form and phraſeology of our Common Prayer; why profeſs a reverence for Jeſus Chriſt, and retain a com-

'I believe that the earth is a ſmall orb (in compariſon with the reſt of creation), revolving round the ſun along with other orbs forming one ſyſtem; and which, although of immenſe extent, occupies but as a point in the incomprehenſibility of ſpace.

'I believe that God made the ſtars, whoſe diſtance from us is ſo great as to be immeaſurable.—And perceiving that on earth he has done nothing in vain, I do not doubt but the ſtars are ſyſtems of worlds filled with creatures who partake of the bounty of their God.

'I believe that creation was an act of the goodneſs of God, and therefore that every thing neceſſary to the happineſs of his creatures was provided for them; and that whatever unhappineſs is met with in the world has ariſen through the miſuſe of the bounties of God.

'I believe that God had compaſſion upon the errors and ignorances of mankind, who, in a courſe of years, had forgotten their Maker and worſhipped the works of their own hands. I believe that his holy ſpirit permitted Jeſus Chriſt to have an enlightened idea of his attributes, and that Chriſt, contemning the world when put in competition with the honour of the great Creator, ſuffered the cruel death of the croſs with conſtancy, in proof of the truth of his doctrines.

'I believe in a future ſtate, when the Almighty will be pleaſed to make himſelf known to thoſe creatures who have rendered themſelves worthy of that greateſt of bleſſings; and I firmly believe that the virtuous will be rewarded with everlaſting happineſs.

'*N. B.* It is to be remarked of every Belief, that, as it is a declaration in the preſence of God, before the congregation, of what a perſon ſays he *believes*, if he either doubts or does not underſtand any parts of the belief he utters, ſo as not to feel a perfect conviction, it is the higheſt perjury a man can be guilty of.——If there is *any thing* in the above belief incomprehenſible to any one, *let him paſs it by*, and let no man preſume to declare his belief in what he has doubts of.——God requires no ſet form of words, the heart alone he judges of, and the ſimple and the contrite ſpirit will he not deſpiſe.'

If our Reformer has purged the creed of myſteries that puzzle the learned, he has unneceſſarily, as we think, introduced other extrinſic ſubjects that will be equally incomprehenſible by the ignorant! For in whatever degree a knowlege of aſtronomy may promote piety in cultivated minds, yet the laborious part of mankind, fully occupied in ſeeking daily bread, cannot extend their reſearches to the firmament: and, even if the involuntary act of belief, can be conſtrued into a duty, it is apprehended, that a man may diſcharge his obligations to God and to his neighbour, equally well, whether he troubles his head about the nature of the ſun, moon, and ſtars, or not. The maker of the creed is evidently of the ſame opinion; for this profeſſion of faith is ſo far optional, that a man is allowed to take as much or as little of it as he pleaſes. But then what occaſion is there for

a creed? The ſole object of a creed is to form a ſtandard of religious orthodoxy to diſtinguiſh the ſheep from the goats!

The four ſermons which he produces, argue away all the foundation of the Chriſtian ſyſtem, not indirectly and by inference, but in the bold ſpirit and in the coarſe manner of the once famous Peter Annet, who never conſidered any received doctrines that *he* diſapproved, as entitled to the leaſt reſpect. The reſemblance between theſe two writers is indeed ſo ſtrong, that we apprehend we need go no farther than the ſecond number of the *Free Inquirer* *, for the firſt idea of the iſland of Veritas.

Peter Annet, Woolſton, and their reſpective labours, now reſt in peace; and had that peace been allowed them while they were alive, their names and their feeble attempts to diſturb the tranquillity of ſociety, might have ſunk the ſooner into oblivion. The intelligent part of mankind did not want their aſſiſtance, and the unthinking were not made better men by having their moral obligations diveſted of their common ſanctions †.

The preſent hardy writer, unwilling that his crude notions ſhould be conſigned to that oblivion which ſucceſſively ſwallows up his predeceſſors in the ſame line, earneſtly invites controverſy; and would without queſtion be highly gratified to find himſelf of conſequence enough to excite it; but mindful only of our duty to the public, we have neither leiſure nor inclination to take up his gauntlet.

ART. XV. *Sermons, on different Subjects, left for Publication by* John Taylor, LL. D. late Prebendary of Weſtminſter, Rector of Boſworth, Leiceſterſhire, and Miniſter of St. Margaret's, Weſtminſter. Publiſhed by the Rev. Samuel Hayes, A. M. Uſher of Weſtminſter School. 8vo. 5s. Boards. Cadell. 1783.

ALTHOUGH theſe diſcourſes come into the world under a "queſtionable ſhape," the general opinion concerning them is, that they are, in reality, the productions of the late Dr. Samuel Johnſon. It is well known that he frequently employed his talents in this way; and the diſcourſes in the preſent volume bear the ſtrong and characteriſtic features of his original genius. We may, therefore, with no ſmall degree of confidence, point out this volume to the attention of our Readers, as a curious ſpecimen of what might have been expected from the author of the Rambler, had that manly ſenſe, deep penetration, and ardent love of virtue, which rendered him ſo uſeful a public monitor in

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* For which *Annet* was proſecuted, impriſoned, and pilloried, in the beginning of the preſent reign.

† "*Non tali auxilio, nec defenſoribus iſtis,*
"*Tempus eget.*"

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the capacity of an Eſſayiſt, been profeſſionally employed in the ſervice of religion.

Several uſeful points of morality, and practical religion, are here treated, in a manner, which will reflect no diſcredit on the name of JOHNSON. If we *deſiderate*, in theſe diſcourſes, that diligent accuracy, and perfect finiſhing, which render many of his moral and critical Eſſays ſo deſerving of admiration, yet we every-where find a judicious ſelection of pertinent and uſeful ſentiments, expreſſed with peculiar ſtrength and energy. The Author's knowlege of mankind enabled him to write popular diſcourſes on ordinary ſubjects without triteneſs; and his ſteady principle of religion made it eaſy for him to exhibit moral ſentiments with that dignity and authority, which is peculiarly ſuitable to the pulpit. To thoſe who prefer ſolid ſenſe and nervous language to looſe and flimſy declamation, theſe Sermons will appear to deſerve a place among our beſt models; and we do not ſcruple to recommend them, as ſuch, to the attention of the younger clergy.

It would be eaſy to ſelect many paſſages from theſe compoſitions which would juſtify the idea we have formed of them; but we muſt be contented with the following extract from a diſcourſe on Romans, xii. 16. in which the Author inſiſts particularly on the dangers which men of learning incur by being *wiſe in their own conceits.*

'The buſineſs of the life of a ſcholar is to accumulate, and to diffuſe, knowledge; to learn, in order that he may teach. The firſt part of his time is aſſigned to ſtudy, and the acquiſition of learning; the latter, to the practice of thoſe arts which he has acquired, and to the inſtruction of others who have had leſs time, or opportunities, or abilities, for improvement. In the ſtate, therefore, of a learner, or of a teacher, the man of letters is always to be conſidered; and if it ſhall appear, that, on whatever part of his taſk he is employed, a falſe opinion of his own excellence will naturally and certainly defeat his endeavours; it may be hoped, that there will be found ſufficient reaſon, why no man ſhould *be wiſe in his own conceit.*

'Since no man can teach what he has never learned, the value and uſefulneſs of the latter part of life muſt depend in a great meaſure upon the proper application of the earlier years; and he that neglects the improvement of his own mind, will never be enabled to inſtruct others. Light muſt ſtrike on the body, by which light can be reflected. The diſpoſition, therefore, which beſt befits a young man, about to engage in a life of ſtudy, is patience in enquiry; eagerneſs of knowledge; and willingneſs to be inſtructed; a due ſubmiſſion to greater abilities and longer experience; and a ready obedience to thoſe, from whom he is to expect the removal of his ignorance, and the reſolution of his doubts.

'How unlikely any one, wiſe in his own conceit, is to excite, or promote in himſelf, ſuch inclinations, may be eaſily determined. It is well known that ſtudy is not diligently proſecuted, but at the ex-

pence of many pleaſures and amuſements, which no young man will be perſuaded to forbear, but upon the moſt cogent motives, and the ſtrongeſt conviction. He that is to draw truth from the depths of obſcurity, muſt be fully informed of its value, and the neceſſity of finding it; he that engages in a ſtate, oppoſite to the pleaſures of ſenſe, and the gratification of every higher paſſion, muſt have ſome principle within, ſtrongly implanted, which may enforce induſtry, and repel temptation. But how ſhall he, who is already *wiſe in his own conceit*, ſubmit to ſuch tedious and laborious methods of inſtruction? Why ſhould he toil for that, which, in his own opinion, he poſſeſſes; and drudge for the ſupply of wants, which he does not feel? He has already ſuch degrees of knowledge, as, magnified by his own imagination, exalt him above the reſt of mankind; and to climb higher, would be to labour without advantage.

'He already has a wide extent of ſcience within his view, and his willingneſs to be pleaſed with himſelf does not ſuffer him to think, or to dwell on the thought of any thing beyond; and who that ſees all, would wiſh to ſee farther? That ſubmiſſion to authority, and that reverence for inſtruction, which ſo well becomes every man at his firſt entrance upon new regions of learning, where all is novelty, confuſion, and darkneſs, and no way is to be found through the intricacies of oppoſite ſyſtems, but by tracing the ſteps of thoſe that have gone before; that willingneſs to receive implicitly, what farther advances only can enable him to prove, which initiation always ſuppoſes; are very little to be expected from him, who looks down with ſcorn upon his teacher, and is more ready to cenſure the obſcurity of precepts, than to ſuſpect the force of his own underſtanding. Knowledge is to be attained, by ſlow and gradual acquiſitions, by a careful review of our ideas, and a regular ſuperſtructure of one propoſition on another; and is therefore the reward only of diligence and patience. But patience is the effect of modeſty; pride graſps at the whole, and what it cannot hold, it affects to deſpiſe; it is rather ſolicitous to diſplay, than encreaſe, its acquiſitions; and rather endeavours, by fame, to ſupply the want of knowledge, than by knowledge to arrive at fame.

'That theſe are not imaginary repreſentations, but true copies of real life, moſt of thoſe, to whom the inſtruction of young men is intruſted, will be ready to confeſs; ſince they have often the diſſatisfaction of finding, that in proportion as greater advances have been made in the firſt period of life, there is leſs diligence in the ſecond. And that, as it was ſaid of the ancient Gauls, that they were more than men in the onſet, and leſs than women in the ſhock; it may be ſaid in our literary contentions, that many, who were men at ſchool, are boys at the college.

'Their ardour remits, their diligence relaxes, and they give themſelves to a lazy contemplation of comparative excellence, without conſidering that the compariſon is hourly growing leſs advantageous, and that the acquiſitions which they boaſt, are mouldering away.

'Such is the danger to a learner, of too early an opinion of his own importance; but if we ſuppoſe him to have eſcaped in his firſt years this fatal confidence, and to be betrayed into it by a longer

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ſeries of ſucceſsful application, its effects will then be equally dangerous, and as it hinders a young man from receiving inſtruction, it will obſtruct an older ſtudent in conveying it.

'There is no employment in which men are more eaſily betrayed to indecency and impatience, than in that of teaching; in which they neceſſarily converſe with thoſe, who are their inferiours, in the relation by which they are connected, and whom it may be ſometimes proper to treat with that dignity which too often ſwells into arrogance; and to reſtrain with ſuch authority as not every man has learned to ſeparate from tyranny. In this ſtate of temporary honour, a proud man is too willing to exert his prerogative; and too ready to forget that he is dictating to thoſe, who may one day dictate to him. He is inclined to wonder that what he comprehends himſelf is not equally clear to others; and often reproaches the intellects of his auditors, when he ought to blame the confuſion of his own ideas, and the improprieties of his own language. He reiterates, therefore, his poſitions without elucidation, and enforces his aſſertions by his frown, when he finds arguments leſs eaſy to be ſupplied. Thus forgetting that he had to do with men, whoſe paſſions are perhaps equally turbulent with his own, he transfers by degrees to his inſtruction the prejudices which are firſt raiſed by his behaviour; and having forced upon his pupils an hatred of their teacher, he ſees it quickly terminate in a contempt of the precept.

'But inſtruction extends farther than to ſeminaries of ſtudents, or the narrow auditories of ſequeſtered literature. The end of learning, is to teach the public, to ſuperintend the conduct, watch over the morals, and regulate the opinions of pariſhes, dioceſes, and provinces; to check vices in their firſt eruption, and ſuppreſs hereſies in the whiſpers of their riſe. And ſurely this awful, this arduous taſk, requires qualities, which a man, *wiſe in his own conceit*, cannot eaſily attain; that mildneſs of addreſs, that patience of attention, that calmneſs of diſputation, that ſelection of times, and places, and circumſtances, which the vehemence of pride will not regard. And, in reality, it will generally be found, that the firſt objection and the laſt to an unacceptable paſtor, is, that he is proud, that he is too wiſe for familiarity, and will not deſcend to the level with common underſtandings.

'Such is the conſequence of too high an eſteem of our own powers and knowledge; it makes us in youth negligent, and in age uſeleſs; it teaches us too ſoon to be ſatisfied with our attainments; or it makes our attainments unpleaſing, unpopular, and ineffectual; it neither ſuffers us to learn, nor to teach; but withholds us from thoſe, by whom we might be inſtructed, and drives thoſe from us, whom we might inſtruct.'

The general approbation, which we have expreſſed of theſe diſcourſes, muſt not be underſtood in ſo unlimited a ſenſe, as to imply an entire concurrence with the Author, in all the ſentiments which they contain. We think that he ſometimes leans toward *ſuperſtition*, particularly in the ſtreſs which he lays on voluntary mortification; and we are of opinion that his zeal for *old inſtitutions* has rendered him too apprehenſive of the hazards

attending free inquiry. On the whole, however, the ſpirit, as well as the compoſition, of theſe diſcourſes, is excellent; and, we have no doubt, they will be of ſervice to that cauſe which Dr. Johnſon had always at heart,—the cauſe of religion and virtue.

ART. XVI. *Tranſactions of the Royal Society of Edinburgh; continued.* See Reviews for June, and July.

THE riſe of the Society in 1731, its progreſs from that period, and its incorporation by his Majeſty's royal charter, 1783, have been ſtated in an account of part of the volume before us in our Review for June laſt. When we conſider the ſtruggles of that infant Society, the difficulties which it has ſurmounted, and the utility which may hereafter ariſe from its labours, we cannot refrain from offering our mite of applauſe to that part of our iſland, for the zeal ſo nobly diſplayed in the cauſe of literature and uſeful ſcience. The French, beſide many other ſimilar inſtitutions, have long had their Academy of Sciences, and alſo that of *Belles Lettres*. The gentlemen addicted to philoſophical enquiries knew the value of the former, and the Memoirs of the Academy of *Inſcriptions and Belles Lettres* form a body of criticiſm and curious inveſtigation not equalled by any other polite nation in Europe. We have, indeed, in this country, the Royal Society, and the hiſtory of their *Philoſophical Tranſactions*. Why polite literature has not been thought worthy of ſome public inſtitution, no good reaſon can be aſſigned. The true cauſe, perhaps, is, that political ferments, party diſputes, the violence of faction, and the intereſting objects of trade, which naturally engroſs the thoughts of a great commercial country, may have contributed to make the poets, the hiſtorians, and the orators of antiquity appear too frivolous, and unworthy of attention. Letters, it is true, have been cultivated in England, notwithſtanding all diſcouragements; but it muſt be allowed, that they would have been cultivated to more advantage by a body of men aſſembled under the royal patronage. The want of ſuch an inſtitution has been always conſidered as a reproach to this country. Even in the preſent age, which, to its honour, has given encouragement to the arts, and, indeed, has raiſed them to a degree of unrivalled perfection, the idea of an academy, ſuch as we have been ſpeaking of, has never been ſtarted, or, at leaſt, never purſued with effect. It is reſerved, it ſeems, for our fellow-ſubjects of the north to take the lead in this important buſineſs. The honour of originating this uſeful project belongs to them, and if we may judge from the ſpecimen before us, the hiſtory of their Tranſactions bids fair, in proceſs of time, to rival the admired publications of the French Academy.

Our

Our Readers will remember, that after the hiſtory of the Society, this volume of Tranſactions is divided into two parts; namely, the *Phyſical*, and the *Literary*. Of the former, we have already given a compendious ſtatement; the latter now remains for our conſideration. In this part we have ſome valuable tracts, ſuch as, *The Origin and Structure of European Legiſlatures*; *The Principles of Hiſtorical Compoſition, with an Application of thoſe Principles to the Writings of Tacitus*; *On the dramatic or ancient Form of hiſtorical Compoſition*; with ſome other curious eſſays. Thoſe which we have mentioned require a ſeparate conſideration. It were injuſtice to diſpatch them in that curſory manner, preſcribed by the narrow limits of a work like ours, while ſuch a number of various performances preſs on us, and demand attention. We ſhall therefore poſtpone to another opportunity thoſe pieces, which by their reſearches into antiquity, and their depth of thinking, deſerve to be preſented to the reader in their juſt proportion.

For the preſent, we can only give attention to a poſthumous poem, by that excellent but unhappy genius, the late Mr. William Collins. It appears to be the firſt draught of an Ode, *On the popular Superſtitions of the Highlands of Scotland, conſidered as the Subject of Poetry*. This Ode was written in the year 1749, addreſſed to Mr. John Home, the author, afterward, of the tragedy called Douglas. By a paſſage in the poem, it ſeems, that a tragedy on that ſubject was then on the anvil. The Ode did not receive the laſt touches of Mr. Collins's pen. Doctor Johnſon informs us, in his life of this poet, that in his laſt illneſs, he ſhewed a copy of it, then in his poſſeſſion, to the reverend Dr. Warton and his brother, and that they thought it ſuperior to his other works; but no ſearch had found the manuſcript. It happened, however, that Dr. Carlyle had the original manuſcript in the hand-writing of Mr. Collins; evidently the *prima cura*, or firſt ſketch of the poem, as appears from various interlineations, and even words omitted. Mr. John Home had been made acquainted with Mr. Collins by Mr. John Barrow * (the *cordial youth* mentioned in the Ode), who had been a volunteer with Mr. Home in 1746, and was taken priſoner with him at the battle of Falkirk. The performance, though haſtily compoſed, and unfiniſhed, was left in the hands of a gentleman in Scotland, the author intending, at his leiſure, to look it over with care. Perhaps he had done ſo, when he ſhewed it to Dr. Warton; but, conſidering the unfortunate circumſtances that attended his laſt illneſs, it is no wonder that the copy is entirely

* If we are not miſtaken, this gentleman afterward became Paymaſter of the Engliſh forces in America; where he died, during our late unhappy conteſt with that country.

loſt.

loſt. The mention, however, by Dr. Johnſon, of ſuch a poem, occaſioned a ſearch to be made by Dr. Carlyle among his papers. He found the original draught, but in a mutilated form. The fifth ſtanza, and half of the ſixth, were not to be found. Whether that chaſm was in the manuſcript, when it firſt fell into the reverend Doctor's hands, he cannot now bring to his memory. To give, however, a continued context, he prevailed on Mr. Henry Mackenzie * to ſupply the fifth ſtanza, and half of the ſixth. In a few places, ſome words, either omitted or grown illegible, were added by Dr. Carlyle, and marked with inverted commas. In this ſtate, he thought that ſo curious and valuable a fragment could not appear with more advantage than in the collection of the Royal Society of Edinburgh. We muſt add, indeed, that it could not appear to *ſo much* advantage in any other periodical publication. News-papers and magazines are the only vehicles known among us: in England there is no Royal Society for polite literature. We ſincerely wiſh that Mr. Pitt may, in ſome favourable juncture, take this matter into conſideration. After ſerving the eſſential intereſts of his country, the patronage of literature will add an unfading laurel to his brow. In the meantime, it remains for us to lay before our Readers the obſervations that occurred to us in peruſing the poem.

It is to be regretted that the copy ſhewn by Mr. Collins to Dr. Warton and his brother is not ſomewhere extant: it had, probably, received the laſt touches of a maſter's hand: the loſs at preſent leaves on the mind that gentle impreſſion mentioned by Pliny, who, as well as we remember (for we have not the book at hand), calls it, *deſiderium deficientis manus*, a tender ſorrow for the drooping hand that left its work unfiniſhed. It is obſerved, in a note, to the Edinburgh edition, that Collins was perfectly acquainted with the popular ſuperſtitions of the Highlands. He derived this knowlege from Martin's Account of the Weſtern Iſlands of Scotland, and the ſame writer's deſcription of St. Kilda, the moſt weſterly of all the Hebrides. With theſe ſtores in his mind, the Poet conceived the idea of an Ode to his friend John Home, then returning to his native country. The firſt ſtanza ſhews at once the ſentiments of his heart for his friends, and his taſte for poetical ſubjects. The whole deſign of the Ode is gracefully introduced.

'HOME, thou return'ſt from Thames, whoſe Naiads long
Have ſeen thee ling'ring, with a fond delay,
Mid thoſe ſoft friends, whoſe hearts, ſome future day,
Shall melt, perhaps, to hear thy tragic ſong.
Go, not unmindful of that cordial youth,
Whom long endear'd thou leav'ſt by Lavant's ſide;

* Author of *The Man of Feeling*.

Together

Together let us wiſh him laſting truth,
And joy untainted with his deſtin'd bride.
Go! nor regardleſs, while theſe numbers boaſt
My ſhort-liv'd bliſs, forget my ſocial name;
But think far off, how on the ſouthern coaſt
I met thy friendſhip with an equal flame!
Freſh to that ſoil thou turn'ſt, whoſe ev'ry vale
Shall prompt the poet, and his ſong demand:
To thee the copious ſubjects ne'er ſhall fail;
Thou need'ſt but take the pencil to thy hand,
And paint what all believe, who own thy genial land.'

Having thus opened his deſign, the poet takes notice of the popular belief in Fairies: he repreſents them, according to the vulgar creed, aſſembling round the milk pails; '*By night they ſip it round the cottage-door:*' their elf-ſhot arrows fly, and the wounded lambs and heifers droop: theſe tales, he ſays, enlarge the Poet's province, and give energy to the heart-commanding ſtrain. The Legends of the Runic bards are alſo recommended to the poet: Gray, we have ſeen, was of the ſame opinion. The Songs of the Bards in commemoration of ſome departed Chieftain are finely introduced,

'When ev'ry ſhrieking Maid her boſom beat,
And ſtrew'd with choiceſt herbs his ſcented grave.'

The ſecond-ſight of the Highlanders is well deſcribed;

'How they, whoſe ſight ſuch dreary dreams engroſs,
With their own viſions oft aſtoniſh'd droop,
When o'er the wat'ry ſtrath or quaggy moſs
They ſee the gliding ghoſts embodied troop;'

or when they ſee ſome youth,

'Who, now perhaps in luſty vigour ſeen
And roſy health, ſhall ſoon lamented die.'

The IGNIS FATUUS is ſuppoſed to be directed by ſome fiend, to miſlead the wandering traveller. The eighth ſtanza pathetically deſcribes the diſtreſſed family of one who has been loſt in the fens, or in the ſea:

'For him in vain his anxious wife ſhall wait,
Or wander forth to meet him on his way;
For him in vain, at to-fall of the day,
His babes ſhall linger at th' unclоſing gate!'

The wife's dream, in which ſhe ſees her huſband's ghoſt, is both natural and tender. When the KAELPIE, which in Scotland means a *ſpirit of the waters*, is mentioned, the imagination is ſo impreſſed, that, in ſpite of reaſon, we almoſt give credit to the fiction. The ninth ſtanza recommends a voyage to the Hebrides, and particularly to one of the iſlands termed the *Iſle of the Pygmies*,

'Whoſe bones the Delver with his ſpade upthrows,
And culls them, wond'ring, from the hallow'd ground.'

Nor

Nor is the iſland of IONA, or ICOLMKILL, omitted. In a tomb there, ſeveral Kings of Scotland, four of Ireland, and five of Norway, are ſuppoſed to have been interred. The poet's uſe of this circumſtance is beautiful:

'Once foes perhaps, together now they reſt;
No ſlaves revere them, and no wars invade;
Yet frequent now, at midnight's ſolemn hour,
The rifled mounds their yawning cells unfold,
And forth the Monarchs ſtalk with ſov'reign pow'r,
In pageant robes, and wreath'd with ſheeny gold,
And, on their twilight tombs, aerial councils hold.'

From the tenth ſtanza, we ſhall make no quotation. The whole is a deſcription of *St. Kilda*, in a ſtyle of beautiful ſimplicity. Having thus far exhibited the ſuperſtitions of Scotland, Mr. Collins adviſes his friend Home to adopt theſe themes, which in elder time filled the hiſtoric page.

'Theſe Shakeſpeare's ſelf, with ev'ry garland crown'd,
In muſing hour, his wayward ſiſters found,
And with their terrors dreſs'd the magic ſcene.'

He cites alſo the example of TASSO:

'How have I trembled, when at TANCRED's ſtroke
Its guſhing blood the gaping cypreſs pour'd;
When each live plant with mortal accents ſpoke,
And the wild blaſt up-heav'd the vaniſh'd ſword.'

Mr. Collins pays a tribute of applauſe to *Fairfax*:

'How have I ſat, when pip'd the penſive wind,
To hear his harp by Britiſh FAIRFAX ſtrung!
Prevailing Poet, whoſe undoubting mind
Believ'd the magic wonders which he ſung.
Hence at each ſound imagination glows;
Hence his warm lay with ſofteſt ſweetneſs flows;
Melting it flows, pure, num'rous, ſtrong and clear;
And fills th' impaſſion'd heart, and wins th' harmonious ear.'

The laſt ſtanza gives, if we may ſo expreſs it, a bird's-eye view of all Scotland, with its friths and lakes. Mr. Collins, as was natural, grows enamoured of the picture. He longs to travel into Scotland, as BEN JONSON had done before him, on a viſit to a poet.

'Then will I dreſs once more the faded bow'r,
Where Jonſon ſat in Drummond's ſocial ſhade.'

The whole poem deſerves an attentive peruſal *. A ſuperficial reading will not diſcover its real beauties. It is the ſecret charm of ſimplicity that pervades the whole. We cannot refrain from once more regretting the mutilated and unfiniſhed

* See our account of another publication of Mr. Collins's Ode in this month's Catalogue.

Poets.

ſtate in which we receive this laſt piece of Mr. Collins; and yet that ſo much has been ſaved, we think the public much obliged to Dr. CARLYLE.

ART. XVII. *A Tour in* 1787, *from London to the Weſtern Highlands of Scotland:* Including Excurſions to the Lakes of Weſtmorland and Cumberland; with minute Deſcriptions of the principal Seats, Caſtles, Ruins, &c. throughout the Tour. 12mo. 3s. 6d. Davis, &c. 1788.

THE motives for travelling and tour-making are various; and even in thoſe inſtances where they are not diſſimilar, the obſervations of different men are directed, by their ſeveral taſtes, to different objects. *This* being a profeſſed ramble for pleaſure, the rambler was on the ſcent for pleaſing ſcenes, either of art or nature; and turned to the right or left, as the intelligence of romantic water-falls, or villas enriched with good collections of paintings, attracted his ſteps: and the warm admiration he expreſſes with regard to moſt of the objects which he viewed, ſhews that he received more ſatisfaction in this excurſion than we fear his relation of it is likely to afford to his readers. The mention that he makes of many remarkable places and objects, are little more than haſty tranſient notes which 'beguiled the tedious hours that were neceſſarily ſpent at inns;' and hence, though they may be ſerviceable as an index of the road to other travellers, ſuch notes will ſcarcely be accepted as deſcriptions that will ſatisfy the curioſity of diſtant readers.

Every book ought to be as complete as poſſible on the profeſſed ſubject, and ſhould not betray its own imperfection by referring to others for the information we expect to find in it: as, therefore, the Author promiſes us *his* accounts of the lakes of Weſtmorland and Cumberland, it is a bad excuſe for his curtailing theſe accounts to plead that they have been deſcribed in ſeparate volumes by Weſt and Gilpin; and ſtill worſe to tantalize his readers with references to the pages in other works where they are to be found! Even when he is in full poſſeſſion of that ſurpriſing phænomenon called *Scale force*, of which no deſcription has yet been given, he does not avail himſelf ſufficiently of the opportunity of ſupplying that circumſtantial deſcription, the want of which he remarks: and yet we cannot but think the particular topography of a ſurpriſing phænomenon, as productive of pleaſing reflections, as the different dimenſions of ball-rooms carefully expreſſed in feet and inches!

If the rude ſublimity diſplayed in the wildneſs of nature is thus ſummarily diſmiſſed with haſty expreſſions of admiration; uſeful inventions in arts claim no further regard than the mere mention of them, as in the following inſtance.

'After having dined upon the homely proviſions of a ſmall ale-houſe at the neighbouring village of Ennerdale, we ſet out again for our quarters at Keſwick; and winding round the extreme ſkirts of this mountainous country for the ſake of a more even and ready road, we met with an ingenious mechanic, whoſe name is Atkinſon, who preſſed us to ſee an improved forge of his conſtruction near this road, where he makes, in a very expeditious manner, many ſorts of tools, particularly hoes for the Virginia planters; which at one heating *he* expands and plates the metal into the requiſite form, under a large hammer, which ſtrikes with the aſtoniſhing velocity of one hundred and thirty times in a minute. Our inſpection of theſe works ſeemed to gratify the pride of the owner, whoſe glory was to ſhew that the human mind was equally capable of ſuch exertions in theſe northern regions, as in the moſt favourite receſſes of the South.'

And is this all? Poor Atkinſon then loſt the beſt reward for his officious trouble! That a weighty hammer ſhould, by any means whatever, be made to repeat *more* than two ſtrokes in one ſecond of time, on a yielding maſs, is not eaſy to be conceived; the power, therefore, by which ſo ſurpriſing an operation is produced, might ſurely have been explained to bring the relation within the bounds of credibility, or the machine have been left to the next traveller who might happen to have a more mechanical head.

As a fair ſpecimen of the looſe information he allows his readers, we ſhall give all that he ſays relative to Furneſs Abbey, which is more than he affords on ſome objects of equal notoriety *.

'The next morning, which was glorious as the preceding, we went the ride recommended by Mr. Weſt, to ſee the magnificent ruins of Furneſs Abbey, which are worth much attention, and cannot fail giving infinite ſatisfaction to every beholder. The ſequeſtered vale in which this monaſtic edifice once reared its ſacred pile, is truly eligible, and beſt adapted to a life of contemplation.

'Here we gazed ſome time with reſpect and reverence on the havock which time had made upon this ſurpriſing ſtructure. And how erroneous ſoever thoſe notions of religion may be eſteemed, that thus called mankind, from the ſocial duties of the world, to put on this rigid and moroſe garb of piety; yet ſecretly we muſt admire that fervent zeal which cauſed theſe wonderful exertions of human art to raiſe up buildings whoſe beauty and magnificence might well accord with the ideas of that ſupreme Being to whom they were dedicated. Full of ſuch ardent reflections on the various prejudices of the world, and the undurable works of man, we returned the ſame rough and unpleaſant road, the motto "ſic tranſit gloria mundi" continuing uppermoſt the greateſt part of the way; during which nothing curious or entertaining attracts the notice of the traveller, except an abundance of ſmall unwieldy carriages paſſing and re-

* For the hiſtory of Furneſs Abbey, ſee Rev. vol. liii. p. 222. taken from Weſt's Antiquities.

paſſing

paſſing with the produce of the neighbouring iron mines to the ſhipping at Barrow, about three miles beyond the Abbey.'

It is well for the lovers of antiquity that other travellers of correct diſcrimination can be more circumſtantial reſpecting ſuch objects as deſerve a little amplification. To the writer's remark on the piety that raiſed ſuch noble piles, may be added, that many of our cathedrals, and other eccleſiaſtical buildings, are now in a mouldering ſtate, and that we ſhould uphold them as long as we can; for theſe days differ ſo eſſentially from thoſe which produced them, that when they yield to the corroding power of time, we can have little expectation of ſeeing them ſuitably replaced.

Edinburgh and Glaſgow, indeed, arreſted this Author's attention more particularly; and he gives us the following account of the new town:

'After a ſhort viſit upon Leven Iſle, and pouring forth a few lamentations at the havock its poſſeſſor had lately made on Mary's roof, we departed to our inn at Kinroſs-green, and next morning ſet out for Edinburgh. Nothing remarkable occurred till we approached Queen's-ferry, where the Firth of Forth ſpreads its ſea-like grandeur to our view. On the left, Edinburgh, ſcreened under the black ſhield of Arthur's-hill, was a principal object; its towers and hilly ſtreets, above which the lofty caſtle riſing majeſtically, gave a full idea of city ſplendour and antiquity. Approaching now the banks of the river, we found the veſſel and tide in readineſs to convey ourſelves, horſes, and carriage, to the oppoſite ſhore, where we ſoon arrived, the river being here not more than two miles broad. About half way on this paſſage, ſtands at a ſmall diſtance a rocky iſland, with the remains of an old caſtle. Being landed at this ſmall town, which takes its name from Margaret, Queen of King Malcolm Canmore, who uſed to ferry over at this place; where ſhe reſided much, and laid the foundation of a monaſtery; we now continued on the great road, which gave us charming proſpects, intermixed with ports and gentlemen's ſeats. At the end of about nine miles we aſcended a large hill, and immediately entered the New Town on our left, amidſt an abundance of unfiniſhed buildings, formed into admirable ſtreets, which brought us to the more complete part, St. Andrew's Square, where the faſhionable Hotel of Dunn preſented itſelf in golden capitals.

'This and the following day we amuſed ourſelves with inſpecting the various beauties of the New Town, which greatly exceeded expectation; the ſtreets and ſquares are ſpacious, and beautifully paved, the houſes all of fine ſtone, and covered with ſlate. The principal ſtreet is George's, which meaſures about 115 feet wide, and in length 2430, and is handſomely terminated to the weſt by Charlotte Square (yet unfiniſhed), and to the eaſt by St. Andrew's, where are three very conſpicuous houſes, Sir Thomas Dundas's, Lord Dalhouſie's, and Sir James Colquhun's. On the oppoſite ſide of Charlotte Square will be the ſame elegant buildings to anſwer theſe, which will then exhibit a perſpective, moſt complete and

charming. Such is the preſent rage for building, that ſtreets are daily riſing to the ſurpriſe of every body, and I was informed by a principal architect that near 12,000 workmen are now employed for this purpoſe. The whole city is built upon three vaſt ridges, very ſteep and diſadvantageous, the intermediate vallies being ſo deep as to require very large and expenſive bridges to be erected over them, which are the greateſt curioſities over dry land in Europe; the north bridge, which connects the old and new town, is finiſhed very handſomely for about £.25,000. Its length is 1134 feet, and breadth 50. It has 5 arches, three of which are 72 feet each, and the other two about 20. They are now carrying on the ſame line to the ſouth, from High-ſtreet to Nicholſon's, another equally large and magnificent, on which are raiſed very lofty and handſome houſes. There is alſo another parallel to the north one, entirely formed of earth taken out of the foundation of the new town, begun in 1783, and now brought almoſt to a level; this was a very ſurpriſing undertaking, and the abundance of earth already buried is beyond conception. What could have induced the original founders of this city, to chuſe ſo irregular a ſituation is unaccountable, when they might have fixed upon ſuch excellent ground at Leith, only two miles off, in a charming ſea-girt vale, a good harbour and paſſage for ſhips of burden. The only object that could have directed the former choice muſt have been the ſite of the caſtle, that they might be more immediately under the protection of this fortified place.'

The motive for this choice is indeed ſufficiently evident, conſidering the rude time in which it was made; when ſecurity from hoſtile depredation was of more importance than 'ſea-girt vales,' or conveniences for ſhips of burthen. Paſſing over his brief remarks on the old city, the pictures in Holyrood houſe, the dimenſions of the gallery there, thoſe of the new aſſembly room, tea-room, and card rooms, we ſhall add his character of the inhabitants of this metropolis.

'To give a deſcription of the manners of the people would be ſuperfluous and preſumptuous after ſo many able writers. But before I finally take leave of this metropolis, I ſhall put down a few ideas that occurred during our tour, and acquaintance with this place. The deportment of the higher claſs is ſtiff and reſerved, and in all their communications ſelf-intereſt ſeems to be their predominant paſſion and rule of action; and though they profeſs to keep up their dignity, by holding it neceſſary that ſtrangers muſt be properly introduced to their families, particularly their daughters; yet, when once the ice is broke, there may be found more Hoydens amongſt them than in other ſouthern countries, which muſt be owing to the native pride of their parents, who, in order to enhance their hereditary rights, give all to their eldeſt ſon, and leave the youngeſt children to ſport with fortune. This ſurely is a conduct prejudicial to virtue and prudence. The women are in general handſome till they approach twenty, when much of their beauty vaniſhes, as they become large and maſculine. Amongſt the lower ranks, eſpecially in thoſe parts where education has ſhed little of its influence, the torpid genius of the country fully diſplays itſelf. For inſtance, ſhould a traveller,

paſſing

paſſing through ſome remote village, wiſh to be informed of the road to any particular place, and the intermediate diſtance, he muſt wait till another opportunity, for this is too much information to obtain at one time; happy for him if he gets the firſt queſtion ſolved to his ſatisfaction.'

Though this character of the citizens of Edinburgh, is but ſhort, it may probably be deemed too long to be formed during his ſojournment there. People of prudence, and the Scots are not eſteemed deficient in this quality, do not cordially unfold themſelves to mere ſtrangers, who are not introduced to them by particular recommendation, whoſe real errands they cannot know, and in whom experience may juſtify a caution, that the tranſient ſtay of a traveller cannot diſſipate. Under ſuch circumſtances, the perſons to whom a ſtranger *could* gain acceſs, might have 'hoydens' in their families, with whom it may be injurious to claſs the well-bred ladies in Edinburgh, whom it is probable he does not know *. Nevertheleſs, it muſt be confeſſed that in all places of little reſort, pride is an epidemical diſorder of the mind; a limited intercourſe with mankind, ſuffers ill notions to breed, like weeds in a neglected ſpot, and allows us to form ridiculous eſtimates of perſonal advantages or qualities; for which malady a more extenſive communication with the world is the beſt cure. That pride thrives in, and choaks up, narrow minds, is evident from its being moſt rank in the moſt retired ſituations, and from men who are moſt converſant with their fellow creatures having generally the leaſt of it. Graſs will not grow in a frequented path; and pride is too often trod on, to thrive in large commercial cities.

The haſte and brevity of the Author before us, has perhaps unwarily made us prolix in remarking his deficiencies; he travelled for private pleaſure, and reaped it, but has not imparted enough of it for the public to participate with him. One obſervation, however, in his preface is too well founded to be overlooked:

'Among the many reflections that muſt riſe in the minds of thoſe who attend to the preſent ſtate of Great Britain, there is one which cannot fail to excite regret. The character of the ancient nobleman, living in ſplendour and hoſpitality among his country vaſſals and his neighbours, nay even that of the country gentleman, is almoſt extinguiſhed. To ſee ſo many noble manſions adorned with painting and with ſculpture, and placed amidſt ſuch glorious ſcenery; endeared *too to* the owners by the recollection of their having been the abode of their anceſtors: to ſee ſuch places as theſe deſerted; to ſee one poor ſolitary figure, who ſerves to make the

* Does not our Author recollect the reſentment a late traveller drew on himſelf in Ireland, and the expedient which the Iriſh are ſaid to have uſed to expreſs it?

ſolitarineſs of the houſe more apparent, open thoſe doors, and diſplay thoſe rooms, which are calculated for all the purpoſes of country enjoyment; for diſpenſing the ſociety of their poſſeſſors amongſt thoſe by whom it will be moſt valued, and their wealth amongſt thoſe by the ſweat of whoſe brow it is obtained: to know that they are inhabited but a month or two in the year, if at all; to recollect that they are relinquiſhed for the unſpacious abodes of London, or the cloſe apartments of thoſe public places, which are now made ſummer retreats, amid the ſmoke of trade, or the effluvia of ſickneſs: to ſee, to know, and perceive the effects of theſe things muſt give much pain, much melancholy to thoſe who feel, and who think.'

This is indeed a melancholy evidence of that general turn for diſſipation that has infected all ranks of the people; and which, too probably, will ſoon debaſe our national character, and depreciate our national conſequence! But what care the frivolous crowd? The few 'who feel, and who think,' are too few to check their career, and their remonſtrances are converted to ſport.

ART. XVIII. *The Families of Plants*, with their natural Characters, according to the *Number*, *Figure*, *Situation*, and *Proportion* of all the Parts of Fructification. Tranſlated from the laſt Edition (as publiſhed by Dr. Reichard) of the *Genera Plantarum*, and of the *Mantiſſæ Plantarum* of the Elder Linneus; and from the *Supplementum Plantarum* of the Younger Linneus, with all the new Families of Plants, from *Thunberg* and *L'Heritier*. To which is prefixed an accented Catalogue of the Names of Plants, with the Adjectives applied to them, and other Botanic Terms, for the Purpoſe of teaching their right Pronunciation. By a Botanical Society at Lichfield. 8vo. 2 Vols. 16s. Boards. Johnſon. 1787.

THE title-page ſufficiently expreſſes the contents of theſe volumes. But there is one advantage to be derived from this tranſlation, even to profeſſed botaniſts, viz. through the information of Mr. DRYANDER, many errors, which had obtained in former publications, are pointed out and corrected. It may be proper to add, that the tranſlators have given a very ingenious preface, explanatory of the principles on which they have conducted their work.

To thoſe who joined in applauding the former publication (the *Syſtema Vegetabilium*) by the Lichfield Society, this work muſt come peculiarly acceptable; and to thoſe who know nothing of that work, we muſt recommend this, as an excellent and very neceſſary aſſiſtant to the ſtudy of Engliſh botany: for it is as capable of conveying an adequate idea to the Engliſh ſtudent, as Linné's Latin is to the ſcholar.

'For not only the exact punctuation is obſerved in the printing, with all the capital [illegible] letters (which are nicely attended to in the

the original, for the purpoſe of falling readily under the eye of the botaniſt, who is ſtudying a recent plant), but the very arrangement of the words of Linneus, the method he ſo much valued, are all exactly copied in the tranſlation, and hence the conciſeneſs, the perſpicuity, and the ſpirit of our Author live, we hope, undiminiſhed by the change of language.' Pref. p. 4.

Having in our Review of their former work * given a ſpecimen of the ſtyle which the Lichfield Society have adopted in their tranſlation, it will be needleſs to repeat it here. Suffice it to ſay, that the ſame uniformity of botanical language, and conciſeneſs of expreſſion, is preſerved in this work.

The Reader will recollect that in our above-mentioned account, we had occaſion to animadvert on the accented catalogue. We have the pleaſure of announcing that our objections to ſeveral words have been attended to, and that this part of the work merits the attention of all ranks of botaniſts. The Society ſeem to have taken great pains in conſtructing this accented catalogue, and to have judged wiſely in recurring, in conformity with their former plan, to the opinions of the learned.

'It remains only that we here return our beſt thanks for their kind aſſiſtance in the accentuation of the following catalogue of botanic words, to the Rev. William Pickering of *Mackworth* near *Derby*; to the Rev. Dr. Goodenough of *Ealing* in *Middleſex*; and to John Sneyd, Eſq. of *Belmont* in *Staffordſhire*. And for many valuable communications, to the Rev. T. Martyn, Profeſſor of Botany, at *Cambridge*; to Dr. Blagden, ſecretary to the Royal Society; to Jon. Dryander, Eſq. and many others of the learned and ingenious.' Preface, p. 20.

There are two particulars in the Tranſlators' preface which deſerve ſome notice, viz. what they have advanced reſpecting the uſe of Engliſh Generic names, and the mode of accentuation which they have adopted.

As to the firſt, we cannot but approve of the principle on which the Society have guided themſelves in the adoption of Engliſh Generic names, viz. that of introducing an univerſal botanic language. Influenced by this idea, the Society have introduced them very ſparingly, and then only when real propriety countenanced the introduction of them. Certainly it were to be wiſhed, that the Linnéan names were in familiar uſe. However, as it may be conſidered, that the Engliſh ſtudent, while he has an Engliſh trivial name, may wiſh for an Engliſh Generic one, and in a work of this kind has ſome right to be indulged, we think that the Society go out of their way in falling ſo foully on Dr. Withering for his general uſe of them in his

* See Review, vol. lxxii. p. 401. and lxxiii. p. 1.

Botanical Arrangements *. The Doctor certainly has the argument from uniformity on his ſide, and we ſhould be inclined to take up the cudgels for a moment in his behalf, were he not ſo unmerciful himſelf, on the alleged defect of brother authors. Since, therefore, he ſhews ſuch a ſpirit of *ſparring*, and ſeems ſo capable, we ſhall leave him to fight his own battles.

As to the mode of accentuation, we ſee no reaſon (notwithſtanding our idea is ſtyled '*conjectural or capricious*') to alter the opinion which we formerly gave on the neceſſity of ſome diſcriminating marks for the open and cloſed ſyllables. By theſe marks only can the true accent be expreſſed, and the very words produced by the Society *acris* and *acrid*, *ara-bica* and *arabica*, prove our aſſertion. How ſhall the unlearned be able to give the proper accent, unleſs they be pointed in a proper manner? We fear that thoſe who moſt want to have their pronunciation regulated, will ſtill labour under great difficulties. In our Engliſh Dictionaries much difficulty is experienced, owing to the adoption of only one mark of accent. What is more common than to hear ignorant people lay the *ſtreſs*, τὴν ἐνέργειαν, upon the right ſyllable, but give the wrong *tone*, τῆς φωνῆς τάσιν.

The diſpute is not whether we reſtore the pronunciation of the ancients; *that* we know is irrecoverably loſt,—but the point is, how to ſecure the preſent beſt mode of claſſical pronunciation. As to the idea of the Greek accent teaching the quantity of pronunciation, that certainly is altogether '*conjectural or capricious*,' and has been long ſince exploded by the learned Foſter, in his Treatiſe on the Greek accent. The accent is there ſhewn to be a mere muſical note.

We cannot but wiſh that the Society had attempted ſomething of the kind, as we are well perſuaded that whenever the attempt is made, the advantage muſt be at once felt by all.

Some few errors are ſtill obſervable in the accented part, but as they bear the appearance of typographical rather than literary errors, it would ſeem faſtidious in us to dwell on them.

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* In the ſhort account of this work, in our laſt Numb. p. 461, a material part of the title was inadvertently omitted: after 'by W. Withering, M. D.' add, '*including a new ſet of references to figures. By Jonathan Stokes, M. D. Phyſician at Kidderminſter*, &c.'

The firſt paragraph likewiſe of the article ſhould run thus; *we ſuppoſe that very conſiderable additions will be made to the claſs of Cryptogamia, the introduction to botany, the gloſſary of terms*, &c. *theſe articles being all that remain to make up the promiſed third volume.*

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1788.

LAW.

Art. 19. *Some Hints towards a Reviſal of the* PENAL LAWS, the better regulating the *Police*, and the Neceſſity of enforcing the Execution of Juſtice: and the evil Conſequences to Society from a falſe miſtaken Lenity, which has ſo much prevailed of late. In a Letter to a Member of Parliament. By a Magiſtrate. 8vo. 1s. Debrett. 1787.

THIS Writer is an advocate for the more vigorous execution of the laws now in being, which he thinks are framed with wiſdom, equity, and juſtice, were they well and faithfully adminiſtered: and he imputes the daily increaſe of felons to a falſe tenderneſs and compaſſion, which operate to ſcreen them from proſecution, or when convicted, from puniſhment. He ſubjoins ſome ſtrong animadverſions on the ſtate of the police in Middleſex, which, however, he proteſts, are not meant to extend to the magiſtrates for that county in general.

To theſe *hints*, a ſhort ſupplement is added, in which are pointed out ſome defects in the penal ſtatutes that ſeem to require reviſion and correction. If the Author be in truth what he deſcribes himſelf, a magiſtrate, we cannot help being a little ſurpriſed at the following aſſertion: 'In reſpect of the crime of bigamy (which is the offence of marrying a ſecond wife or huſband in the lifetime of the firſt), the law is moſt ſhamefully defective; it was originally made felony without benefit of clergy, which ſhould never have been reverſed; but in the licentious reign of Edward VI. they were allowed the benefit of clergy.' The fact is, that this offence was not made felony till the beginning of James the Firſt's reign, and before that time was merely the ſubject of eccleſiaſtical cenſure. We wiſh too he had given us his authorities for the ſtory concerning one of the Kings of *France*, ſaid to be related by Solon the *Athenian* lawgiver.

IRELAND.

Art. 20. *A brief Review of the Queſtion*, Whether the Articles of Limerick have been *violated?* By Arthur Browne, Eſq. Repreſentative in Parliament for the Univerſity of Dublin. 8vo. Pamph. Dublin, printed for Mackenzie. 1788.

Great ſtreſs having been laid by the Roman Catholics of Ireland on the privileges ſecured to them by the articles of Limerick (of which they charge the penal laws they have ſince lived under to have been violations), the Author of this well-written tract enters into an examination of thoſe articles; the reſult is, that, excepting the firſt, all thoſe which grant any benefit to Roman Catholics, are limited to perſons then living, or to certain portions of that body, deſcribed in the ſecond and third articles, and to their heirs, by whom alone ſuch benefits are claimable: and that the general boon contained in theſe articles, is a covenant expreſſed in the firſt of them, that the Roman

Catholics

Catholics of Ireland ſhould enjoy ſuch privileges in the exerciſe of their religion, as were conſiſtent with the laws exiſting in the reign of Charles II.

It remains, then, to conſider what privileges they enjoyed in that reign, and the laws then appear to have been ſufficiently ſevere againſt the Catholic religion, founded on the act of uniformity under Queen Elizabeth. Moreover, if theſe articles contained privileges as extenſive as the Catholics wiſh to repreſent them, they were not ratified by parliament, ſo as to enable Catholics of the preſent day to claim any privileges under them. If theſe points are deemed to be ſatisfactorily eſtabliſhed, the claims of the Iriſh Catholics are effectually ſuperſeded; and here we drop the ſubject; obſerving only, that the copy tranſmitted to us was imperfect.

BIOGRAPHY.

Art. 21. *A Sketch of the Life and Paintings of Thomas Gainſborough*, Eſq. By Philip Thickneſſe. 8vo. 1s. 6d. Fores. 1788.

Capt. Thickneſſe has here given us, in his erratic manner, ſome curious and pleaſing anecdotes of Mr. Gainſborough—his family connections—his excellent performances, &c. &c. all of which will ſerve as uſeful materials for the biographer who ſhall undertake a more elaborate life of that eminent artiſt. The preſent writer appears to have been moſt intimately acquainted with him, and, indeed, to have been chiefly inſtrumental, from an early diſcernment of his rare talents, in drawing him from his original obſcurity, and introducing him to the notice and patronage of the Public; ſo that, according to this account, the friendſhip of Mr. T. may be conſidered as the foundation of Mr. G.'s ſucceſs; the ſuperſtructure of which could only be completed by his own genius.—Mr. T.'s peculiar, *eaſy*, ſtyle of writing is too well known to require particular animadverſion: perhaps, if he were more accurate, he would be leſs lively, and conſequently leſs entertaining.

EDUCATION.

Art. 22. *Letters from a Parent to her Children*, written to them under Tuition at School, by Mrs. Arabella Davies, late Wife of the Rev. Edward Davies. 12mo. 2s. 6d. ſewed. Buckland, &c. 1788.

Theſe Letters appear to have been the genuine effuſions of piety and maternal affection. They turn chiefly on religious ſubjects, and are written on Calviniſtical principles. They will doubtleſs be acceptable and uſeful among thoſe, who ſtill retain the opinions and taſte of the Nonconformiſts of the laſt century.

ASTRONOMY.

Art. 23. *A Plain, Eaſy, and Familiar Guide to the Knowledge of Aſtronomy*, including ſo much of the Laws of Matter and Motion as is neceſſary to explain the Solar Syſtem, &c. By John Preſton, late an Aſſiſtant at Mr. Naudin's Academy, Hackney. Small 12mo. 1s. 6d. bound. Bew. 1788.

An epitome of the ſolar ſyſtem (including the planet lately diſcovered by Dr. Herſchell), which, conſidering its ſize, contains much

much that will benefit the young ſtudent in this ſublime branch of ſcience.

SLAVE TRADE.

Art. 24. *Obſervations on the Treatment of the Negroes in Jamaica.* Including ſome Account of their Temper and Character, with Remarks on the Importation of Slaves from Africa. By Hector M'Neill. 8vo. 1s. Robinſons. 1788.

Mr. M'Neill aſſerts, from perſonal inveſtigation, knowlege, and experience, the very tolerable ſituation, in general, of the black ſlaves in Jamaica, and he ſuppoſes it to be nearly the ſame throughout the Weſt Indies. On the whole, he concludes, with other writers, that their ſtate is much preferable to that of the labouring poor, and ſea-faring men, even in England: except in the mere circumſtance of political and legal freedom, of which the Negroes never had the ſmalleſt idea. He gives a very particular, diſtinct, and (to us) a ſatisfactory account of the temper and manners of the different nations or tribes of Blacks * uſually imported from the coaſt of Africa, as well as of the mixed breeds—*Mulattos*, *Sambos*, &c. He alſo deſcribes not only the treatment they actually *do* meet with, but the manner in which they *ought to be* treated, in order to render their ſtate of bondage not only comfortable to themſelves, but juſtly beneficial to their maſters.—His remarks on the impolicy [as he judges it] of the ſcheme for aboliſhing Negroe-ſlavery, are ſuch as prove him to be a judicious and penetrating obſerver. In a word, his pamphlet, in our opinion, merits the ſerious conſideration of all who are either approvers or oppoſers of the ſeveral benevolent plans and projects which have lately been ſuggeſted to the Public, relative to the very important, and much agitated ſubject of Negroe-ſlavery, the common rights of human nature, and the great cauſe of univerſal liberty, as it is or may be affected, in every quarter of the habitable globe.

NAVAL.

Art. 25. *A Short Account of the Naval Actions of the laſt War*; in order to prove that the French Nation never gave ſuch ſlender Proofs of Maritime Greatneſs as during that Period: With Obſervations on the Diſcipline, and Hints for the Improvement of the Britiſh Navy. By an Officer. 8vo. 2s. 6d. Murray. 1788.

This officer has taken up the pen, 'in order to diſpel a notion,' which, he thinks, has prevailed, 'extremely prejudicial to the honour of this country, *that the French have not only equalled, but ſurpaſſed us, as a maritime nation, whether in manœuvering, ſailing, or fighting a fleet.*' This idea, he apprehends, has been 'zealouſly propagated by our induſtrious natural enemies, who well know that if ſuch an opinion were once generally embraced, it would produce the very effects they wiſh to flow from it.' 'Permit,' ſays he, 'the French to have the REPUTATION of ſuperior genius, courage, and

* The ſavage and ferocious *Coromantee*, the milder but baſer *Eboe*, and the more harmleſs *Mundingo*;—the Creole, &c. &c.

abilities,

abilities, and you immediately damp the ſpirits of our officers and ſeamen; who, in that caſe, would not plough the ocean, as they have done, in queſt of the enemy, with elated courage, and in confidence of victory.' To ſhew the falſehood of this notion, our Author proves, from facts, that at no æra, whatever, had the French ſo little proweſs, or ſucceſs, to boaſt of. In order to evince this truth, he has taken a fair and well-authenticated review of all our naval tranſactions, in which the French had any concern, during the courſe of the late war; and in which the ſuperiority of the Britiſh marine was manifeſted, beyond all doubt. The particulars, though not new, have the merit of being accurately related; and they cannot fail of proving highly entertaining, as well as intereſting, to the Engliſh reader, who is zealous for the honour and proſperity of his country: and the obſervations which the Author has interſperſed, and added, ſhew him to be a man of judgment and [as we imagine] of experience in his profeſſion.

POLITICAL.

Art. 26. *County Management.* With an Argument in favour of Pocket Sheriffs, &c. &c. 4to. 2s. 6d. Blamire. 1788.

In this ſatirical piece we have a mingled diſplay of learning, humour, hiſtory, law, and politics. The work appears to have originated in the writer's diſapprobation of the conduct of certain great people in the north of England, with reſpect to the nomination of ſheriffs, the choice of juries, &c. The performance is dedicated to the Earl of Lonſdale, with a *ſeverity* of *compliment* for which the ironical author, if known, could expect no other reward than that which Cherilus the poet is ſaid to have received from Alexander the Great; though the caſe, with reſpect to the two writers, was widely different, as the luckleſs panegyriſt of "Philip's warlike Son" really *meant* to *praiſe* the conqueror of the world.

Art. 27. *A Collection of ſcarce and intereſting Tracts*, written by Perſons of Eminence, on the moſt important political and commercial Subjects, during the Years 1763, 1764, 1765, 1766, 1767, 1768, 1769, and 1770. 8vo. 4 Vols. 1l. 4s. Boards. Debrett. 1788.

Mr. Debrett has here given to the Public a valuable collection of Tracts, moſt of which, if not all of them, are now become very ſcarce.

From the great importance of the principal events to which many of theſe Tracts relate, the contents of theſe volumes muſt, for ages to come, prove highly intereſting to the lovers of political and hiſtorical ſubjects *. There is alſo another conſideration, which muſt, at all times, render a collection like this acceptable in every country where legal government and freedom of inveſtigation prevail, and which is well expreſſed in the motto borrowed from Lord Somers, and prefixed to theſe volumes, *viz.* "The bent and genius of the age "is beſt known in a free country, by the pamphlets which daily

* Particularly that great revolution in human affairs, the emancipation of North America from the power of Great Britain.

"come

" come out, as containing the ſenſe of parties, and ſometimes the " voice of the nation."

Art. 28. *Epitre aux Anglois dans les triſtes Circonſtances preſentes. Novembre* 1788. 8vo. 1s. Elmſley.

A ſerious and animated exhortation to the people of England, touching their manifold ſins and wickedneſſes. The author is of opinion, that the malady with which our moſt gracious Sovereign is ſtricken, is a mark of the vengeance of Heaven for the offences of his ſubjects (ſuch is the author's notion of Divine juſtice), who are to be puniſhed more ſeverely in themſelves, unleſs they inſtantly turn from the path of error, bending before the throne of the Almighty, with true and contrite hearts.

The whole is a rhapſodical invective, written with the ſame kind of enthuſiaſm, but in a ſtyle far ſuperior, with that which is frequently found in the diſcourſes of our fanatical declaimers: and, like many of thoſe diſcourſes, containing, amid a good deal of religious extravagance, ſome harſh but not unſeaſonable truths.—The pamphlet cloſes with a high ſtrained panegyric on the Prince of Wales.

Art. 29. *Obſervations on the political Life of Mr. Pitt.* 8vo. 1s. Ridgway.

Not a finiſhed portrait, but a haſty ſketch, a little inclining to *caricature*. Neither accuracy nor fidelity will be expected from political or party painters. This artiſt, however, though not an unſkilful hand, muſt not, from this ſpecimen, look for much employment among the friends of the Miniſter.

Art. 30. *A ſerious Addreſs to the Queen, Prince of Wales, and the Public at large, relative to his Majeſty's unhappy Situation.* By the Rev. Theodore Jackſon, A. M. 4to. 1s. Riebau, in Butcher-row, Temple-Bar.

Mr. Jackſon pathetically diſplays and laments our alarming proſpect, in conſequence of the preſent dreadful interruption of his Majeſty's health. After enlarging, with becoming concern, on the critical nature of our preſent ſituation, and the dangers to be apprehended from it, he proceeds to obſerve, that Government poſſeſſing no conſtitutional proviſion againſt an emergency of ſo extraordinary and deplorable a kind, there is a neceſſity that a regency ſhould take place in the perſon of the P. of Wales. He truſts, however, that when inveſted with every regal prerogative (the Crown only excepted) the Prince will be careful to make no change in adminiſtration. He allows the full merit of thoſe diſtinguiſhed characters with whom his R. H. has been known to aſſociate; he does full juſtice to the merits of Meſſrs. Fox, Sheridan, and Burke, with a proper diſcrimination of their abilities; but he obſerves, on the other hand, that Mr. Pitt is not only a conſummate ſtateſman, but that he hath been a ſucceſsful miniſter, and is now in the zenith of his popularity: from all which conſiderations, he concludes, that to diſplace ſo excellent a ſervant of the public, would be moſt impolitic, and poſſibly, in the event, prove fatal to the peace and happineſs of the kingdom.

In regard to the Queen, Mr. Jackſon exhorts her Majeſty to depend (under her preſent moſt ſevere affliction) on RELIGION, for the ſureſt conſolations; and to the care of ſuch of the royal progeny as are not arrived at the years of diſcretion, for thoſe comforts which ſhe may juſtly expect as the fruits of her excellent inſtructions and amiable example.

Art. 31. *The Prince's Right to the Royal Diadem, defended:* being an Anſwer to the Rev. Mr. Jackſon's *Serious Addreſs*, &c. By a Gentleman of Lincoln's-Inn. 4to. 1s. Riebau.

This defender of a right which no one, we believe, ever called in queſtion, manifeſts great zeal for the P. of W. and for his friends who have long been at the head of oppoſition [' *men famous for their integrity and ability throughout the world,*'] but we do not perceive that his zeal is accompanied by great knowlege. He ſpeaks with contempt, whether real or affected, of Mr. Pitt; and on the whole, he attacks the author of the *Serious Addreſs*, rather with the pert air of a ſuperficial party caviller, than with the manly tone and convincing force of a well founded reaſoner.

Art. 32. *The Law of Parliament in the preſent Situation of Great Britain* conſidered. 8vo. 1s. 6d. Debrett.

The ſubject is here diſcuſſed in an able manner.—From the detail that the author has given of *examples* (which ſeems a better word than *precedents*), it appears that the Engliſh conſtitution, if its principles are to be inferred from the practice of former times, has made a ſufficient proviſion for caſes of emergency. The caſe which bears the moſt reſemblance to the preſent unhappy occaſion, is that of Henry VI. who, 'in the 33d year of his reign, A. D. 1454, fell into a diſtemper, which ſo far increaſed his natural imbecility, as to render him incapable of maintaining even the appearance of royal authority. In this ſituation, Margaret of Anjou, his conſort, and the privy council, appointed Richard duke of York, who had pretenſions to the Crown, to be lieutenant of the kingdom, with powers to open and hold a ſeſſion of Parliament. That aſſembly accordingly met, and, taking into conſideration the ſtate of the kingdom, raiſed the Duke to the office of Protector.'

The chief ſtreſs, however, is laid on the two great examples given us by our forefathers, at the *Reſtoration*, in 1660, and at the *Revolution*, in 1688. On theſe memorable events, the author has beſtowed due attention, and juſtly reaſons from them to the preſent exigency. His advice is, clearly, for an unfettered regency, in the perſon of the P. of W. But as to the *manœuvres* of *party, leading men in adminiſtration, coalitions*, &c. the grand queſtion, he obſerves, which he has been conſidering, is too big for them. He has confidence enough, he ſays, 'in the preſent leaders on either ſide, to believe they will be ſenſible of this.' He thinks 'it impoſſible that adminiſtration ſhould be ſo mean in their views, and ſo deſpicable in their feelings, as to ſtudy for the beſt way of preſerving their own ſituations, when the welfare and the conſtitution of their country are at ſtake.' Let us, he adds, 'not be diſtracted with diſputes, when we ſhould be co-operating with united hearts, for the preſervation of our conſtitution, the

the vindication of our liberties, and the exiſtence of our country.'—May the author's patriotic expectations be amply verified!

Art. 33. *The Parliamentary Opinions of Lord Mansfield, Sir Dudley Ryder, Mr. Charles Yorke, Mr. William Beckford,* &c. on the Choice of a Regency or Regent; with other Diſcuſſions on that important Queſtion. 8vo. 1s. 6d. Stockdale.

The materials of this pamplet are extracted (from what *record*, or *authority*, is not ſaid) from the debates occaſioned by the King's appointment of a regency, on his going abroad, in 1751. The editor 'pledges himſelf' for the authenticity of the opinions and proceedings contained in his pamphlet; but is it not extraordinary to hear an anonymous editor *pledge himſelf?* What reliance can the public have on the declaration of a man who does not chuſe to truſt them with his name?

Art. 34. *Thoughts on the preſent alarming Criſis.* Humbly addreſſed to both Houſes of Parliament. By a well-meaning Briton. 8vo. 6d. Hookham.

Hints the expediency of a ſole and uncontrolled regent, in the perſon of the P. of W. who, this writer takes it for granted, *cannot*, conſiſtently with his filial affection, delicacy, and acknowleged good ſenſe, deprive himſelf of the aſſiſtance of the able and eſteemed ſervant of his father, and the favoured miniſter of the people;—whoſe influence with both Houſes of Parliament will 'ſmooth the rugged roads of government, for the wheels of a new director.' Perhaps this point will not ſeem quite ſo clear to every reader, as it does to the author of the preſent *Thoughts*.

Art. 35. *Conſiderations on the Eſtabliſhment* of a Regency. 8vo. 1s. 6d. Stockdale.

The author of this pamphlet encounters the idea which had been thrown out, that "*in ſuch a caſe as the preſent, the whole power, authority, and prerogative of the King, devolve immediately, and of right, to the perſon next in ſucceſſion to the crown, in the ſame manner as in the event of a demiſe.*" This is our author's text, and his diſcourſe on it, though intended as a refutation of the above principle, is conducted with moderation, decency, temper, and knowlege of the ſubject; yet we look on this to be the pamphlet to which a noble Law Lord alluded in the Houſe; and of which he ſpoke in terms of the moſt ſovereign contempt.

Art. 36. *Anſwer to the* "Conſiderations on the Eſtabliſhment, &c." 8vo. 1s. Debrett.

The anſwerer takes the other ſide of the queſtion, and contends that the 'heir apparent is of right ſole regent, with full royal authority, during the incapacity of the King, to act for himſelf; that it is ſound policy, as well as law, that it ſhould be ſo; and that no convention has, or can have power, to change, alter, or abridge the royal authority, which preſides over the country; though they muſt, when neceſſity compels, change the perſon, in whom, by the law of the land, it integrally reſides for the good of the people.'

We do not apprehend that *this* doctrine of *right* will be able to maintain its ground, with more ſucceſs than that of *indefeaſible* here-

ditary

ditary right could do, on *former* occaſions, though it muſt be allowed that the queſtion, at this juncture, comes to us differently modified.

Art. 37. *Reflections on the Formation of a Regency.* In a Letter to a Member of the lower Houſe of Parliament. 8vo. 1s. Debrett.

Diſapproving the inſtitution of *a council of regency*, this Reflector argues for the admiſſion of a ſole regent, in the perſon of the P. of W. In ſpeaking of Mr. Pitt, he expreſſes himſelf in a manner that betrays the party-writer. Some of his obſervations, however, merit attention; but his ſtyle is too much ſtudied, ſtiff, involved, and obſcure.

Art. 38. *An Addreſs to thoſe Citizens who, in their public and private Capacity, reſiſted the Claim of the late Houſe of Commons to nominate the Miniſters of the Crown.* 8vo. 6d. Debrett. 1788.

A ſagacious and keen aſſertion of the Prince's *right* to the powers of a ſole and unlimited regency.

Art. 39. *Arguments concerning the conſtitutional Right of Parliament to appoint a Regency.* 8vo. 1s. Debrett.

Theſe arguments are urged in ſupport of the *right* of the heir apparent to become ſole Regent, on the preſent unhappy occaſion. They firſt appeared in the Gazetteer, Dec. 11. and are here reprinted for preſervation,—which they really merit: the writer is an able advocate for the doctrine which he maintains. His general concluſion is, that—'*from the moment that the incapacity of the Sovereign to govern is eſtabliſhed by conſtitutional enquiry, from that moment, the heir apparent, lying under no diſqualification, is,* de jure, *Regent of theſe kingdoms, with all the powers of the prerogative undiminiſhed.*'

Art. 40. *Conſtitutional Doubts, humbly ſubmitted to* His Royal Highneſs the Prince of Wales; on the Pretenſions of the two Houſes of Parliament, to appoint a third Eſtate: By the Author of "Letters on Political Liberty," in the Year 1782. 8vo. 1s. 6d. Ridgway.

This writer's aim is to warn the P. of W. againſt accepting the office of Regent by *appointment*. Under the moderate ſhew of political ſcepticiſm, this *Doubter* is in reality a warm aſſertor of the queſtion of Right, in the affirmative; but he loſes all appearance of moderation, and temper, when he talks of Mr. Pitt, of whoſe meaſures, character, and capacity, he affects to make very ſlight account; except when he conſiders him as the *Cromwell* of the age. This author writes with great fluency and animation, but his ſtyle is too declamatory for the ſerious aſpect of THE OCCASION, on which he has now employed his pen.——For our account of his *Letters on Political Liberty*, ſee Rev. vol. lxvi. p. 551.

Art. 41. *A Tranſlation of ſuch Parts of the Rolls of Parliament,* as are referred to in the Schedule annexed to the Report of the COMMITTEE appointed to ſearch for PRECEDENTS; together with a Copy of certain Acts of the Parliament of Scotland referred to in that Report. 8vo. 2s. 6d. Stockdale.

'The Rolls of Parliament being written in an obſolete language, this tranſlation of ſuch parts of them as are referred to in the Report, &c.

&c. has been procured by the publiſher, with a view to ſave the time and trouble of thoſe gentlemen, who are deeply engaged in the conſideration of the important ſubject which at preſent occupies, almoſt univerſally, the attention of the Nation.'

This is, no doubt, a ſeaſonable, and may prove a uſeful, publication. But Precedents, referring to the proviſions made by our anceſtors, on particular ſtate emergencies, in times of violence, and in the infancy of our Conſtitution, will not, we apprehend, be much reſorted to by the preſent generation.

Art. 42. *Report from the Committee appointed to examine the Phyſicians who have attended* HIS MAJESTY, *during his Illneſs, touching the State of* HIS MAJESTY'S *Health.* 8vo. 1s. Stockdale.

As there is no date to this Report, nor time referred to when the examination took place, we conclude that this pamphlet was rapidly hurried through the preſs; it appears, nevertheleſs, to be accurately printed. With reſpect to the opinions of the phyſicians, they have already, for the moſt part, been communicated to the public, through the multitudinous channels of the newſpapers.

Art. 43. *The Proſpect before us.* Being a Series of Papers upon *The Great Queſtion* which now agitates the public Mind. To which is added a new Poſtſcript. 8vo. 2s. Almon.

The materials of this notable pamphlet firſt appeared in the daily prints, but they are now collected into a regular *Book form*, with the addition of a poſtſcript, founded on Mr. Pitt's declaration *in the Houſe*, Dec. 10. that the eldeſt Son of the King had "no more *right* "to adminiſter the Government during his Father's incapacity than "any other ſubject of Great Britain."

The author encounters this doctrine with great vehemence. He appears hoſtile to Mr. Pitt, in the extreme of inveteracy, and he is a powerful enemy. He writes with the energy of a *Junius*; he is well acquainted with our Engliſh Hiſtory; and (on his own principles) is a good politician: but if the friends of the P. of W. wiſh for his poſſeſſion of unconditional power, in exerciſing the temporary office of Regent, the overflowing zeal of this otherwiſe very able writer will, perhaps, rather tend to obſtruct than promote that end: moderate men will naturally feel themſelves more alarmed than convinced, by ſo much perſonal heat and party-animoſity. His violence reminds us of that of a turbulent Member of the Houſe of Commons, in Walpole's time, of whom Sir Robert ſaid, "His noiſe prevents "us from hearing his arguments." On the whole, however, this pamphlet is very capital, *in its line.*

Art. 44. *Fox againſt Fox!!!* or *Political Bloſſoms of the Right Hon.* Charles James Fox: ſelected from his Speeches in the Houſe of Commons, on the Omnipotence of Parliament in the Appointment of the Miniſters of the Crown. Contraſted with his preſent Arguments in favour of Prerogative. Shewing how eaſily a *Staunch Whig* may become a *Profeſſed Tory.* To which are added, *The Speeches* of Mr. Pitt and Mr. Fox, Dec. 10, 1788, on the Subject of a Regency. Embelliſhed with a curious Frontiſpiece, &c. 8vo. 1s. 6d. Stockdale.

A tranſcript of the advertiſement prefixed to this compilement, after having given the very *explicit* title, will be a ſufficient report concerning

concerning the nature of its contents, and the view with which it was publiſhed,

'As a ſtriking proof of the political *conſiſtency* of the Right Hon. CHARLES JAMES FOX, and a clear demonſtration of the *purity* of his *principles*, in the line of conduct adopted by him on the preſent ſtate of public affairs, the following *Bloſſoms*, ſelected from his ſpeeches, delivered in the Houſe of Commons, *is* moſt reſpectfully ſubmitted to the conſideration of the people in general, and the friends of that Gentleman in particular.'

Art. 45. *Brief Deductions relative to the Aid and Supply of the executive Power, according to the Law of England*, in Caſes of Infancy, Delirium, or other Incapacity of the King. 4to. 6d. Debrett.

Conſiders the conſtitutional mode of ſupplying the executive power, in caſes of ſuſpenſion through any temporary incapacity in the firſt of the three eſtates; and concludes that the Heir apparent, being of age, &c. hath a natural and legal claim to act as Regent, with full powers, &c. It is confeſſedly an haſty performance. The reaſoning is rather that of a lawyer, arguing from precedents (ſuch as they are), than of a conſtitutional ſtateſman.

Art. 46. *Short View of the preſent Great Queſtion.* 8vo. 1s. Debrett.

The *deſign* of this VIEW is ſimilar to that of the preceding DEDUCTIONS; but the *execution* is ſuperior. The writer appears to underſtand the conſtitution; and he pronounces that it is *above law*. Thoſe who wiſh for an explanation of this dogma, may conſult the pamphlet; which will be ſoon peruſed, as it contains no more than 16 octavo pages.

POETRY.

Art. 47. *Poems on Slavery:* by Maria Falconar, aged 17, and Harriet Falconar, aged 14. 8vo. 1s. 6d. Johnſon. 1788.

We have already introduced to our Readers, theſe young favourites of the Moral Muſe: See Rev. for March 1788, p. 245. They have now taken up the popular topic of Negroe-ſlavery; on which they have ſaid many good things, in very pleaſing numbers. The pictures of Superſtition and Hypocriſy, by the elder Miſs F. and of a cloiſter'd life, by the ſame hand, are well drawn, and happily introduced. For example:

'Deep in monaſtic ſolitude entomb'd,
The bud of beauty wither'd ere it bloom'd;
The brilliant eye, where love had ſought to dwell,
Shed all its luſtre o'er the cloiſter'd cell;
The ſmiling lip, of bright vermilion dye,
Grew pale, and quiver'd with the paſſing ſigh;
The muſic floating from each tuneful tongue,
With midnight hymns the Gothic arches rung.
Here thro' Reflection's eye, the penſive mind
Sought with regret for objects far behind;
And fond Remembrance, as ſhe heav'd a ſigh,
Drew back the ſoul juſt ſoaring to the ſky.'

We do not think the younger lady one ſtep behind her ſiſter, in her advances toward the higher regions of Parnaſſus; as the reader will perceive

perceive by the following ſpecimen, from the deſcription of the miſeries to which ſhe ſuppoſes the Negroe ſlave expoſed:

'Amid the horrors of tormenting pain
He ſeeks for mercy, but he ſeeks in vain;
Affrighted Mercy quits the guilty land,
Where grim Oppreſſion waves her tyrant hand;
Where, to the ſavage herd, a *harmleſs prey*
Sinks faint beneath the fervid beam of day;
Or, haply trembling in the midnight air,
Sunk in the deepeſt gloom of *low* deſpair;
Or burning thirſt, and furious want, combin'd,
With wild diſtraction fire his glowing mind,
Till death reſtores him'——&c.

Perhaps *fell* would have been a happier epithet than *low*; but we leave the choice to the good ſenſe and taſte of this promiſing young writer;—as we likewiſe do the amendment of what ſeems a little *obſcure* in that part of the quotation which we have diſtinguiſhed by *Italics*.—To her ſiſter, alſo, we would recommend the diſuſe of that vile contraction *'neath*, for *beneath*. It is true, that ſhe has ſeen it in other poetic writers; but not in any whoſe example ſhe ſhould deign to follow.

Art. 48. *An Ode on the popular Superſtitions of the Highlands of Scotland*, conſidered as the Subject of Poetry. By Mr. William Collins. Dedicated to *the Wartons*. 4to. 1s. 6d. Bell. 1788.

This is offered to the Public as a *perfect* copy of Mr. Collins's beautiful Ode. If it is, indeed, complete, it is to be lamented that the *evidence* of its authenticity is with-held from the Public. Surely the gentleman, who found it in 'the drawers of a bureau,' ſhould allow his name to be publiſhed, and give us the ſatisfaction of knowing whether it was in the hand-writing of Mr. Collins; which is, certainly, a material queſtion. The lines that ſupply the chaſm in the whole of the 5th and half of the 6th ſtanza, introduce the execution of Charles the Firſt, the rebellion in 1745, the battles of Preſton-Pans, Falkirk, and Culloden; but the ſtyle does not ſeem, to us, to be in the manner of Collins. For ſome obſervations on the Ode itſelf, we refer our Readers to our account of this poem as printed in the Edinburgh Tranſactions: See page 532.

Art. 49. *Peter's Prophecy*; or, *The Preſident and Poet*; or, *An important Epiſtle to Sir J. Banks*, on the approaching Election of a Preſident of the Royal Society. With an Etching by an eminent Artiſt. By Peter Pindar, Eſq. 4to. 3s. Kearſley. 1788.

P. P. has declared that his muſe muſt have kings for his theme; and that kings muſt be had. It now appears that having no longer a SUPERIOR monarch to attack, in this country, at leaſt, he has turned his poetic artillery againſt *the King of the Royal Society*.

What this philoſophical Potentate hath done to offend 'Squire Pindar, we know not; but we obſerve that the mighty bard hath let looſe on him all the united force of his *ſatire*, *humour*, *wit*, *rancour*, and *abuſe*; and againſt ſuch an hoſt of aſſailants, led on by ſuch a General as Peter, what king, prince, potentate, or philoſopher can ſtand?

We are ſorry, however, to ſee Peter raking in the cold embers of that diſſenſion which broke out in the R. S. a few years paſt, and endeavouring to re-kindle the flame of diſcord in that learned and truly reſpectable body; but whatever may be the ſatiriſt's view in recurring to that forgotten quarrel, we hope that the peace which hath ſo happily taken place among the Sons of Science will remain undiſturbed.

Peter taxes the Preſident with being an encourager of trifling purſuits, and an enemy to the ſublime ſtudies of mathematics, aſtronomy, &c. We believe this charge to be ill founded; and if ſuch it be, all the ſuperſtructure of railing and invective which he hath raiſed on this ſandy baſe, muſt fall to the ground: but we do not mean to ſtand forth as the champions of Sir Joſeph Banks: what he hath done, and is daily doing, for ſcience, will prove his beſt vindication.

Other characters, friends of Sir Joſeph, are here introduced and ridiculed; as Dr. Blagden, Sir W. Hamilton, Dr. Herſchell, Mr. John Hunter, Mr. Aubert, Mr. Daines Barrington, and other reſpectable names.

The title of this poem, 'Peter's *Prophecy*,' refers to the late St. Andrew's Day, previouſly to which it was publiſhed.

> 'To CÆSAR, who th' advice with ſcorn repaid,
> "Beware the *Ides of March*," a conj'ror ſaid.
> More reverenc'd, let a *greater* Conj'ror ſay,
> "Beware, Sir JOSEPH BANKS, *St. Andrew's day*."

If the poet meant to foretell that Sir J. B. would not be re-elected, as uſual, on that day, the R. S. took care to vote him a falſe prophet.

But though we cannot, in this inſtance, applaud the ſatiriſt's choice of a ſubject, we muſt admit, that there are in this, as in all his productions, many pleaſant ſtrokes and lucky hits of wit and humour. As an inſtance, we may tranſcribe the following ſimile, which we can detach from the poem without giving our circulation to one line of ſatire on any character introduced into the work:

> 'Thus when an hoſt of graſs-hoppers and rats,
> By men undaunted, unabaſh'd by cats,
> In hopping, and in running legions pours,
> Affrights the Papiſts, and their graſs devours;
> Lo, arm'd with pray'rs to thunder in their ears,
> A BISHOP boldly meets the Buccaneers;
> Sprinkles his holy water on the Sod,
> And drives, and damns them in the name of God *.'

* 'This,' ſays Peter, 'is actually done in Roman Catholic countries by order of the church. In ſome places two attorneys are employed in the affair of the graſs-hoppers; one for the graſs-hoppers, the other for the people: but it is the fate of the graſs-hoppers to have the worſt of it, as they are always *anathematized*, and ordered to be excommunicated if they do not quit the place within a certain number of days.'—The days, we ſuppoſe, are always calculated with tolerable accuracy.

Whenever

Whenever this ingenious writer chuſes to make *vices, miſchievous follies,* and *errors,* not MEN, the ſubjects of his poetical flagellations, *we* will venture to *prophecy* that his works will ſtand a fairer chance of being tranſmitted to poſterity, with the plaudits of every reader who has a taſte for this ſpecies of comic poetry. *Churchill* is already forgotten: the reaſon is ſufficiently obvious. His ſatires were perſonal; and the common lot of mortality hath ſwept away the very foundations on which they were raiſed.

Art. 50. *Birch for Peter Pindar, Eſq.* A Burleſque Poem. By *Pindaromaſtix.* 4to. 2s. 6d. Robinſons. 1788.

With many unpoetical lines, and execrable rhimes, this Mr. P——x has ſome invention, and not a little drollery. He has diverted us with Peter's trial for high treaſon before the privy council; and it is impoſſible not to laugh at his deſcription of the wreck of the ſhip which was carrying Peter to Botany Bay. To give humour to a cataſtrophe of that kind, certainly requires ſome genius. Had we wanted matter to *fill up* with, we ſhould have been tempted to extract this laſt mentioned paſſage; but this is a month of *buſineſs,* and we have before us many objects of much higher importance. For a former poem by this writer, entitled "*Sop in the Pan for Peter Pindar,*" &c. ſee Rev. for October, p. 368.

Art. 51. *Royal Magnificence*; or the Effuſions of Ten Days: a Deſcriptive and Satirical Poem, in Three Cantos. 4to. 2s. 6d. Bew, &c. 1788.

With ſome good, and many inferior lines, with a little wit, a little humour, and a multitude of explanatory notes, this Writer has contrived to eke out a very tedious ſatire on the feſtivity produced by the King's late viſit to Worceſter, and on the innocent and very natural curioſity of the multitude aſſembled on that novel occaſion. The gentry, the magiſtracy, and the mob, are all ſubjected to the laſh of ridicule, but happily the Great Perſonage himſelf, from whoſe well-meant excurſion all the hurly-burly ſprang, hath not found a Peter Pindar in this Worceſterſhire bard.

NOVELS.

Art. 52. *The New Sylph,* or Guardian Angel. A Story. 12mo. 2s. 6d. ſewed. Lane. 1788.

This little ſtory diſplays a tolerable ſhare of invention; but the *denouement* is much too eaſily and too early foreſeen. *Ars eſt celare artem:* the buſineſs of art is to conceal art; an obſervation that holds with reſpect to every work of fancy, though very rarely attended to.

Art. 53. *The Adventures of a Speculiſt*; or, a Journey through London. Compiled from Papers written by George Alexander Stevens (Author of a Lecture upon Heads). With his Life, &c. by the Editor. 12mo. 2 Vols. 7s. ſewed. Bladon. 1788.

If it be true, that "Vice, to be hated, needs but to be ſeen," the preſent volumes may go far toward rendering it generally deteſtable. They exhibit nature in ſome of her ugliеſt and moſt unſeemly ſhapes: in the *perſons of highwaymen, gamblers, female proſtitutes, and bawds.* We can ſcarcely accede, however, to the poet's propoſition

ſition reſpecting the *hideouſneſs* of vice. Its operation on the ſenſible mind is, no doubt, certain: but with the weaker it may have a different effect. Deformity may be concealed by a ſplendid dreſs, and may even put on the appearance of beauty. We mean not, by this, to inſinuate that Mr. S. has at any time endeavoured to render the monſter *amiable*; on the contrary, from the reflections which accompany his narrative, it is evidently compoſed on Mr. Pope's principle. But, ſtill, we are of opinion that ſuch publications are attended with danger; and that the writer, while thinking to warn by *precept*, may encourage by the *example* which he exhibits.

MISCELLANEOUS.

Art. 54. *Curious Particulars and genuine Anecdotes*, reſpecting the late Lord Cheſterfield and David Hume, Eſq. with a Parallel between thoſe celebrated Perſonages, &c. 8vo. 2s. Kearſley. 1788.

Theſe 'curious particulars, and genuine anecdotes' are chiefly collected from magazines and other periodical prints. The pamphlet may, however, anſwer the editor's purpoſe, ſince it ſerves for the vehicle of abuſe both general and particular. *General*, as it reſpects the great, the faſhionable part of mankind, who, we are here informed, 'are but too commonly the leaſt of all God's little atoms;' and *particular*, as it affects Mr. M— (a very ingenious writer and reſpectable character), who is repreſented in the preſent pages as 'an hungry editor; a man who has ſacrificed his patron's reputation at the ſordid altar of Plutus.'

A copy of David Hume's laſt will and teſtament, and Lord Cheſterfield's ſpeech againſt licenſing the ſtage, are among our editor's *curioſities**. The 'parallel' amounts to nothing: and how could it be otherwiſe?

Art. 55. *A Review of the Affairs of the Auſtrian Netherlands, in the Year* 1787. 8vo. 2s. Murray. 1788.

The late diſturbances in Flanders, occaſioned by the attempt of the Emperor to ſubvert the ancient and free order of government in that country, are too well known to require, at this time, any particular detail. But with the meaſures which created thoſe diſturbances, many, we preſume, are unacquainted. We have therefore to obſerve that the preſent writer, after having particularly deſcribed the forms of adminiſtration in Brabant, and other principal provinces of the empire in the Netherlands, has ſtated thoſe meaſures with truth and accuracy, and in a very correct and pleaſing ſtyle. He praiſes the moderation of Joſeph in yielding to the oppoſition which was made to his authority; but we think with no great ſhew of reaſon. His Imperial Majeſty may rather be ſaid, in this his *moderation*, to have made a *virtue of neceſſity*. The Brabanters of the preſent day are not the characters repreſented by Eraſmus in his *moriæ en-*

* This excellent piece of oratory is not uncommon. Theophilus Cibber republiſhed it, in 1756, at the end of his *Two Diſſertations on the Theatres*; together with ſundry other papers againſt licenſing the ſtage. See General Index to the Monthly Review, vol. ii.

comium

remium. They boldly and virtuouſly maintained their rights; and Joſeph in his conflict with the brave and warlike Turks, is perhaps better employed than in *coercing* his ſubjects. Every idea of ſuch proceedings, we, as Engliſhmen, have reaſon to reprobate and contemn.

We cannot take leave of this intelligent writer without remarking, that, in one particular, we think him ſomewhat deficient: namely, the not having ſtated to the world the probable motive of the Emperor for his projected change in the conſtitution of the Netherlands. It ſhould be remembered that this monarch, in the year 1785, propoſed to the Elector-palatine, to cede to him the dominion of the Low Countries, with the title of king, in exchange for the Dutchy of Bavaria and its appendages, and which had devolved to the ſaid Elector on the death of Maximilian Joſeph: but this was ſtrenuouſly oppoſed by the King of Pruſſia, on the plea of ſupporting the laws and conſtitution of the German Empire. Frederick, however, being dead, it was apparently the intention of Joſeph, by an abolition of the power of the ſtates of Brabant, and by placing it in the hands of his miniſters, to pave the way for a revival of his ſcheme, notwithſtanding the confederacy ſo lately entered into by the Princes of Germany to preſerve inviolate the eſtabliſhed order and government of their reſpective ſtates. But whatever the deſigns of the Emperor might be, the execution of them is ſuſpended. He is now engaged in an expenſive war, and in ſuch a ſituation, *ſubſidies* are agreeable things.

Art. 56. *A Letter to the Right Honourable the Lord High Chancellor of Great Britain*, on the Subject of a Petition (now before him) relative to the Proof of a Bill of Exchange, under one of the late Bankruptcies. 4to. 2s. Richardſon. 1788.

This pamphlet is evidently not written by a profeſſional man; it relates to a ſubject very intereſting to the commercial world, and the Chancellor's deciſion is waited for with conſiderable anxiety.

The queſtion now before him (which is never ſtated in this letter) is ſhortly this; *Whether the holder of an accepted bill of exchange ought to prove the hand-writing of the firſt indorſer by direct evidence, before he can compel the acceptor to pay it.*

The Court of King's Bench, in the caſe of SMITH *v.* CHESTER, has decided this queſtion in the affirmative; but the conſequences of this determination are by moſt commercial men ſuppoſed to be ſo exceedingly injurious to the intereſts of trade, that it has been thought adviſable, in a caſe that lately happened, to petition the Chancellor for leave to prove a bill under a commiſſion of bankruptcy, the hand-writing of the firſt indorſer not being proved. The Author of this letter controverts the deciſion of the Court of King's Bench, by inſtancing a number of caſes frequently, or rather conſtantly, occurring in regular buſineſs, wherein the exiſtence of ſuch a law would be productive of much miſchief. The following extract contains an account of one of the moſt material inconveniences, which would ariſe from the principle in queſtion becoming a ſettled maxim of law:

'When poſt bills are iſſued at the Bank of England, they are very frequently made payable to the order of one perſon, when the

value is received of another: and as the caſhiers are without any knowledge of the payee, or of his hand-writing; ſo, if a ſhop-keeper happens to have received in payment one of thoſe bills, the payment may be refuſed, with the expreſſion of a doubt as to the indorſement of the payee: and the holder of the bill ſuffers the loſs, becauſe of the impoſſibility of his proving that which the law requires he ſhould prove, before payment can be recovered. Apply this principle only to the Bank of England poſt-bills; require the holders to prove the firſt indorſement, and not one half of the number now in circulation could be legally recovered.'

THEOLOGY.

Art. 57. *A true Eſtimate of the Light of Inſpiration, and the Light of Human Learning*, before and ſince the Apoſtolic Age: ſubmitted to the Candidates for Holy Orders, &c. 4to. 1s. 6d. Faulder. 1788.

A zealous advocate for the doctrine of *ordinary* as well as *extraordinary* inſpiration, here expreſſes much diſſatisfaction, on account of the conſequence given to human learning in Bp. Horſley's late diſcourſe on that ſubject. Human learning (according to this writer) not being the inſpiration of the Almighty, can never give any man the right underſtanding of the things of God and religion: miniſters ought to take their learning from the bible, and not bring their learning to it, or make uſe of the Ignis Fatuus of earthly ſcience to illuminate that which is from heaven: and it is abſurd, and almoſt impious, to ſuppoſe that the light of human learning or philoſophy is neceſſary for the right underſtanding, or clear communication, of chriſtian doctrine.

The intelligent reader will eaſily perceive, to what *ſchool* this writer belongs, and for what *order of teachers* his work is intended as an apology.

Art. 58. *Characteriſtics of Public Spirit and National Virtue*: Occaſioned by the honourable Union of Nobility, Clergy, and Gentry, in Support of a late Royal Proclamation. 4to. 1s. 6d. Faulder. 1788.

A piece from the ſame ſchool, and probably from the ſame pen, with the preceding article. The firſt object of the writer's zealous wiſhes, without which he expects little public benefit from the Royal Proclamation againſt prophaneneſs and immorality, is, the univerſal reception of the fundamental doctrine of the goſpel, *juſtification by faith in Chriſt.*

Art. 59. *Three Letters to his Grace the Archbiſhop of Canterbury*, on the Prayer for his Majeſty's Recovery. Containing a Compariſon between it and that of the Jews, ſome Thoughts on Sunday Schools, on the bad Proviſion for the Inferior Clergy, and ſeveral Anecdotes of former Archbiſhops. By a Preſbyter of the Church of England. 8vo. 6d. Stalker, &c. 1788.

This *preſbyter of the church* is extremely diſſatisfied with the preſcribed form of prayer for the King's recovery. He ſtyles it *a wretched compoſition of dulneſs and inconſiſtency, inelegance and abſurd-*

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ity; and he pities his brethren, for the *diſſatisfaction* and *indignation* which they muſt feel, as he did, on being obliged to read it. But his charge againſt this production is not merely that it is languid, inanimate, and ungrammatical; he arraigns it alſo, for its want of orthodoxy: grounding this objection on the clauſe which prays for the removal of that viſitation, with which, for the puniſhment of *our* tranſgreſſions, it has pleaſed God to afflict *the King*. The writer is very ſevere in his animadverſions on this part of the compoſition; and (without interpoſing *our* ſentiments on this ſubject) we muſt obſerve, that he is not ſingular in his diſapprobation of this clauſe; for in whatever companies we have heard it mentioned (and our circle in ſociety is not the *ſmalleſt* that may be conceived), *that* hath happened to it, which befel the firſt Chriſtians; it hath been 'every where ſpoken againſt.'

The angry author of theſe letters has contraſted our church-prayer with that which was compoſed by the Jewiſh high-prieſt, on the ſame occaſion, and delivered, with great fervour, at the ſynagogues. He has printed both in oppoſite columns; and in deciding the preference, he warmly pronounces in favour of the latter.

In his third letter, the Author remarks on ſome abuſes, reſpecting the proviſion for the inferior clergy; but for his thoughts on this topic, and on Sunday ſchools, we refer to the pamphlet: concerning which, in general, we have only further to remark, that if it had been written in a more liberal ſtyle, it would have been more entitled to our approbation.

Art. 60. *Plain Sermons on Practical Subjects, adapted to different Characters.* By the late Thomas Gordon, Miniſter of the Goſpel at Speymouth, near Elgin. 2 Vols. 8vo. 10s. Boards. Cadell.

The above title gives a juſt account of theſe ſermons: they are plain and practical: they ſhew that the Author had natural good ſenſe, improved by learning and obſervation: and they manifeſt an unaffected piety, and earneſt deſire to ſerve the intereſts of virtue and true religion. His religious opinions are ſaid to have been thoſe of the church of Scotland. The ſtyle, though unornamented and rather diffuſe, is yet, on the whole, manly and agreeable, though ſometimes, indeed, introducing phraſes not wholly ſuited to printed diſcourſes; in reſpect to which we inſert the following lines from the Editor's preface: 'Having ſtudied not only the characters of his people, but alſo their ways of thinking and ſpeaking, he was happy in the talent of adapting himſelf to their capacities and touching their conſciences. And his ſolicitude to do ſo will perhaps account for ſome peculiarities of expreſſion in this work, which as they occur not in his other writings, it may be preſumed he would not have uſed in his ſermons, if he had not by experience found that they were profitable to his hearers, either by engaging their attention, or aſſiſting their memory, or perhaps by facilitating their comprehenſion of his doctrine. To the common people, who in moſt congregations are the majority, and who have the greateſt need of inſtruction, a pious and judicious clergyman will be particularly careful to adapt his exhortations.' The reader will now be able to form

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ſome judgment of theſe volumes, which are profeſſedly deſigned for thoſe of the middling claſs, who think not of elegance, or depth of ſentiment, or correctneſs of compoſition, but are ſatisfied if they underſtand and are edified.

Art. 61. *Sacred Hiſtory*, ſelected from the Scriptures, &c. Second Edition. By Mrs. Trimmer. 12mo. 6 Vols. 1l. 1s. Boards. Longman, &c. 1788.

For our opinion of the firſt edition of this valuable work, ſee Rev. vol. lxviii. *et ſeq.* This ſecond, and much improved, edition, with reſpect to ſome of the volumes, being almoſt a new work, we ſhall lay before our readers the Author's account of it, in her own words: 'The flattering attention which was beſtowed on my labours, by perſons of maturer age, as the volumes were ſucceſſively produced, encouraged me to expatiate more largely on the doctrinal parts of the New Teſtament, than at firſt I intended to do, when I had a view to the improvement of young perſons only; and having had the pleaſure to find that the two laſt volumes were honoured with particular approbation, I thought it adviſable, in this new edition, to have the Old Teſtament printed in a type ſomething ſmaller than before: that I might have room for additional matter, without increaſing the number of volumes. Conſcious that there was not in the firſt edition an uniformity of ſtyle throughout the ſix volumes, I have here endeavoured to correct that defect by writing new annotations to the greater part of the firſt volume; the fourth alſo will be found conſiderably altered and enlarged. I hope this work is now free from material errors and omiſſions; for I have purſued the arduous pleaſing taſk, with the moſt fervent deſire of doing all poſ-

SERMONS, &c. *in Commemoration of the* REVOLUTION, *in* 1688.

I. Preached at the Old Jewry, Nov. 4, 1788, before the Society for commemorating the glorious Revolution; being the Completion of an Hundred Years ſince that great Event. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 1s. Robinſons.

Dr. Kippis has very properly remarked, that

'It is the natural effect of a long courſe of time, to weaken, and almoſt to obliterate, the impreſſions which remarkable tranſactions, and providential interpoſitions, at firſt make upon us, and which it is deſirable to be for ever retained. To preſerve, therefore, the continuance of theſe impreſſions, to renew, to ſtrengthen, to confirm them, it is the dictate of wiſdom and virtue to lay hold of the ſeaſons and circumſtances which are favourable to purpoſes ſo ſalutary and uſeful! Such an opportunity is preſented to us this day.'

The Revolution, he obſerves, was a moſt happy event to Great Britain; 1ſt, As it delivered us from the two greateſt calamities under which any nation can groan—popery and tyranny: 2dly, As this deliverance was effected without the riſk or ſlaughter of a ſingle battle in England: in *Scotland*, by one ſmall engagement; and in Ireland, though the ſubſequent commotions had, at firſt, an alarming and dangerous aſpect, yet they were ſoon concluded with victory and honour. 3dly, The Revolution will appear to have been a moſt important event, if we conſider that it fixed the privileges of the ſubject, and the free form of the conſtitution, on a more firm and extenſive foundation than they had ever ſtood upon before. Here the Doctor has expreſſed himſelf in terms ſo agreeable to our ſentiments, that we ſhall gratify ourſelves, and, we truſt, our readers too, with his enlargement under this head. He proceeds:

'Some ingenious men have aſſerted that, in preceding ages, the frame of our government was entirely arbitrary; that we had no pretenſions to liberty, till a little before the period of the civil wars; and that the ſettlement in 1688 was not ſolely the eſtabliſhment and augmentation, but the proper æra and commencement, of Engliſh freedom. This is ſeemingly a high compliment to the Revolution. But I accept not of a compliment which is delivered at the expence of truth, and which, perhaps, has rather proceeded from a deſire to exculpate the Stuarts than from affection to the memory of William III. After having read the hiſtory of my country with attention, and, I truſt, without much prejudice, I cannot but agree with thoſe writers who have maintained, that our government, though imperfect, though in ſome reſpects indigeſted, and not accurately and fully defined, was, nevertheleſs, in its eſſential conſtitution, originally free.'

The Doctor ſucceſsfully attempts to prove this poſition by indiſputable facts.—Other ineſtimable advantages aroſe from the Revolution: particularly, the more certain ſecurity of our properties and perſons. It was likewiſe highly favourable to our religious as well as our civil government; for, at that period, Dr. Kippis obſerves, it was enacted, *That no one who is a Papiſt, or who marries a Papiſt, ſhall inherit the crown.* Then alſo, toleration firſt received a legal ſanction;

ſanction; and an end was put to the reſtraints, fines, impriſonments, and cruelties, which, for a ſeries of years, had been inflicted on the Proteſtant Diſſenters. And it is no ſmall honour, he adds, to the reign of George III. that it hath placed the toleration of the Proteſtant Diſſenters on a foundation far more enlarged than that on which it formerly ſubſiſted; and that it hath relaxed the ſeverity of the ſtatutes againſt the Papiſts.—The Doctor enumerates many other advantages reſulting from this glorious Revolution; among the principal of which ſtands the Act of Settlement, which, ſays he, 'hath beſtowed Princes upon us of amiable and worthy characters; under whom there hath been a ſucceſſion of every bleſſing which can render human ſociety and human life deſirable.'

In the practical improvement of this pleaſing ſubject, the worthy preacher diſmiſſes his audience with the following animated peroration:

'Permit me to urge it on parents, guardians, or tutors, to furniſh the minds of the young perſons who are under their direction and influence, with proper ſentiments of things. To inſpire their breaſts with an early regard for the Proteſtant religion, the rights of conſcience, and the ſacred intereſts of political and civil liberty. Set in order before them the numerous interpoſitions of Providence in our favour. Warm them with a veneration for the memory of King William III. with an attachment to the Hanover ſucceſſion, and with affection to the mild Princes of the Brunſwic line. In ſhort, let it be the object of your fervent ſolicitude, that the cauſe of liberal enquiry, of univerſal toleration, and of public and private freedom, may live and flouriſh, when yourſelves are laid in the ſilent grave. This is a duty which is demanded of us by the regard we have to our own honour, the happineſs of our children, the welfare of poſterity, and the proſperity and glory of our country. Yes, our country calls upon us never to forget ſo indiſpenſable an obligation. "The God "of nature," ſhe ſays, "hath ſeparated me from the world, hath girt "me with the ſea, and hath held me out a great example of his "goodneſs; he hath beſtowed upon me natural advantages of the "higheſt importance. He hath given me the nobleſt model of go"vernment; has reſcued it from repeated perils; and, from age to "age, has added to its improvement. At length, he has appeared "for me in a Revolution which is unparalleled in its manner and its "effects: he hath made me the ſeat of genius, of ſcience, of learn"ing, of commerce, of law, of liberty, of religion; and will you, "my ſons, ſuffer ſuch ineſtimable benefits to be wreſted from you? "Will you not pioufly tranſmit them to your deſcendants?" Our anſwer is, "We will never ſuffer ſuch ineſtimable benefits to be "wreſted from us; we will pioufly tranſmit them to our deſcendants. "Britiſh liberty, by the bleſſing of the Supreme Ruler upon our en"deavours, ſhall be coeval with the globe, and only ceaſe at its "final diſſolution." Amen.'

II. Preached at the Scots Church, London Wall, Nov. 4, 1788, in Commemoration of the glorious Revolution in 1688. By Henry Hunter, D. D. 8vo. 1s. Murray.

A very ſenſible and animated diſcourſe. The ſentiments which it breathes are juſt, and the language is elegant; though ſome may, perhaps,

perhaps, deem it rather too florid. The text is from Pſalm xcvii. 1, 2. For the benefit of thoſe who have not an opportunity of conſulting hiſtory, and to render the peruſal of his performance as profitable as it can be, the author thought himſelf obliged to ſubjoin a few facts and documents relative to certain points advanced in the ſermon; which may convey information, and awaken gratitude, or ſuggeſt a conduct ſuitable to the occaſion. After having given us, in one of the notes, the character of the two brothers, Charles and James, as drawn by Lord Bolingbroke in a letter to Sir W. Wyndham, the Doctor makes this judicious remark:

'Whoever is deſirous of having full ſatisfaction reſpecting the expediency, and indeed the neceſſity, of the Revolution, and the Hanover ſucceſſion, let him carefully peruſe the whole of this very elegant performance. It is the teſtimony of an adverſary, and therefore may be truſted. Lord Bolingbroke is well known to have been but a cold friend to the Revolution, and to have done all he could to defeat the ſucceſſion; and yet this letter, the primary object of which is a vindication of his own conduct to his Jacobite friends, is perhaps the beſt defence of both that ever was made.'

We ſhall conclude with the handſome compliment which the Doctor pays to the Hanover family.

'To give full effect to the bleſſed change which had taken place, and to render the enjoyment of liberty complete, it became neceſſary to provide a ſecurity againſt future political evils of the ſame nature with that which had been applied as a remedy to the paſt. The ſecurity propoſed and eſtabliſhed, was a law, which entirely, and for ever, excluded from all hope to the ſucceſſion of the crown, the Popiſh poſterity of the exiled ſovereign, and ſettled it on the Proteſtant family of Hanover, whoſe religion being that of the nation, promiſed the continuance of this ineſtimable bleſſing; and whoſe character for valour, wiſdom, virtue, and moderation, inſpired the hope of that public felicity, and national greatneſs, which long experience has happily realized.'

III. Preached at Norwich, Nov. 5, 1788. By William Enfield, LL. D. 4to. 1s. Johnſon.

Dr. Enfield has choſen for his text, theſe words, "Brethren, ye have been called unto liberty," Gal. v. 13. Having enumerated the bleſſings derived to us from the Revolution, he exhorts his hearers to enjoy them with gratitude.

'As members of a free ſtate (ſays he) you ſhould conſider yourſelves as partners with your fellow-citizens in the common ſtock of liberty; and as ſureties to poſterity, that this precious treaſure ſhall be tranſmitted to their hands undiminiſhed, and, if poſſible, enlarged. It is unqueſtionably the duty of Britons to guard with a watchful eye, the ſtructure which it has been the long labour of ages to rear, that it may neither be demoliſhed by open force, nor undermined by ſecret treachery. Such is the felicity of the preſent times, that we are in little danger of being called to any hazardous exertions in defence of our liberties. The mad deſign of reſtoring Popery and Deſpotiſm, by reviving claims which the law has long ſince annihilated, after two unſucceſsful rebellions, will certainly never be reſumed. The preſent internal ſtate of the nation encourages a confident

fident expectation of the long continuance of domeſtic tranquillity. In this ſituation of public affairs, our firſt duty, as ſubjects of a free government, is to yield a peaceful and ready ſubmiſſion to lawful authority. While the Regal power is conſtitutionally and judiciouſly exerciſed, loyalty to the reigning Prince is not only a tribute of juſtice and gratitude to official merit, but a debt, which every Briton owes to his country: for it is to this eſſential part of the conſtitution that we are indebted, for the dignity, energy, and ſtability of magiſtracy, and for our ſecurity from thoſe diſorders and calamities to which republican governments and elective monarchies are liable. At the ſame time, then, that you faithfully employ that portion of political power which you poſſeſs, in the election of worthy repreſentatives, and heartily concur in every judicious deſign for the defence, or the farther extenſion of your liberties, civil or religious, neglect not *to honour the King, to obey the laws, and to lead peaceable and quiet lives in all godlineſs and honeſty.*'

We have been much pleaſed with the hiſtorical and political parts of this diſcourſe, the animated declamation which glows in others, and the liberal ſpirit that pervades the whole.

IV. Preached at Broadhead, Briſtol, Nov. 5, 1788; being the hundredth Anniverſary, &c. By Caleb Evans, M. A. 8vo. 6d. Buckland.

The ingenious author of this diſcourſe (whoſe text is from Ezekiel, xxi. 27.) introduces it with ſome obſervations on the gunpowder plot. He remarks that the conſpirators were all Papiſts; and that ſome of them, even at the place of execution, gloried in what they had done, and only lamented that it had not ſucceeded. He adds, very juſtly,

'We do not, however, wiſh to load all the profeſſors of Popery with the ignominy of this black tranſaction. It is the part of candour to acknowledge, that there were many of the Romiſh communion, who, at the time, abhorred the bloody purpoſe, and as much rejoiced in the diſcovery and diſappointment of it, as the moſt zealous Proteſtant. And in the preſent day, I would willingly preſume, there are none to be met with, of any communion, who are not ready to join in a deteſtation of every tranſaction ſo inhuman and diabolical.'

Mr. Evans then proceeds to conſider the Revolution, and obſerves that 'never ſurely was any portion of ſacred Scripture more ſtrikingly verified and illuſtrated, than this was in that great event.' He then ſhews the abſurdity of applying it to the Reſtoration of the Stuarts, as ſome of their friends have done; and remarks that in the preſent day theſe ignominious principles are fairly worn out.

'The very name of a FILMER, the grand advocate for tyranny, though dignified with a title, is hardly known, while that of the immortal LOCKE, the aſſertor of liberty, grows daily brighter and brighter; and there is no man ſcarcely to be met with, who is not acquainted with his writings on the intereſting ſubject of Government, by which the very ſoul of deſpotiſm in Great Britain, has received its death's wound.'

The preacher, however, takes care to premiſe, that we cannot, in conſcience, reſiſt a good and lawful government:

'Nothing

'Nothing (ſays he) can warrant reſiſtance to any eſtabliſhed government, but an attack upon thoſe principles of liberty, civil or religious, which, if once deſtroyed, muſt neceſſarily deſtroy all liberty, and overturn the very foundations of all free and lawful government. In ſuch a caſe, to reſiſt is highly virtuous and praiſeworthy, and will moſt aſſuredly be crowned with the approbation of God.'

In his concluſion of this ſenſible and uſeful diſcourſe, Mr. Evans juſtly remarks,

'It is no ſmall part of the happineſs of this day to recollect it as one principal bleſſing of the Revolution we commemorate, that to it we are indebted for the preſent reigning Monarch and his illuſtrious family, under whoſe auſpicious influence we may ſafely ſay we have every thing to hope for, and nothing to fear. Our diviſions about the late unhappy war, concerning which the beſt of men entertained different ideas, are at an end; and, bleſſed be God, we are once more (and what good man but muſt exult in it?) an united and happy people, with a King ſo virtuous and good, laws ſo juſt and upright, and a conſtitution ſo free, ſo firm, and ſo excellent, what remains for us but to provoke one another to love and good works.'

V. At St. Margaret's Weſtminſter, before a Society of Noblemen and Gentlemen, Friends to the Conſtitution, Nov. 5, 1788; being the hundredth Anniverſary, &c. By Colin Milne, LL. D. Rector of North Chapel, in Suſſex. 4to. 1s. 6d. Elmſley.

The text is from Pſalm lxxv. 6, 7. The Doctor informs us that the two ſignal deliverances which are annually commemorated on this day ſuggeſted the words of the text, as aſſerting the doctrine of a *Divine ſuperintendence of ſtates and nations:* that this was very remarkable in the occurrences of the Jewiſh ſtate; and ſtill more ſo in the propagation of the Goſpel. He then obſerves that the doctrine of the text receives farther confirmation from the annals of every nation and people, and of none more than of our own. Here he inſtances the Reformation, the deſtruction of the invincible Armada, the Popiſh gun-powder conſpiracy, and the glorious Revolution. The reflections which Dr Milne makes on the laſt mentioned happy event, are very juſt. His notions of civil liberty agree very well with ours; but we cannot entirely acquieſce in his ideas of religious freedom, which, he tells us, is 'exceedingly different from that innovating temper which would overleap every mound, and deſtroying the bulwarks of national eſtabliſhments, leave Scripture open to the wild interpretation of every enthuſiaſtic viſionary.' We had hopes that nothing which we could *queſtion*, would have occurred in this otherwiſe ſenſible and pertinent diſcourſe. But we think it incumbent on us to remark, that, according to the Scriptures, we are not to call any man maſter upon earth (*i. e.* in matters of conſcience and religion): and that we are to judge for ourſelves.——"*No!* (ſay our SPIRITUAL GUIDES) *out of love to your ſouls, we will judge for you.*" This is very kind! But when THEY ſay one thing, and REVELATION and REASON ſay another; our Readers will eaſily determine WHICH it is ſafeſt for us to follow.—We agree with Doctor M. that the pattern of excellence held forth to us from the throne

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is tranſcendantly bright; and we heartily pray that the good wiſhes with which he very properly concludes his ſermon may be fully realized.

VI. *An Oration delivered at the London Tavern*, on the 4th of Nov. 1788, on occaſion of the Commemoration of the Revolution, and the Completion of a Century from that great Event. By Joſeph Towers, LL. D. 8vo. 1s. Dilly.

This very ſenſible addreſs is well calculated to excite a laudable zeal for maintaining the important privileges ſecured to us by the happy event here commemorated. Having expreſſed his good wiſhes, that in every age, this country may continue to enjoy the honour and the felicity of *public freedom*, Doctor Towers adds, in a note,

'I alſo ſincerely wiſh ſucceſs to all the efforts of the French nation, for the recovery of their liberties; and I ſhould rejoice to ſee them poſſeſſed of a conſtitution ſimilar to that of England; and that two nations, ſo eminently diſtinguiſhed in arms and in literature, inſtead of exhauſting themſelves in ſanguinary wars for no valuable purpoſe, may unite together in communicating the advantages of freedom, ſcience, and the arts, to the moſt remote regions of the earth.'

In this generous and praiſe-worthy ſentiment, we heartily and cordially join; hoping that, from this time, we ſhall hear no more of that illiberal and ſenſeleſs abuſe of our neighbours, whom it *has been* common for us, in the frenzy of national prejudice, to ſtigmatize, as *the* NATURAL *enemies of our country!*

CORRESPONDENCE.

*** In anſwer to our Correſpondent, Y. Z. who thinks that in p. 226. of our Review for September, we have miſquoted Matthew Paris, or rather miſtaken the meaning of his words, let it be obſerved, that the word *argentum* does not correſpond exactly either to a ſhilling, or to a penny. In a matter ſo uncertain as the value of ancient coins, and *their* preciſe proportion to labour and the neceſſaries of life, compared with that of the currency of the preſent day, antiquaries vary much in opinion. The ſenſe in which we explained the paſſage is confirmed, or at leaſt corroborated, by the authority of Mr. Gibbon. See his Roman Hiſtory, vol. vi. p. 303.

☞ From the very great preſs of temporary buſineſs, we muſt poſtpone our anſwers to other correſpondents; they will be found in our Appendix, which will be publiſhed with the Review for next month.

Particular Omiſſion in our laſt.

P. 461. Art. 29. in the title, after 'by W. Withering, M. D.' add, *including a new ſet of references to figures. By Jonathan Stokes, M. D. Phyſician at Kidderminſter.* See alſo the note at p. 544.

APPENDIX

TO THE

SEVENTY-NINTH VOLUME

OF THE

MONTHLY REVIEW.

FOREIGN LITERATURE.

ART. I.

Hiſtoire de l'Académie Royale des Sciences, &c. i. e. Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1785*. Concluded from our laſt Appendix, p. 630.

HAVING promiſed a farther account of the laſt volume of the memoirs of the academy of ſciences at Paris, we reſume the pleaſing taſk of laying before our readers an account of the labours of this learned body; which has for many years been employed in making new diſcoveries in various branches of natural philoſophy, and conſiderable improvements in the arts depending on it. Philoſophers cannot, ſurely, be better employed, than in rendering their diſcoveries uſeful to mankind. For this end, an extenſive knowlege of facts is the chief requiſite. The aſtronomer who merely peeps at the planets through his teleſcopes for curioſity, or the naturaliſt who only admires the variegated wings of butterflies and moths, confer little benefit on ſociety: but if the former, in conſequence of his obſervations, ſimplifies the art of navigation, or the latter, by attending to the œconomy of inſects, directs the gardener and the farmer how to counteract or prevent the miſchiefs which they occaſion; their ſpeculations are of public utility: and the more effectually to accompliſh this end, no diſcovery, though its uſe be not immediately apparent, ought to be concealed; for when known, it may ſerve as the groundwork for future improvements.

The firſt paper which now demands our attention, belongs to the claſs of mathematics.

* Imported by Mr. Elmſley.

MATHEMATICS.

On the Analysis of indeterminate Equations. By M. LE GENDRE.

This memoir is divided into four parts. The first treats of those indeterminate equations which admit of an infinite number of answers in whole numbers, and which may be represented by the general form $Ay = ax^n + bx^{n-1} + cx^{n-2}$ &c. M. LE GENDRE confines his enquiries, chiefly, to the particular equation $Ay = x^n - B$ which affords many remarkable theorems.

The second part describes the uses of the analysis of indeterminate equations in finding the divisors to equations. This is a curious as well as an useful part of the present abstruse memoir; a direct method of finding the divisors has long been a desideratum in Algebra; but though M. LE GENDRE's contrivances are truly ingenious, and will afford much satisfaction to the speculative algebraist, it must, nevertheless, be confessed, that his direct method will in some cases be more laborious than the common one by trial, or even than the solution by approximation, by means of infinite series.

The third part contains a theorem for ascertaining the possibility of indeterminate equations of the second degree.

The fourth is a collection of theorems on the properties of prime numbers. The immediate utility of contemplations on the properties of numbers may not perhaps be apparent to the superficial enquirer: they are, however, the basis of *all* arithmetical operations. They frequently afford concise methods for simplifying complicated calculations; and, independently of the pleasure they afford, by opening an extensive field where the human faculties may range at large in the pursuit of truth, these speculative enquiries have led the way to the noblest and most useful discoveries. Logarithms might be produced to confirm the assertion: they were discovered by the speculative NAPIER, while he was investigating the curious properties of numbers in general, without any particular view for shortening the labours of trigonometrical or other computations to which they may be applied.

M. LE GENDRE regrets that M. FERMAT, who has cultivated the theory of numbers with singular success, has not left the demonstrations of those theorems which he has given. Among these propositions M. LE GENDRE particularly remarks the two following; *every number is composed of three triangular numbers at most*; and, *every prime number of the form* $8n - 1$, *is of the form* $p^2 + q^2 + 2r^2$, *or, what comes to the same, its double is the sum of three squares.* He observes, with regard to the last, that

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it by no means characterizes those primes which are of the form $8n-1$, for there is no uneven number, simple or compounded, which may not be of the form $p^2+q^2+2r^2$, or which may not be, at the same time, of the two forms $p^2+q^2+r^2$, and $p^2+q^2+2r^2$, except only such numbers (whether primes or not) as are of the form $8n-1$, which never can be of the form $p^2+q^2+r^2$, but which are always of the form $p^2+q^2+2r^2$. The demonstration of these propositions is ingenious, and it is, on account of the many deductions that may be made from it, no less useful than curious.

The memoir closes with four tables, containing the different divisors of the number t^2+au^2, a being a prime, and of the form either $8n-3$, $8n+1$, $8n+3$ or $8n-1$. In a minute description of these tables, M. Le Gendre has introduced a variety of curious remarks on the properties of those prime numbers which come under the forms above specified; and the whole memoir, containing 94 pages, is replete with curious and interesting properties of different kinds of numbers.

Astronomy, *concluded.*

Observation on the Moon at the Time of its Passage over the Meridian, about two Hours before the Occultation of several Stars in the Pleiades, December 13, 1785. By M. Jeaurat.

From this observation, which seems to have been accurately made with good instruments, it appears that on Dec. 13, 1785, at $9^h\ 59'\ 7''$ true time at the Paris observatory, there is an error in Mayer's tables of $+39''$ in the moon's longitude, and of $-10''$ in her latitude. In comparing Mayer's with de la Caille's solar tables, M. Jeaurat has found that these last give $3''.5$ more than Mayer's.

On the Conjunction of the Moon with the Pleiades, Dec. 13, 1785. By M. Le Monnier.

This, like the preceding memoir, points out the errors in the tables: and it also relates to the difference observable in the right ascension and declination of the different stars in the Pleiades in 1748, 1755, and 1785: hence the results of this observation are subservient (which is a circumstance that the academician has not mentioned) to the determination of the obliquity of the ecliptic and of the precession of the equinoxes.

Occultations of certain Stars of the Pleiades by the Moon, on April 11, *and December* 13, 1785. By M. Messier.

The occultations on the 11th of April not being announced in the ephemerides, were in part past, before M. Messier applied himself to his telescope. He has given the true times of the immersions of seven of the stars.

The *Connoiſſance des Temps* predicted, that on the 13th of December, the moon would eclipſe 37 ſtars of the Pleiades. The greateſt part of them were teleſcopic ſtars, and even theſe were inviſible, at that time, through a large magnifier, becauſe of the great light of the moon, which was then near the full. Twelve obſervations of immerſions or emerſions are recorded, beſide others of the moon's diameter, as meaſured by the micrometer. No remarks are added to this memoir, relative to the errors in the lunar or other tables.

Obſervations on the Planets, made at the Military School, in 1783. By M. D'AGELET.

This memoir is compiled by the Academy, from the journal which M. D'AGELET left in the obſervatory at the time of his departure with M. DE LA PEYROUSE, on their voyage round the world*. The valuable obſervations, publiſhed by Meſſ. LE MONNIER, DARQUIER, and Dr. MASKELYNE, are the models which the academicians have followed in arranging M. D'AGELET's remarks. M. CASSINI's obſervations did not commence before 1785; ſo that the preſent memoir contains a ſeries of obſervations which connects M. CASSINI's with thoſe of the preceding French aſtronomers.

M. D'AGELET had been long engaged in a ſet of obſervations on the fixed ſtars, with a view to give a complete catalogue of thoſe in the northern hemiſphere; theſe obſervations are omitted in this collection, and the reaſon aſſigned for the omiſſion is, that M. D'AGELET purpoſes to renew his obſerva-

* They ſet ſail in July 1785. In March 1786, they were at Chili; and in January 1787, at Macao. Thus far we have the authority of the book before us. According to the public prints, we learn, that M. de la Peyrouſe left Macao in February, 1787, and proceeded to Manilla; where he made a ſhort ſtay, in order to take in proviſions and water. From Manilla he ſet ſail on the 9th of April, and paſſing eaſtward of Formoſa, he directed his courſe between Japan and the peninſula of Corea, advancing as high as 52 degrees by a channel unknown to European navigators; it is formed by the coaſts of eaſtern Tartary on one ſide, and by two large iſlands on the other. M. de la Peyrouſe found the northern extremity of this channel ſo obſtructed by ſhelves and ſands, as to render the paſſage through it impracticable; he therefore reſumed his courſe ſouthward; and in 46 degrees of latitude, found a ſtrait that brought him into the ſea weſt of the Kurile Iſlands; and he ſailed thence to Avatſka, on the ſouth ſide of the peninſula of Kamſchatka: where he arrived on the 6th of September. This account was brought by M. de Leſſeps, Vice Conſul of Cronſtadt, and interpreter of the Ruſſian language on board M. de la Peyrouſe's ſhip. He left the officers and crews of the two ſhips in perfect health, on September the 30th, 1787.

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tions on his return, and to give the result of his labours in a separate work. This indefatigable astronomer has often taken the places of upwards of 80 stars in one night; and in his journal, which is yet in a very imperfect state, the places of above 4 millions are recorded.

Any abridgment of the observations would be impossible. They chiefly consist of the time of the planets' passage over the meridian, and their zenith distance at that time. Many observations on the sun seem to have been made with a view to enlarge or at least verify what was advanced, concerning the duration of the year, in the memoirs of the academy for 1782*.

On the Opposition of the new or seventh Planet. By M. Le Monnier.

From the observations recorded in this memoir, it is deduced that the new planet was, on Jan. 7th, 1785, $11^h\ 43'\ 4''$ in longitude $104°\ 13'\ 25''\frac{1}{3}$, and north lat. $0°\ 25'\ 56''$. and on Oct. 15th, 1784, at $5^h\ 48'\ 11''\frac{1}{2}$ in the morning, its right ascension was $107°\ 51'\ 0''$ or $2''\frac{1}{12}$, and its declination north $25°\ 51'\ 27''\frac{1}{2}$.

Occultation of Venus by the Moon, April 12, 1785. By M. Messier.

As these observations are useful for correcting the errors of the planetary tables, we shall transcribe the six following:

Immersion of the enlightened edge of Venus	$0^h\ 1'\ 50''$	true time
of the center of the disc, computed	2 36	
of the last horn of Venus	3 8	
Emersion of the enlightened edge of Venus	50 28	
of the center of the disc, computed	51 18	
of the last horn of Venus	52 5	

Other Observations of the Conjunction of the Moon with Venus, April 12, 1785. By M. Le Monnier.

These subsequent observations were made on the passage of the moon and Venus over the meridian soon after their conjunction, and they afford several useful deductions respecting the motions of these two planets. At $2°\ 53'\ 4''\frac{1}{2}$, when the moon passed the meridian, M. Le Monnier makes the

Moon's long.	1^s	$7°$	$33'$	$59''$	lat. north	$4°$	$46'$	$43''$
Venus's long.	1	6	30	11	lat.	4	33	29

Observations on the Comet of January 1785, *made at the Marine Observatory.* By M. Messier.

After making some observations on Herschel's planet, on January 7th, M. Messier looking at some fixed stars, discovered the comet of which he here treats. M. Mechain had also

* See Review, vol. lxxv. p. 503.

seen the comet nearly at the same time, from the royal observatory at Paris. The short appearance of the comet, viz. from Jan. 7, to Jan. 16, did not afford much time for many observations. During this short interval, however, M. MESSIER made 32 observations of its places, by comparing it with fixed stars of the constellation of the Whale, through which it passed. A chart of the comet's path, and the fixed stars with which it was compared, is annexed to the memoir, with two tables, one containing 32 apparent places of the comet, and the other, the right ascensions and declinations of 25 fixed stars used in ascertaining these places.

This makes the twenty-third comet which the vigilant M. MESSIER has observed at the marine observatory, and the 71st whose orbit has been calculated. Its elements are as follow:

Place of the ascending node - -	8ˢ	24°	12′	15″
Inclination of the orbit - - -	2	10	14	12
Place of the perihelion - - -	3	19	51	56
Log. of the perihelian distance - -	0.0581975			

Mean time of the perihelion at Paris, 1785, Jan. 27ᵈ 7ʰ 58′ 4″
Motion direct.

Observations on the Comet of March and April 1785, *made at the Marine Observatory.* By the same.

We have here 59 places of this comet; a chart of the comet's path; and the right ascensions and declinations of 19 fixed stars, with which it was compared. The elements are:

Place of the ascending node - -	2ˢ	4°	44′	40″
Inclination of the orbit - - -	2	17	7	0
Place of the perihelion - - -	9	27	34	30
Log. of the perihelian distance - - -	9.631024.			

Mean time of the perihelion at Paris, 1785, Apr. 8ᵈ 11ʰ 29′ 0″
Motion retrograde.

POLITICAL.

Continuation of the Essay for ascertaining the Population of France. By M. DU SEJOUR, le Marquis DE CONDORCET, and M. DE LA PLACE.

This is a long series of tables and calculations, which relate to the year 1784, and of which the results are, that, comparing this with the preceding year, the births have increased 17,707, the marriages have increased 1,196; and the deaths diminished 65,050. The general result for the year 1784 stands thus:

Births, 965,648; marriages, 229,827; deaths, 887,155. The numbers for 1783 will be found in our last Appendix, p. 618.

Having now gone through those memoirs which we had not before noticed, we shall resume the consideration of those which we had barely enumerated in our former article.

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The Theory of Jupiter and Saturn. By M. DE LA PLACE.

By obſervations, it appears that the motions of Jupiter and Saturn have undergone conſiderable variations, which could not be reconciled with the laws of gravity as delivered by NEWTON. The compariſon of modern, with the ancient, obſervations, indicates an acceleration in the motion of Jupiter and a retardation in that of Saturn; while the obſervations of the moderns, compared with each other, offer a contrary reſult; for M. LAMBERT has remarked that, ſince the time of HEVELIUS to the preſent, Jupiter's motion has been retarded, while that of Saturn has been very ſenſibly accelerated; and M. DE LA LANDE, from obſervations on Saturn's oppoſitions, hath alſo concluded the mean motion of this planet to have increaſed within a century. Hitherto, the cauſes of theſe variations have not been explained on the principles of univerſal attraction: M. DE DA PLACE, therefore, undertakes this laborious taſk; and he ſhews that, ſo far from being an exception to the general laws of gravity, this apparent irregularity is a neceſſary conſequence of theſe laws; and that it confirms the truth of the admirable principles of the Newtonian theory.

The memoir is divided into three ſections; in the firſt, M. DE LA PLACE gives an analytical theory of the periodical and ſecular inequalities of the motions of Jupiter and Saturn, ariſing from their mutual action on each other. He has been particularly anxious to give to his reſults the moſt ſimple forms; by which means he has rendered them extremely convenient, and eaſily applicable to the uſual modes of calculation. What principally diſtinguiſhes this from the preceding theories, is the conſideration of thoſe inequalities which depend on the ſquares and higher powers of the excentricities and inclinations of their orbits; former aſtronomers, regarding only the firſt powers of theſe quantities in their inveſtigations, have conſequently left their reſults, which are at beſt only approximations, much more imperfect than thoſe of M. DE LA PLACE, who has included the 2d, 3d, and 4th powers.

Having in the firſt ſection determined the ſeveral inequalities, M. DE LA PLACE proceeds in the ſecond to eſtabliſh the theory of Saturn's orbit and motion. In order to apply the theorems which he had deduced in the former ſection, to either of the planets, it is abſolutely neceſſary to know the value of the conſtant quantities which make part of the algebraical expreſſions already delivered; theſe are the mean diſtance from the ſun, the mean longitude at a given epoch, the excentricity, the poſition of the aphelion and nodes, and the inclination of the orbit. The author remarks, that obſervations give only the true motions of the planets, and that, to determine the preceding elements, it is neceſſary to have a previous knowlege of the perturbations

to which the planets are liable: the determination, therefore of the inequalities, and of the elements of the planets, depend mutually on each other, and the only method of obtaining a knowlege of each is by a succeſſion of continual approximations. M. DE LA PLACE, therefore, uſes the elements that former aſtronomers have eſtabliſhed, to approximate nearly the changes which the planetary motions undergo; and the elements, rectified by the conſiderations of theſe changes, being again ſubſtituted in the algebraical expreſſions, give the inequalities with great preciſion. The epoch which M. DE LA PLACE has aſſumed, is the middle of the preſent century, viz. the beginning of the year 1750: and the corrected elements of Saturn at that time, are,

Mean longitude of the planet, -	7' 21° 20' 44"
Mean longitude of the aphelion, -	8 28 13 9
Mean longitude of the aſcending node,	3 21 31 17
Inclination of the orbit, - -	2 30 20
Excentricity, - - -	0.056336
Mean diſtance from the ſun, -	9.540073
Mean ſidereal motion in 365 days,	12° 12' 46".6

Having thus eſtabliſhed the elements, M. DE LA PLACE proceeds with rules for calculating Saturn's place at any given time. Rather than form new tables, he has adapted a correction for thoſe of Halley, and ſhews how it is to be applied; and in order to evince its truth, he has added a long liſt of obſerved places of Saturn, and compared them with the calculated places; the difference does not, in any caſe, amount to 2 ſeconds in longitude.

The agreement of ancient obſervations with M. DE LA PLACE's theory, ſerves as a proof that the comets have no ſenſible influence on our planetary ſyſtem. The irregularities of Saturn's motion have been ſhewn to proceed from the action of Jupiter alone, and conſequently that of the comets muſt neceſſarily be extremely little. May we not hence conclude that the comets are bodies whoſe ſpecific gravities are much leſs than thoſe of our planets; and conſequently that the motions of the comets will be much more affected by our planetary ſyſtem, than the motions of the planets are by the comets?

The great length of theſe inveſtigations has obliged M. DE LA PLACE to reſerve the third ſection of this memoir, which will contain the theory of Jupiter, for the ſubſequent volume of the Hiſtory of the Academy.

Experiments on the Smoking Oil of Vitriol from Saxony, and the volatile Concrete Salt obtained from it by Diſtillation. By M. DE FOURCROY.

This ſmoking oil of vitriol has been particularly mentioned by former chemiſts, eſpecially by MEYER and BERNHARD; many

many of its properties, however, are not ſufficiently deſcribed, nor the phenomena attending it properly explained.

This acid, which, from its conſiſtence, might be deemed extremely concrete, is only 5 *gros* * heavier than an ounce of water of the ſame bulk; in contact with the air it continually emits a thick white vapour of a ſulphureous ſmell, but in other reſpects, perfectly reſembles common oil of vitriol. Being put into a retort, to which a receiver was fixed, with the ſlighteſt degree of heat, a large quantity of thick white vapour paſſed over, and a conſiderable quantity eſcaped from the juncture of the veſſels, ſmelling like the vapours of burnt ſulphur: in a little time, and while the vapours were alſo paſſing, a few drops of liquor came from the mouth of the retort, which arriving at the bottom of the receiver, formed themſelves into a brown gelatinous maſs; the vapours which were condenſed on the ſuperior and lateral parts of the receiver, formed white cryſtals, reſembling in ſhape and texture the *ſal ſedativus*. The liquor which continued to come over, collected itſelf at the bottom of the receiver, and diſſolved the gelatinous matter before mentioned. The vapour divided itſelf into two portions, the lighter, following the curve of the ſuperior part of the receiver, was there condenſed into a cryſtalline maſs; and the heavier, falling on the liquor, was diſſolved in it. Theſe appearances continued about two hours, when, ſcarcely any vapours coming over, the receiver was changed, and the diſtillation continued with an increaſed fire. After ſeven hours, the liquor in the retort became perfectly white, a dark coloured liquor having paſſed into the receiver. Ten hours were conſumed before the diſtillation came *ad ſiccitatem*; in the receiver were then found $7\frac{1}{2}$ ounces of amber-coloured oil of vitriol, whoſe ſpecific gravity was twice that of water; and the reſiduum was about 6 grains of a white ſaline porous ſubſtance which had all the properties of calcined alum. The firſt receiver, as ſoon as it was opened, was immediately filled with a thick white ſmoke, and it was with difficulty that the ſaline concretions formed in it, could be extracted. One ounce and 3 *gros* only could be collected; the quantity loſt was eſtimated at 5 *gros*.

In a ſecond diſtillation, with an apparatus proper for obtaining the elaſtic fluid, there was the ſame ſaline concretion in the receiver, and the quantity of permanently elaſtic fluid produced from 2 pounds of the ſmoking oil, meaſured 6 French pints †. The academician is rather deficient in his deſcription of this fluid: he only ſays, 'it appears to contain a little vital air, be-

* A *gros* is $\frac{1}{2}$ a grain lighter than our apothecaries drachm, or $59\frac{1}{2}$ grains Troy.

† A French pint is 58.1 Engliſh cubic inches, that is, $\frac{1}{10}$, or nearly $\frac{1}{9}$, *of an inch greater than* our wine quart.

cauſe

cauſe a candle burnt in it rather better than in the atmoſpheric air.'

The concrete ſalt is the next object of M. DE FOURCROY's attention. From numerous experiments, he concludes that it owes its concrete ſtate to ſulphureous gas, fixed and diſſolved in a concentrated vitriolic acid.

Water being mixed with the ſmoking oil of vitriol, and more eſpecially with the concrete ſalt, diſengages a conſiderable quantity of ſulphureous gas, with efferveſcence; after which diſengagement, the oil loſes its property of ſmoking, or of yielding the concrete ſalt: hence he concludes the gas to be the cauſe of the particular phenomena which this acid preſents.

Two Memoirs on the Tendons, and their Mucous Capſulæ. By the ſame.

In our Review for December laſt, p. 497, we gave a ſhort hiſtory of theſe *capſulæ*, under the name of *Burſæ Mucoſæ*, and we ſhould not now have reſumed the ſubject, had it not been for the ſake of informing our anatomical readers, in addition to what we before ſaid, that a diſtinct treatiſe on this ſubject was publiſhed at Leipſic in 1753, by Profeſſor JANCKE. M. DE FOURCROY gives an analyſis of this work, and ſhews the imperfections under which it labours. The chief motive, which ſeems to have induced him to apply himſelf to the conſideration of the mucous *capſulæ*, was the ſlight notice that has hitherto been taken of them by the generality of anatomiſts.

In the firſt memoir, M. DE FOURCROY explains the general ſtructure of the *capſulæ*, deſcribes their internal ſtructure; and, by conſidering their origin, ſhews the eſſential differences between them and other membraneous productions, eſpecially the cellular membrane and muſcular ſheaths; and toward the end of the memoir he points out their uſes.

The ſecond memoir contains a ſpecific deſcription of all the mucous *capſulæ*, which M. DE FOURCROY has diſcovered, in his diſſections, about the ſhoulder and the elbow. The deſcription of the remaining *capſulæ* will be given in a ſubſequent memoir.

On the Structure of different metallic Cryſtals. By the Abbé HAÜY.

In this curious memoir, the Abbé conſiders the geometrical properties of the cryſtals which he deſcribes. There are more reaſons for inveſtigations of this kind than may generally be imagined: the moſt obvious one is, that cryſtals are ſeldom found detached, or whole; and if, from the ſize of the angle, the inclination of the ſides, or ſome other circumſtance (which may be determined by viewing only a part of the cryſtal), we can form a juſt idea of the whole, this part of natural hiſtory will be conſiderably benefited.

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The particular cryſtals which the Abbé here conſiders are, the *cubical ferruginous pyrites*; *ferruginous pyrites with* 12 *pentagonal ſides*; *the ſame with* 20 *triangular ſides*; *cubic iron ore*; *iron ore with rhomboidal ſides*; *iron ore with* 24 *ſides, of which* 6 *are pentagons and* 18 *are triangles.*

Independently of the utility which may be derived, from this memoir, to the ſcience of mineralogy, the ſpeculative geometrician will find much amuſement in the inveſtigations of the properties of theſe ſolids.

We are, at all times, happy in having it in our power to perform the literary promiſes which we make to the Public; and are as much diſappointed, as (we would modeſtly truſt) they are, when we are not able completely to fulfil them. With reſpect to FOREIGN LITERATURE, various unavoidable incidents occur to make the latter caſe but too frequent. With much ſatisfaction, therefore, we have thus completed our account of the laſt volume of the Pariſian Memoirs; thereby preſenting to our readers many curious and uſeful particulars, with which, we hope, they will all be entertained, and ſome, perhaps, inſtructed.

ART. II.

Lettres Américaines, &c. i. e. Letters concerning America, by Count J. R. CARLI, Privy Counſellor to his Imperial Majeſty; with Obſervations and Additions by the Tranſlator. 8vo. 2 Volumes. Boſton printed; and ſold in Paris. 1788.

A Veil of myſtery is thrown over this publication, which, like a fine lady's gauze handkerchief, ſeems calculated to tempt, rather than repreſs, curioſity. It is ſaid to be printed at Boſton; though the type and the paper are evidently French. It appears to have been tranſlated from the Italian; but this we are left to gueſs; and the tranſlator, who has not only added a preface and notes, but alſo conſiderably enlarged the text, conceals his name, though he frequently refers the reader to his Notes on Don Ulloa's Memoirs, and to a Latin edition of Silius Italicus, which he ſays he has publiſhed.

We do not ſee any thing in the work, that can render this appearance of caution at all neceſſary; except, that the Count diſſents from the opinion of the church of Rome with reſpect to chronology, and aſſigns to the deluge a much earlier period than is generally allowed: there are indeed a few miſrepreſentations of paſſages of Scripture hiſtory, while the author profeſſes the greateſt regard for the ſacred writings; we are therefore inclined to conſider them as rather the effect of ignorance, than of any deſign to depreciate revelation. But moſt of theſe errors are corrected by the annotations of the French tranſlator, who ſeems to be better

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acquainted with his Bible, than the Count; and whoſe religious convictions are founded on a principle ſo very *ſolid and rational*, that we ſhall communicate it to the reader, by tranſlating his own words:

'Every religion being reducible to fact, we ought not to doubt the truth of this fact, after it has received a legal ſanction from the legiſlative body that admits it. Thus any religion whatever is true in practice, with reſpect to that people, with whom it is by law eſtabliſhed. In vain is it attacked, in vain is it defended; it needs no other proof than the law.'

Thus happily are the maxims of this philoſopher ſuited to every clime; they may as eaſily be applied to vindicate the inhuman idolatry of the Mexicans, as to defend the frivolous ſuperſtition of Rome.

The Count informs us that his deſign is to confute the aſſertions of M. de Pauw, in his *Recherches Philoſophiques ſur les Américains*, and to ſhew that the Americans were deſcended from the ancient Atlantides, ſo celebrated in the hiſtory of the earlieſt ages. We ſhall ſoon have occaſion to expreſs our diſapprobation of the contemptuous manner in which this writer treats thoſe from whom he differs; but in this coin, our author has amply repaid him; for, if we except ſome general compliments in the firſt letter, on his ſtyle, he is never mentioned without ſome mark of diſdain and averſion, indicating a bad opinion of his heart, as well as of his underſtanding. In ſhort, no Inquiſitor can ſhew greater abhorrence of an heretic, who obſtinately refuſes to believe tranſubſtantiation, than the Count expreſſes with regard to M. de Pauw's infidelity concerning thoſe accounts of Mexico and Peru, which have been given by the Spaniards.

The firſt volume of theſe Letters is employed in refuting this eccentric but ingenious writer, for which purpoſe Count CARLI has filled it with details, collected from the Spaniſh hiſtorians, in all which he appears to repoſe the moſt implicit confidence. In this part of his work, he ſeems to have availed himſelf of ſome of Dr. Robertſon's obſervations, though he cenſures his hiſtory as deficient, and accuſes its ingenious author of paying his court to M. de Pauw, by wilful ignorance or miſrepreſentation of the principles of the Peruvian government, and hence of refuſing to acknowlege this people as a civilized nation. But into whatever errors of this nature Dr. Robertſon may have been led, the Count cannot be reproached with any ſuch ſins of omiſſion; he ſeems to have collected, not only all the truths that have been told, but alſo all the fictions that have been invented; and aſcribes to the Mexicans and Peruvians a perfection in arts and ſciences, as well as in political inſtitutions, of which, many particulars are inconſiſtent with each other, and the whole far beyond the limits of probability. According to his repreſentation, the government of Peru was ſuch

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as could not really exiſt among them, unleſs, not only the Incas, but all their ſubordinate miniſters and officers, were indeed of a race ſuperior to mankind, and unaffected by any of thoſe paſſions which render the reſtraints of law neceſſary to the governors, as well as to the governed. That the minds of an ignorant people might be totally enſlaved by the influence of ſuperſtition, that their religious reverence for their ſovereign might ſilence the complaints of diſcontent, and ſuppreſs the feelings of reſentment, is not at all improbable; but the aſſertion that no nation was ever ſo happy in its government as the Peruvians, and that the felicity of the people was uniformly the object and effect of the adminiſtration of the Incas and their officers, is a groſs inſult to common ſenſe, and argues a ſtrange inattention to the influence of ambition and abſolute power on the moral characters of mankind. The Count alſo believes, that traces of the religious rites and cuſtoms of the church of Rome, ſuch as auricular confeſſion, the ſacerdotal tonſure, and aſperſion with holy water, were found among the Mexicans and Peruvians; nay, he aſſerts that they practiſed ceremonies which, in their form and deſign, reſembled baptiſm, and the communion of bread and wine.

The conformity which the Count thinks may be obſerved between the cuſtoms and uſages of the Americans, and thoſe of the inhabitants of our hemiſphere, leads him to ſuppoſe that they have not always been ſeparated from each other, as they now are, by an immenſe extent of ſea. This conformity is, according to him, remarkably ſtriking between the Mexicans and the Egyptians, and between the Chineſe and the Peruvians. To account for the reſemblance in the former caſe, he ſuppoſes the Atlantis, mentioned by Plato, to have been an iſland, extending from forty degrees north, to forty degrees ſouth latitude, with narrow ſeas on the eaſt and weſt, by traverſing which, its inhabitants could eaſily paſs over into either continent; he conjectures that a colony from this iſland, under the command of Atlas, came into Africa and Europe, and having conquered theſe countries, inſtructed their new ſubjects in the principles of aſtronomy and of the arts.

To confirm this hypotheſis, which is by no means new, the Count obſerves, that ſuch an emigration is not only mentioned by ſome of the ancient hiſtorians, but alſo alluded to in the fabulous traditions concerning Atlas, the Egyptian Hercules, the gardens of the Heſperides, and the heroes who were ſaid to be the ſons of Neptune or the ocean: he alſo inſiſts on the tradition, which is ſaid to have prevailed among the Mexicans, that a people ſhould come from the eaſt, whoſe king was deſcended from their ancient princes, and who ſhould reform their government and laws. We will not diſpute the poſſibility of

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ſuch a tradition in America; but, when we are told that Montezuma informed Cortes of it, and acknowleged to him that he thought it fulfilled in the arrival of the Spaniards, we cannot help looking on the whole ſtory as of very doubtful authority.

Count CARLI conjectures that the Mediterranean, the Adriatic, and Ægean ſeas, were formed by the deluge which deſtroyed the Atlantis, and that, before this revolution, the ſpace now covered by theſe ſeas was dry land, with only a few large lakes, into which the rivers diſcharged themſelves; he imagines that, ſince this event, the waters of the Mediterranean have riſen five hundred, and thoſe of the Atlantic, ſix hundred fathoms; and maintains that, were the weſtern ocean to ſubſide to this level, we ſhould diſcover a tract of land correſponding with his idea of the Atlantis. To confirm this, he gives a chart of the Atlantic, and refers to that of M. Buache, by which there appears to be a ſeries of banks, extending on a line, which makes an angle of thirty-five degrees with the equator, from Rio Grande, or the Flats of St. Roche in Brazil, to Cape Tangrin on the Coaſt of Guinea; from theſe topographical obſervations, and from the ſituation of the iſlands in thoſe ſeas, the author deduces ſome very plauſible preſumptions in favour of this part of his hypotheſis.

The deſtruction of the Atlantis, the Count thinks, was effected by the deluge of Ogyges, which, he ſuppoſes, happened in the time of the Egyptian Hercules, long after that of Noah, and about four thouſand years before the Chriſtian æra. In ſupport of this conjecture, he argues that, as the Americans were ignorant of the uſe of iron, of coin, and of the art of writing, it is natural to conclude, that the communication between them and the inhabitants of our continent, had been deſtroyed before mankind had any knowlege of theſe inventions; but theſe, he aſſerts, were known in China three thouſand years before Chriſt. We ſhall not detain the reader with our doubts concerning the authenticity of the Chineſe chronology, and of the aſtronomical obſervations, by which it is ſuppoſed to be confirmed: Count CARLI conſiders it as a point ſufficiently eſtabliſhed, and confidently builds his hypotheſis on it, as on the moſt ſolid foundation. He ſuppoſes this deluge to have been occaſioned by the approach of a comet toward the earth; for which purpoſe he fixes, firſt on that of 1680, and afterward on one that appeared in 1682, the return of which, in 1759, was predicted by Halley. Either of theſe will anſwer his end; for, by counting ten revolutions of the former, or ſeventy-ſix of the latter, he is carried back to a period about four thouſand years before the Chriſtian æra.

Before this period, Count CARLI conjectures that there was a large continent between Aſia and America; and that Peru was peopled

peopled by emigrants from China, or from the Scythians of the north, from whom, with Bailly, he imagines the Chineſe to be deſcended.

Such are the principal outlines of the Count's hypotheſis, which the reader will perceive, has not novelty to recommend it; but our limits will not permit us to give an account of the various conjectures and theories, adopted from different writers, which he has made acceſſary to his own. Theſe, together with his own obſervations, which are very ſuperficial, are here aſſembled in a manner ſo confuſed and irregular, that the reader is bewildered in a labyrinth of digreſſions and repetitions,

Congeſtaque eodem
Non bene junctarum diſcordia ſemina rerum.

In the concluding letter, is an extract from one written to the author by *M. d'Anſſe de Villoiſon*, of the Academy of Inſcriptions, giving an account of a ſea-chart preſerved in the library of St. Mark at Venice, which bears this inſcription; *Andreas Biancho de* VENETIIS *me fecit*, M.CCCC.XXXVI. The Antilles are there drawn, and the words *Iſola Antillia* written near them, by the ſame hand. The Count takes leave of his readers with the promiſe of another work, in which he will prove that, by the Hebrew word *Parvaim*, is meant Brazil, to which the fleets of Solomon made a three years voyage. He alſo contends that the venereal diſeaſe was mentioned by Moſes, and was comprehended in David's imprecation againſt Joab, 2 Samuel, iii. 29: he aſſerts that, ſo early as the ninth century, the Arabians underſtood the uſe of mercury in the cure of this diſtemper; that this was the principal ingredient in the *unguentum Saracenicum*, with which the celebrated phyſician Pintor cured Cardinal de Segorbe; and that, in a Latin poem, printed in 1480, and preſerved in the Mazarine Library, the poet complains that the ravages of this diſeaſe, which he calls *genus morbi commune Gallis et Iberis*, had for ſome time been more deſtructive than before.

ART. III.

Lettres de Monſieur EULER *à une Princeſſe d'Allemagne*, &c. i. e. Letters from M. EULER to a German Princeſs, on various Subjects relative to Natural and Moral Philoſophy; a new Edition, with Additions, by the Marquis DE CONDORCET and M. DE LA CROIX. Vol. I. and II. 8vo. Paris. 1788.

THESE excellent Letters, having long been known and admired, need not our recommendation. The additions announced in the title-page, conſiſt of the eulogy on the author, delivered in the Academy of Sciences, and of ſome particulars concerning the calculation of chances, which, the

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editors think, ought not to be omitted in a courſe of philoſophy; ſome inaccuracies of expreſſion are here corrected, which, though excuſable in M. EULER, to whom the French was a foreign language, might expoſe his work to the faſtidious animadverſions of thoſe to whom it may be moſt uſeful. The editors have alſo taken the liberty to abridge ſome details, and to omit others, which they conceive to have little connection with the ſciences; moſt of the latter, they ſay, relate to theological rather than to philoſophical ſubjects, and ſome of them to the peculiar doctrines of the communion to which the excellent author was zealouſly attached. It always gives us concern to ſee philoſophy and theology conſidered as ſeparate ſciences, that have little or no connection with each other, which is, alas! too often the caſe; but we cannot help ſmiling to ſee the academicians thus performing the buſineſs of eccleſiaſtical cenſors. Their known character exempts them from every ſuſpicion of illiberality, and we applaud their prudence, in thus removing every thing that might obſtruct the reception of theſe letters among their countrymen; but, as Frenchmen, they may bluſh for the bigotry of their nation, which renders it neceſſary to mutilate the works of a philoſopher, becauſe his religious opinions differ from thoſe of its eſtabliſhed church.—Thank God, it is not ſo in England!

ART. IV.

Eſſai Analytique, &c. i. e. An Analytical Eſſay on pure, and other Species of, Air. By M. DE LA METHERIE, M. D. and Member of the Academies of Dijon and Mayence. 2 Vols. 8vo. Paris. 1788. 2d Edit.*

SCIENCES advance toward perfection by ſmall and almoſt imperceptible degrees; and the more rapid theſe advancements become by means of a multitude of newly diſcovered facts, the greater is the neceſſity for arranging thoſe facts in a proper order,—for reconciling them with each other,—and for eſtabliſhing, from them, *firſt*, or *fundamental* principles.

With reſpect to the different ſpecies of permanently elaſtic fluids, the diſcoveries that have been made concerning them within theſe few years, are numerous; they are diſperſed through the writings of ſeveral modern authors, and make no inconſiderable part of the journals of moſt of the learned ſocieties in Europe. To compare theſe diſcoveries with each other, to reconcile thoſe that are apparently contradictory, and to eſtabliſh a general theory on the whole, taken together, muſt neceſſarily be a laborious taſk; independently of the judgment and circumſpection which are equally neceſſary to its accompliſhment.

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* The firſt edition eſcaped our notice.

M. DE

M. DE LA METHERIE, well acquainted with the later diſcoveries, accuſtomed to experimental inquiries, and cautious in drawing his concluſions, has undertaken this important work; and, in the volumes before us, has given, in one view, the various facts that have been related by others, or diſcovered by himſelf. Cultivating, as we learn from his preface, the ſciences merely for their own ſake, and being an enemy to all party ſpirit, he has ſought out the truth with diligence, and recorded his diſcoveries with fidelity. He is far from believing that he may not have committed errors. The opinions which he has adopted are deduced from facts only, and he is ready to retract them whenever other facts are diſcovered, by which they may be invalidated.

The firſt objects of his attention are *fire*, *light*, and *heat*. We ſhall briefly give the reſults of his inveſtigations on theſe abſtruſe ſubjects, of which he treats in his firſt ſix chapters. He concludes,

That there exiſts an ethereal matter, a fluid, of the greateſt ſubtility; which, when ſet in motion by bodies in the ſtate of ignition, produces light, in a manner ſimilar to that by which the tremulous motion of the air cauſed by ſonorous bodies, produces ſound: That this luminous fluid or ethereal matter is homogeneous, and ought to be claſſed among thoſe ſubſtances which are called elementary: That it is the ſame with that which has been deſcribed under the name of igneous fluid, or elementary fire*: That the primary particles *(les molécules)* of this fluid are ſpherical, perfectly elaſtic, and endowed with conſiderable activity: That this fluid, combined with ſome other principle more groſs than itſelf, probably pure air, in a ſmall quantity, conſtitutes the matter of heat; and that the matter of heat is a fluid poſſeſſed of the common properties of all other fluids; it penetrates all bodies that are expoſed to it, as water penetrates porous ſubſtances that are plunged into it: in this ſtate, M. DE LA METHERIE, following other philoſophers, calls it *free* or *ſenſible heat*. It conſtantly endeavours to preſerve an equilibrium; conſequently a heated body placed near a cold body, will give, or part with, ſo much heat, as to make an equilibrium, or equal degree of heat in each. This communication of heat is in proportion to the maſſes of the bodies, if the bodies themſelves be homogeneous. Different bodies have a greater or leſs affinity to the matter of heat, and conſequently are capable of taking different quantities of it. And in this ſtate it is called *latent* or *ſpecific heat*.

The matter of heat may combine itſelf with other bodies, and become one of their conſtituent parts, and in that ſtate he

* It is poſſible that theſe two fluids may be different. M. DE LA METHERIE ſuppoſes them to be one and the ſame, but capable of producing different effects.

calls it *chaleur combinée*, or *cauſticon*; it is the ſame principle which the ancients called *calidum*, or *unctuoſum*, and what LEMERI, with ſeveral others, have denominated the *matter of fire*. Quick-lime, after having undergone a violent calcination, contains a great quantity of this *cauſticon* or combined heat; the alkalies alſo, which have a great reſemblance to lime, contain this ſame principle, and to it M. DE LA METHERIE attributes their activity: the energy of acids is likewiſe attributed to the *cauſticon* which enters their compoſition.

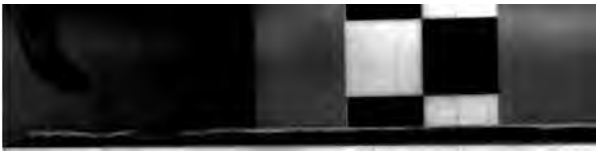
The *cauſticon* gives a great activity to all thoſe bodies which contain it, but it cannot render them combuſtible: it is therefore different from the inflammable principle, or the principle of combuſtion. M. DE LA METHERIE now comes to the grand queſtion, which at this time has made a diviſion among chemiſts: Is the inflammable principle a diſtinct elementary ſubſtance, and a component part of combuſtible bodies? or are combuſtible bodies ſimple elementary ſubſtances?

STAHL thought that the inflammable principle was a diſtinct ſubſtance, and that it might paſs from one body into another. This alſo is M. DE LA METHERIE's opinion. The *cauſticon*, or the matter of heat, may combine itſelf with a certain quantity of air or of water, and it will then loſe part of its activity, and preſerve only that primary quality of being able to produce fire or flame, on certain occaſions. It then takes another name, viz. the inflammable principle. This principle is the *inflammable air* of the preſent chemiſts, and the *phlogiſton* of STAHL.

In the ſeventh chapter, he refutes the opinion of MUSCHENBROECK, who thought cold a diſtinct ſubſtance. He ſhews that it is only a privation of ſenſible heat; and he gives the known methods of augmenting it. The matter of heat continually combining itſelf with other ſubſtances, diminiſhes the quantity of ſenſible heat; an exceſſive degree of cold would then take place over the whole ſurface of the globe, if certain cauſes did not exiſt that might counterbalance this effect. Theſe cauſes appear to M. DE LA METHERIE to be, the central heat, and the preſence of the ſun; and the examination of theſe cauſes forms the ſubject of the next chapter.

Chap. IX. treats of fluids and bodies in an aëriform ſtate. According to the doctrine here delivered, every ſolid body becomes fluid by the addition of the matter of heat, and if more heat be applied, the body aſſumes an aëriform ſtate, ſo that every ſubſtance may exiſt either in a ſtate of ſolidity, of fluidity, or of vapours. The ſubſtance itſelf is nevertheleſs the ſame in all theſe three ſtates, although while ſolid it has the properties which conſtitute ſolidity; while fluid, thoſe which characteriſe fluidity; and when in an aëriform ſtate, it obeys the general laws of elaſtic fluids; its nature ſtill remains the ſame, and only

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aſſumes theſe three different ſtates of exiſtence, in proportion as it is combined with different quantities of the matter of heat.

Different bodies require different degrees or quantities of heat, to produce theſe different ſtates of ſolidity, fluidity, and vaporoſity*. Hence, by the natural degree of heat, ſome ſubſtances are always in a ſolid, others in a liquid form, and others in the form of air or vapour.

M. DE LA METHERIE, having ſhewn that any ſubſtance is preſerved in an aëriform ſtate, in conſequence of the quantity of heat which it contains, proceeds to deſcribe the following ſpecies of air; viz. atmoſpheric, pure, inflammable, acid, impure, and nitrous.

The next object of the Author's attention is the electrical fluid, which he ſuppoſes to be fire, the luminous fluid, or perhaps the matter of heat in violent motion, and combined with pure air. This opinion is given merely as a conjecture; he acknowleges that it is not demonſtrated, but adds, 'that it is conformable to analogies deducible from known experiments.'

The two following chapters are employed in deſcribing the inflammable phoſphoric, and the inflammable ſulphureous airs. The former is obtained from phoſphorus, digeſted with any of the deaërated alkalies, quick-lime, or metallic calces, and has the peculiar property of detonating with the ſimple contact of pure or atmoſpheric air. The latter is the hepatic air of other authors, which, from many experiments here related, appears to be a combination of inflammable air with the ſulphureous acid. The Author ſuppoſes that the *cauſticon*, or matter of heat, is the ſubſtance which unites them. The phoſphoric inflammable air conſiſts of inflammable air united with the phoſphoric acid, by means of the *cauſticon*: but he does not pretend to give any account how the matter of heat acts, in forming theſe compounds.

The numerous diſcoveries that have lately been made reſpecting aëriform fluids, have thrown new light on ſome of the operations of vegetation; it is therefore neceſſary that vegetation ſhould have a chapter allotted to it in a treatiſe on airs. M. DE LA METHERIE deſcribes the principal phenomena of vegetation, relates the experiments of PRIESTLEY, INGENHOUSZ, and other philoſophers, compares them with his own, and proceeds to the analyſis of the different ſubſtances found in vegetables.

The ſecond volume commences with a chapter on reſpiration. We here find an objection to part of Dr. PRIESTLEY's theory; but it is founded on a miſapprehenſion of the Doctor's mean-

* This is a new word; the ſcience ſeems to want it, and we have uſed it, although without an authority.

ing. M. DE LA METHERIE ſays, 'Dr. Prieſtley's experiments prove, that the blood imparts to the pure air a principle which vitiates it, and changes it into acid air and impure air. Dr. PRIESTLEY thinks theſe effects are owing to phlogiſton. But the ſame phlogiſton cannot change pure air into acid, and into impure air. It is therefore neceſſary that there ſhould be two cauſes to produce theſe two effects.' And the Author proceeds to aſcertain theſe cauſes. Now Dr. PRIESTLEY ſays, that the air vitiated by breathing is phlogiſticated, or, as M. DE LA METHERIE calls it, impure air, and contains no acid air. This miſtake has frequently been made both by foreigners and natives; and we have often mentioned it: ſee Rev. vol. lxi. p. 384. In this chapter, the Author alſo attacks Dr. Crawford's theory of animal heat; he ſays, 'The heat which the blood acquires in the lungs cannot be wholly attributed to this cauſe [viz. the depoſition of abſolute heat by the pure air]; the greateſt part of it is owing to the augmentation of the motion which the blood receives in that viſcus. This acceleration is in the proportion of the maſs of the lungs to that of the whole body, becauſe the blood of the aorta, which goes to every part of the body, paſſes in the ſame time through the lungs; and the circulation, thus accelerated, produces the *heat*.' This is an extraordinary paragraph: In the firſt place, the Author confounds abſolute with ſenſible heat; and the diſtinction between them forms the very baſis of Dr. Crawford's theory: Secondly, it is by no means proved that the motion of the blood in the lungs is greater than that in the reſt of the body: And laſtly, the argument which the Author uſes to prove the increaſed motion of the blood in the lungs, directly proves the contrary. We ſhall add alſo, that we doubt whether the blood which goes to every part of the body paſſes *in the ſame time* through the lungs.

M. DE LA METHERIE's opinion is, that in the act of reſpiration, the pure air produces theſe three effects; 1ſt, it depoſits ſome heat in the lungs; 2dly, it receives from the blood a certain principle; 3dly, it combines itſelf in part with the animal fluids. He does not, however, give a ſatisfactory account how theſe effects are produced.

The next chapter is entitled *De l'Animaliſation*. The Author here ſhews, that the component parts of vegetables are changed into thoſe of animals; for all animals, either immediately or mediately, derive their nouriſhment from vegetables: and the five following chapters are employed in deſcribing and analyſing milk, lymph, animal oils, animal acids, and animal and vegetable coal *(charbon)*.

No natural operation has ſo much excited the attention of chemiſts as fermentation; which M. DE LA METHERIE divides into

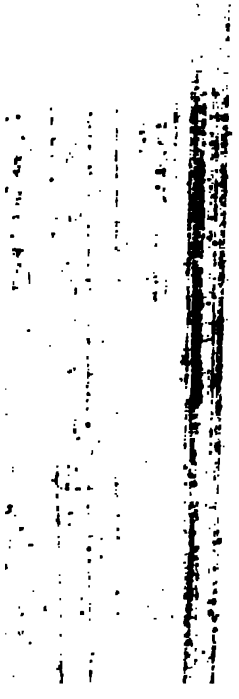
into two ſpecies; one, forming *compounds*, as that which produces wine, bread, vinegar, &c. and in vegetables and animals elaborates their juices, and forms of them an aſtoniſhing variety of different ſubſtances: the other ſpecies is that which *decompoſes* the ſubſtances produced by the former.

From experiments, it appears that theſe ſubſtances are abſolutely neceſſary for producing the ſpirituous fermentation in muſt or wort, viz. 1ſt, ſugar; 2dly, tartar; 3dly, the extractive part*, all diluted with a proper quantity of water. Fermentation alſo requires the free acceſs of the air. M. DE LA METHERIE thinks that pure air is abſorbed by all liquors that undergo a vinous fermentation; part of it is changed into acid air, and the remainder into impure air: the ſpecific heat of the pure air is then diſengaged. But the Author cannot allow all the ſenſible heat perceivable in a fermenting maſs to be produced by this cauſe alone, becauſe certain ſubſtances, as hay ſtacked too green, will become exceſſively hot, and even take fire without the acceſs of pure air. He therefore accounts for the heat of fermenting bodies in the following manner: One of the moſt ordinary cauſes of heat is friction; now in all fermenting maſſes a conſiderable inteſtine motion exiſts, which producing a friction among the parts of the maſs, muſt neceſſarily occaſion heat. Beſide, many of the fermenting ſubſtances contain a great quantity of combined heat, which, during their decompoſition, is diſengaged; and, hence, another ſource of heat. But let us return to the proceſs.

The pure air being abſorbed, augments the firſt motion; the acid of tartar, being by the action of the pure air diſengaged, acts on the other principles of the muſt, viz. the ſaccharine and oily parts, as all acids do on theſe ſubſtances: hence a decompoſition, effervescence, and diſengagement of airs, &c. Part of the airs which are thus diſengaged, viz. the acid, pure, inflammable, and impure airs, combine themſelves, either with each other, or with the abſorbed air and the matter of heat; and from this combination ariſe (*naiſſent*) the new products which we find to be the reſult of fermentation. The operation however muſt be ſtopped in due time; for if it is continued too long, the airs will all be diſſipated, a total decompoſition will take place, and nothing will remain but a vapid liquor. The eſſential produce of this fermentation is ſpirit, which is a compound, conſiſting of tartareous acid, ſaturated with inflammable air.

Such is the ſubſtance of M. DE LA METHERIE's theory of vinous fermentation. From a number of curious experiments,

* By the term *la partie extractive*, the Author means whatever can be extracted from plants, by macerating or boiling them in water.



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air, water, and fire, or light. As to earths, he believes them to be compoſed of the other three, and hence earth is not an element.

In the courſe of his work, the Author frequently corrects the errors into which he thinks other writers have fallen. The falſe concluſions of M. LAVOISIER are particularly pointed out, and indeed the whole ſyſtem of that chemiſt is totally overthrown. We cannot poſitively affirm that all M. DE LA METHERIE's doctrine is true; ſome of it is by no means demonſtrated; yet as his hypotheſis explains the phenomena better and more ſatisfactorily than any other, and being at the ſame time exceedingly ſimple, there is a propriety in adopting it, until future experiments, and a greater knowlege of facts, ſhall have led to the diſcovery of a better.

ART. V.

BAGAVADAM, *ou Doctrine Divine, Ouvrage Indien, Canonique; ſur l'Etre Supreme, les Dieux,* &c. i. e. BAGAVADAM, or a Syſtem of Divine Learning; an Indian Canonical Work; containing Diſcourſes on the Supreme Being, the Gods, the Giants, Mankind, the different Parts of the Univerſe, &c. 8vo. 348 Pages. Paris. 1788.

IN a preliminary diſcourſe, prefixed to this work, which ſeems to be deſignedly wrapped in impenetrable obſcurity, the tranſlator, whoſe name does not appear, complains, in ſtrong terms, of the treachery of his Indian coadjutor, whoſe aſſiſtance he had purchaſed to enable him to complete his verſion.

'After travelling 20 years (ſays he) I arrived in Europe in 1771, and ſoon found that I had ſuffered many literary loſſes. A manuſcript, but incorrect, copy of the tranſlation of the Bagavadam had been clandeſtinely addreſſed to a miniſter, whoſe enlightened taſte for the ſciences was not unknown beyond the ſeas. The perſon who ſent it was the Indian interpreter, of whoſe aſſiſtance I had availed myſelf. This man had received from me 25 rupees (2 louis and a half) per month. After I left India, in 1769, this allowance was conſtantly remitted to him, till the moment when I could no longer remain ignorant of the fraud he had practiſed on me. In 1772 I ſubmitted to the miniſter, to whom the ſurreptitious tranſlation had been ſent, ſatisfactory evidence of my property in the work, and of the treachery of my Indian aſſiſtant. The anſwer with which I was honoured was perfectly ſatisfactory. I had abſolutely loſt ſight of this little abuſe of confidence: but, about four years ſince, reading a modern book of travels, in two volumes 4to, I diſcovered, by ſeveral paſſages, and even from whole pages, that the Indian had ſold to the author a copy of this tranſlation, and of ſeveral other works purchaſed at my expence. I regarded theſe new inſtances of treachery with equal indifference, as long as I continued in the reſolution to employ *myſelf no further on the materials which I had collected on the ſubject of antiquities. With reſpect to theſe materials, ſome years ſince,*

ſince, after publiſhing an Eſſay on Natural Hiſtory, I remained ſtill undecided. At length the proſpectus of the reſearches alluded to having been lately announced, I had occaſion to cite a few paſſages of the Bagavadam. This circumſtance induced me to ſend it to the preſs. It would have been unnatural for me to have appeared to borrow from another what was really my own, and to borrow it too, disfigured by palpable blunders. Beſide, I flattered myſelf that this piece of Indian mythology would merit the attention of an enlightened public. The copy which found its way into Europe in 1769 or 1770, could not but be faulty, and often ambiguous and obſcure. This is ſufficiently clear from the quotations of the learned who have conſulted it. Theſe quotations, though very ſhort, have given riſe to errors, of which I ſhall produce two or three ſpecimens.'

The following is one of theſe ſpecimens :

' The greater part of the ſcholars above mentioned appear to have adopted an idea ſuggeſted by ſome note of the Indian interpreter, that the *Vedam*, the *Pouranam*, in ſhort, all the ſacred books of all the nations in theſe vaſt regions, are poſterior to the final eſtabliſhment of the Mahometans in the country. Having perſonal opportunities of compariſon, and of rectifying his errors, I encouraged the interpreter, ſeeing in him ſome qualifications which fitted him for his ſituation. But, born a deſerter from the religion of his fathers, full of narrow prejudices, and deſtitute of the principles of criticiſm, he was only paid for tranſlating the original phraſes as literally as poſſible. I may be permitted to employ a few lines in diſſipating the deluſion into which the too eaſy faith of theſe ſcholars has betrayed them.—Outrage, vexation, the fear of death, and the temptations of ambition united, could immediately gain but a very few diſtinguiſhed proſelytes to Mahometaniſm. The miſerable, the degraded, and ſuch tribes only as were held in univerſal contempt, are almoſt the only ones who have liſtened to the doctrines of Mahomet. It is no objection to the truth of this aſſertion, that the many deſcendants of theſe miſerable proſelytes have ſince been promoted to eminent poſts. What then? Are the canonical writings, the ſacred repoſitories of the religious worſhip of an ancient and civilized nation, always zealouſly attached to the inſtitutions of their anceſtors, are theſe only of yeſterday? poſterior to the eſtabliſhment of the Mahometans in India? No—this is the very epoch in which theſe ſacred books were concealed or burned—when the ſtatues of the Indian gods were mutilated, and many of their temples deſtroyed—The ſuperb monuments which call on us to wonder at the boldneſs and the labour which erected them—monuments made to brave the ravages of ſucceſſive ages, have been long ſince abandoned; yet there we admire the idols ſtill worſhipped by the different ſects; and, at the feet of ſome of them, we diſcover inſcriptions in characters now unknown. The moſt rapid glance is here ſufficient evidence—every thing atteſts the antiquity of the canonical writings of theſe nations, and of the legends they contain.

' The improper tranſlation of two words ſeems to have led to the miſapplication of them in the preſent queſtion. The word *Toulukar* was rendered by the Indian, Turks, and Miletcher, Moors, which a

a pretended explanatory note connected with the laſt invaſions.—But *Toulouker* means Tartars, with whom the Indians had wars from time immemorial; though the more ignorant Indians of the ſouthern parts now give this name to the Mahometans in general. *Miletcher* is a term of reproach, ſignifying any thing impure, ignoble, or one who eats of all things indifferently. Hence the modern Indians apply this name to the Mahometans—and hence the error of the Indian interpreter, and of thoſe who have followed him.'

We leave it to the juſtice of our readers to determine the quantum of puniſhment due to this fraudulent dealer in literature, and to their penetration to diſcover who are the ſcholars that have been miſled by his miſtakes. We can furniſh them with no fuller information than we have ourſelves been able to obtain, viz. That the Indian, whoſe character is thus branded by the French tranſlator, is, we believe, Meridas Poullé, chief interpreter to the ſupreme council of Pondicherry—That his verſion of the Bagavadam was addreſſed to M. Bertin, miniſter and ſecretary of ſtate in 1769; and that, in the year 1772, a * memoir on the ſubject of this work, by M. DE GUIGNES, appeared in the 38th vol. of the Hiſtory of the Royal Academy of Inſcriptions and Belles Lettres, to which, we apprehend, ſome paſſages in the preliminary diſcourſe particularly allude. The *opus palmarium* of our tranſlator, in the proſpectus of which he had occaſion to quote the Bagavadam, is, as we learn from an advertiſement at the end of the volume, relinquiſhed for want of a ſufficient number of ſubſcribers.

The work before us will probably intereſt the curioſity of thoſe who are converſant with the religion of the Hindoos, or rather with the imperfect and often diſcordant accounts which are given of it. To ſuch readers we might content ourſelves with announcing it as a tranſlation of one of thoſe Indian compoſitions diſtinguiſhed by the name of *Pourans*, or *Pouranam*. But as the tranſlator has prefixed an hiſtorical catalogue of the volumes held moſt ſacred in India, we ſhall briefly give the ſubſtance of it, without reconciling or even comparing it with what has formerly been written on the ſubject.

The Indians, he ſays, pretend that, toward the end of the periodical age of the world immediately preceding the preſent, a Bramin, called *Viaſſen*, the ſon, or rather the deſcendant of Brahma, collected together the *Vedam*, which had been long before compoſed by his divine progenitor. This celeſtial production comprehended all the ſciences, whether ſupernatural or human, to the amount of ſixty four. In the time of *Viaſſen*, its fragments were widely ſcattered and extremely rare. Its ſenſe was become obſcure, and, but for his pious care, its very memory muſt ſoon have been loſt. He formed it into one body of doctrine, which he divided into four books, as honourable

* *See Review*, vol. lviii. p. 540.

emblems

emblems of the four faces of Brahma. One of the books was ſoon after loſt, or concealed by a monſter of impiety born in the ſacerdotal order.

Viaſſen afterward wrote the 18 *Pouranam*, or ſacred hiſtories in verſe. Tradition alſo attributes to him the *Mahabaratam* *, a ſacred epic poem, which celebrates the atchievements of the houſe of *Bourout*, a monarch who was the anceſtor of the emperor *Paricchitou*. Laſtly, *Viaſſen* is ſuppoſed to have compoſed the ſeveral † *Chaſtram*, or Allegorical Commentaries, with the deſign of freeing religion from the ruſt of mythological legends. In this reſpect, however, our tranſlator is diſpoſed to reject the teſtimony of tradition. He thinks it impoſſible that *Viaſſen* ſhould have compoſed all the books aſcribed to him; and adds, that the *Pouranam* betray many internal marks which evince that they were not all the works of the ſame author. They differ materially in explaining the doctrines of the *Vedam*: nay, ſome of them conſider *Vichnou* as the ſupreme God, while others give the ſame ſupremacy to *Brahma*, and others again to *Chiven*.

With reſpect to the dates of theſe ſacred books, that of the *Vedam* baffles all chronological reſearch. The Indian literati believe it to be as old as the original production of the univerſe. *Brahma*, ſay they (i. e. wiſdom perſonified), proceeded from the boſom of God, and the *Vedam* (i. e. all ſciences, and all truth) appeared on his ‡ lips.

The *Pouranam*, or Collections of Sacred Hiſtory, were *probably* committed to writing by ſeveral learned Brahmins, about a century after the commencement of the æra of *Calyougam*, or the preſent age of the world (about 4788 years ago). It is ſaid

* See more on this work, in the article of *Ayeen Akbery*, in this Appendix.

† The reader will obſerve, that we have retained the French tranſlator's ſpelling of the Indian names.

‡ In the 328th page of the Bagavadam the origin of the *Vedam* is deſcribed: we ſhall ſubjoin a tranſlation of the paſſage, though we certainly do not intend it as an *explanatory* note.

'From the heart of the ſun proceeded a living emanation, from which have been produced the four acts of the ſpirit. From their re-union proceeded ſeven principles, and the mixture of their varying ſhades, or tints, are the luminous forms of the *Vedam*. *Brahma* united them to his four faces. They iſſued forth by his word, which is Truth. *Viaſſen*, the ſon of *Brahma*, collected the *Vedam* together, and divided it into four parts, which he called *Roucou*, *Samam*, *Eſrou*, and *Adarvanam*. He taught them to his diſciples *Vayaſambayen*, *Samien*, *Soumanden*, and *Baileu*, who ſeverally taught them to other eminent perſons.'

We are elſewhere informed that *Viaſſen* compoſed a fifth book of the *Vedam*, to which he gave the name of *Baradam*. This was intended for the uſe of the fifth tribe, who were prohibited from reading the other four.

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that the *Pouranam* contain mutual quotations from each other, a circumſtance which, if true, will ſhew them to have been compoſed nearly about the ſame time. The *Chaſtram* is generally ſuppoſed to be of the ſame date with the *Pouranam:* though the inhabitants of the north of India think its antiquity ſtill higher.

Theſe different works, all of which are eſteemed canonical and inſpired, were compoſed in the *Sanſkreet*; but ſome of them have been ſince tranſlated into *Tamoul Chendamil*, a dialect, which, in the ſouthern parts of India, is appropriated to ſcientific and religious ſubjects. The natives boaſt much of the ſcrupulous fidelity of theſe verſions, which are venerated equally with the originals as a rule of faith. It is from the *Tamoul Chendamil* that our French traveller profeſſes to have made his tranſlation of the Bagavadam, of which we muſt now give a more particular account.

From ſeveral paſſages of the work itſelf we learn, that a Bramin, named *Soukuen*, the ſon and diſciple of *Viaſſen*, committed the Bagavadam to writing, under the direction of his father, its original author *. He was patroniſed on this occaſion by *Paricchitou*, the firſt emperor of Indoſtan, for whoſe inſtruction he engaged in the undertaking. At length, under the hands of *Souden*, who was alſo deſcended from *Viaſſen*, it aſſumed the form of a dialogue, which it ſtill retains.

The general heads of its contents are indeed expreſſed in the title-page. The tranſlator tells us, that it preſents the outlines of knowlege both human and divine, together with the hiſtory of ancient penitents and venerable ſages: That it is the ſtandard of faith to the *Vaichtnaven*, or adorers of *Vichnou:* That it exhibits moſt clearly and unqueſtionably many material articles of their creed; the exiſtence of one ſupreme Being, and his various incarnations, with the diviſion of theſe incarnations into thoſe of ſuperior importance, and others merely accidental —The ſucceſſive productions, preſervations, and deſtructions of the univerſe— The origin of a mythological hiſtory of the ſubaltern deities, giants, and other illuſtrious characters of antiquity. It contains alſo an abridged deſcription of the different modes of worſhip, and of the various methods of conciliating the favour of heaven. It points out which of theſe deſerve the

* The firſt book of the preſent Bagavadam, which ſeems to be a kind of prefatory dialogue prefixed by *Souden*, aſcribes the original compoſition of *Viaſſen*'s work to the following circumſtance: In his other writings, *Viaſſen* had omitted to relate the hiſtory of *Vichnou*. In the depth of religious ſorrow for ſo heinous a neglect, he was viſited by the Patriarch *Naraden*, by whoſe advice he compoſed the Bagavadam, as an atonement for his crime.

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preference, and conſtantly aſſerts the unity of the Godhead, under the name of *Vichnou*.

Very few of our readers would wiſh us to analyze ſuch a work, and none can deem it an eaſy, if a practicable taſk. For theſe reaſons, we ſhall add nothing to the tranſlator's account of the Bagavadam, the ſubſtance of which we have juſt given, but immediately ſubjoin ſuch tranſlated ſpecimens as may poſſibly be peruſed without diſguſt by the common reader, while they contain ſome information for the lover of Indian literature and antiquities.

The following extract conveys a far more favourable idea of Indian religion and morality, than the general tenor of the Bagavadam will permit us to acquieſce in:

'Duties are either incumbent on all men without any exception, or confined to particular tribes, or different individuals.

'The duties incumbent on men in general are, to worſhip God, to remember the tutelar deities and invoke their aſſiſtance, to behave with tenderneſs and affability to every one, to commiſerate and ſuccour the afflicted, to bear adverſity with patience, to deteſt falſehood, to diſtinguiſh between what is laſting and what is periſhable, to obſerve the faſts appointed by religion, to give alms, to preſerve conjugal love unſpotted, to abhor adultery, to ſpeak little, to read the ſacred hiſtories, or to liſten to them attentively when read or repeated by others.'

The following are the duties peculiar to the ſeveral tribes:

'The Bramins, who conſecrate themſelves to the ſervice of religion, are bound to ſtudy and teach the doctrines of the *Vedam*, to offer ſacrifices, or cauſe them to be offered, to receive alms and to diſtribute them to others.

'The Rajas, who compoſe the ſecond tribe, ought to ſtudy the *Vedam*, to offer ſacrifice and give alms, to defend their country, and to be always ready to march againſt the enemies of the ſtate.

'The third tribe is that called *Vaſſiar*, and is divided into three claſſes: they are obliged to be acquainted with the precepts of the *Vedam*, to offer ſacrifices, to give alms, and to apply themſelves to the exerciſe of their reſpective avocations. Thus the huſbandman muſt cultivate the ſoil, the ſhepherds and others who have the care of cattle muſt attend to the increaſe of their flocks and herds, and the bankers muſt alſo purſue their buſineſs with activity and diligence.

'Thoſe who compoſe the fourth tribe, called *Choutrer*, are bound in duty to ſerve the three former. The duties of women are, to be good houſewives, to ſuit their dreſs to the taſte of their huſbands, whom they muſt cheerfully obey, to conciliate the affection and eſteem of their parents and relations.—The wife cannot plead the profligacy of her huſband in juſtification of her own faults.—She ought rather to adopt ſuch a conduct as may contribute to his reformation.—She muſt even regard him as her god, and for this ſhe ſhall be rewarded both in the preſent and in the future life. The potter, the bleacher, the painter, the barber, the oilman, and other tradeſmen, are all bound

bound not to withdraw from the duties of their respective stations. It is, indeed, in an exact compliance with these duties that their happiness will be found to consist. He who conducts himself with prudence, gentleness, and patience, however low may be his extraction, shall be esteemed in this life, and recompensed in the other. In truth, there is nothing really noble but a virtuous life. Nobility and high birth are only arbitrary and external distinctions.'

We shall only add the duties of the Bramin during his probation, or noviciate, and those of the solitary penitent.

'The Bramin who is in his noviciate, should carry in his hand a staff and a bundle of green leaves, which latter are to serve him for a plate. He must wear, by way of scarf, the *poulanoul* (a cord composed of many threads). On his finger he must wear a bit of grass in the form of a ring, on his loins a girdle of herbs, called *Nanal*, to which decency must add a small piece of linen. A stag's skin shall serve both for his seat and his bed. He must be modest and silent; pray regularly at morning, mid-day, and in the evening; and he must recite the appointed hymns in praise of the Sun, at the dawn and at the close of every day. It is his duty to study the *Vedam*, and to render every kind of service to his Founder. He shall prostrate himself before him at the beginning and at the end of each day's lecture. He shall beg his rice from gate to gate, and eat it in the presence of his master, and with his express permission. He shall be sober, not overcharging his stomach, but exact in the observation of the appointed fasts. Cleanliness is also with him an indispensable duty. He must studiously avoid the company of females, and never speak to them, except when compelled by necessity; for his heart must be the residence of purity and chastity. The heart of man is like butter, which melts at the approach of fire; and he who frequents the society of women contracts a tenderness and amorous susceptibility unfavourable to virtue.'

The necessity of this caution is enforced by the example of *Brahma* himself—but we will be more tender of his reputation than the author of the Bagavadam.

'The solitary and recluse peninent should feed on the fruits or roots of the desert, with a little rice, or meal, which remains after he has made his offerings to God. He shall have no store of provision, but shall search for his daily food with his staff and his pitcher in his hand. His hair shall be tied, the rind of trees shall be his clothing, and a cave his dwelling. He shall live thus for 12, 8, 4, or 2 years, as his constitution shall permit. If at length his sensual appetites, and indeed every influence of sense, be annihilated, he will be able to abstain from nourishment, and will not relax his pious labours, till his senses are absorbed in his soul, and his soul in that supreme and universal Being whom we call God.

'If the penitent finds himself able to live the life of * *Sanniassy*, his raiment must be a bit of linen on those parts which modesty requires should be concealed. He must abandon every thing, and, having nothing but his staff and his pitcher, must sojourn but

* A mendicant, or begging penitent.

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one night in any city or village. Let him meditate on the truths of the *Vedam*, and never dare to doubt or controvert them. He muſt make but one meal in the day, and that on rice or lentils. Laſtly, he will wait cheerfully for death, and even pant for its approach.

'This *Sanniaſſy*, if his courage increaſe, will become a *Paramenſchen*, that is, he will even throw aſide his ſtaff and his pitcher. He will henceforth ſpeak no more, and religious meditation will render him deaf to every worldly ſound. His ſoul will be ſo abſorbed in contemplation, or rather in the Deity, that he will be deemed out of his ſenſes. Such was the life of the famous penitent *Aſſegaredes*, who was diſcovered in this ſtate by the ſage *Pragaladen*.'

In the ſeventh book, ſpiritual worſhip is ſtrongly inſiſted on, and idolatry ſhewn to be the child of ignorance.

'The only true ſacrifice is that of the ſpirit and the heart. Ignorant perſons addreſs their vows to idols faſhioned by the hand of men; but the wiſe man worſhips God in ſpirit. So eminent is the dignity of the Bramins, that the duſt of their feet is venerated in heaven, on the earth, and in the great abyſs. Yet know that the wiſe man is incomparably more excellent than theſe Bramins.'

The ſuperior merit which the Hindoos aſcribe to religious contemplation, and the union with the Godhead which they think it produces, ſeems to have given riſe to the following diviſion of virtues into diſtinct claſſes, and to the different rewards annexed to the practice of them:

'Virtue muſt be divided into two kinds, of which one is called *Pravarty*, the other *Nivarty*. The former is divided into *Uchtam* and *Bourtam*.—The *Uchtam* conſiſts in conforming to the rules preſcribed for the regulation of religious ceremonies.

'To build temples and inns, to dig ponds and wells for the accommodation of the public, to plant groves and rows of trees on the roads, conſtitute the good works which have obtained the name of *Bourtam*.

'Thoſe who practiſe theſe virtues ſhall acquire the privilege of dying when the ſun verges toward the ſouth, and in the night of a day when the moon begins to wane. After their deaths they ſhall go into that planet, where both the degree and duration of their happineſs ſhall be proportioned to their merits. This ended, they ſhall fall again to the earth in a ſhower of rain, and penetrate different material ſubſtances, which, being eaten by men, or other animals, ſhall become a part of thoſe who feed on them.—After this, the union of the ſexes naturally gives riſe to another period of probation, which does not end till, after innumerable births and tranſmigrations, the ſoul acquires ſufficient courage to practiſe the higher virtues, diſtinguiſhed by the title of *Nivarty*.

'The ſoul in the ſtate of *Nivarty* burns with the fire of wiſdom, and annihilates all the powers of ſenſe. Such a ſoul retires into itſelf, and is at length abſorbed in the immenſity of the univerſal Being.—A man in this ſtate dies when the ſun begins his courſe toward the north, and in the morning of a day when the moon is in her firſt quarter. Borne on the rays of the ſun, he ſhall enter into the paradiſe



diſe of *Brahma*, there to feaſt on pleaſures which baffle all deſcription.'

The puniſhments of the damned are equally proportioned to their crimes by the Indian Radamanthus, *Yamin:*

'Thoſe who ſcorn the rules and precepts of piety ſhall be puniſhed during as many years as they have hairs on their bodies. Atheiſts, and thoſe who deſpiſe all religion, ſhall be thrown on heaps of pointed weapons. Thoſe who affront perſons of rank, or Bramins, ſhall be cut in pieces. Adulterers ſhall be obliged to embrace red-hot ſtatues. Thoſe who do not fulfil the duties of their calling, or who abandon their families to a ſtate of vagrancy and want, ſhall be mangled by ravens with iron beaks. Thoſe who injure their neighbours, or who are guilty of killing animals, ſhall be thrown into infected dungeons, and ſuffer excruciating torments. The wretches, who have not revered their parents and the Bramins, ſhall dwell in a furnace, the flames of which blaze to the height of 100,000 *yoſſiney*. Thoſe who have wronged old men and children ſhall be burned in cauldrons of iron. Debauchees, who have lived in a ſhameleſs commerce with ſtrumpets, ſhall be forced to walk on thorns. Lyars and ſlanderers ſhall lie on iron beds, and be fed with ordure. The avaricious ſhall be preyed upon by worms. Thoſe who have robbed a Bramin ſhall be ſawed in ſunder. The hard-hearted, who have oſtentatiouſly ſacrificed cows, and other animals, ſhall be beaten on an anvil. Thoſe who have not had pity on the miſerable and the poor ſhall be burned with fire-brands. Falſe witneſſes ſhall be thrown headlong from the tops of tremendous mountains. Laſtly, the damned ſhall never die; but their bodies, being formed of a certain ſubtle matter, though reduced to atoms by theſe torments, ſhall re-unite like quickſilver.'

In fertility of invention, theſe fictions may rival ſome parts of the elegant mythology of the Greeks. They ſeem at firſt ſight calculated to awe the multitude, and to make ſuperſtition ſubſervient to morality. Yet the very next page diveſts them of moral utility, and even ſtrikes at the root of all religion. We are there told, that the utterance of any one of the names of *Vichnou* atones at once for every crime puniſhable in the Indian Tartarus. And though *Yamin* ſhould have iſſued his warrant for the apprehenſion of the culprit, even the caſual pronunciation of theſe myſtic ſyllables will arm the hoſt of heaven againſt the infernal miniſters. As the Bagavadam not only ſtates this comfortable doctrine, but confirms it by the relation of a fact in point, we ſhall tranſlate this part of it for the amuſement of the plain Engliſh reader, who will honour its abſurdity with no other comment than a ſmile of contempt. There are ſome others, from whom it will, perhaps, require and receive both illuſtration and ſupport; and we leave it to be explained and defended by ſuch advocates for Indian fables and chronology as find nothing unintelligible but the Goſpel, and nothing incredible but truth.

'To avoid the dreadful evils above deſcribed, there are no means more efficacious than to remember *Vichnou*, and invoke his holy name. So great, indeed, is the virtue of his divine names, that

when caſually, or even contemptuouſly pronounced, they fail not to produce the moſt ſalutary effect. The truth of this obſervation is eſtabliſhed by a wonderful event which happened formerly in the city of *Canniacoutcham*.

'A Bramin, whoſe name was *Aſſamelan*, being much addicted to intemperance, abandoned his family, and attached himſelf to a woman, whoſe very tribe rendered her infamous. From this time he lived the moſt abominable life, turned out a thief and a ſot, and became a compound of jealouſy, laſciviouſneſs, and almoſt every crime. Indeed, after his firſt ſhameful commerce with this woman, the only good action of his life conſiſted in giving the name of *Narayanen* to one of the numerous children ſhe brought him. In his old age, the meſſengers of heli came to ſeize him. But in this moment of terror, wiſhing for the aſſiſtance of his ſon, he began to call for him by name. At the words *Narayana! Narayana!* the miniſters of *Vichnou* appeared and reſcued him from the executioners of infernal vengeance. The latter contended, that it was unjuſt to rob them of their prey, and aſſerted their right to a villain, who deſerved every puniſhment they could inflict, and whoſe crimes were not aſſociated with a ſingle virtue. The miniſters of *Vichnou* granted the truth of this accuſation, but affirmed, in reply, that the ſacred name which he had pronounced had blotted out his offences.—To this it was anſwered, that by the utterance of the name in queſtion, the Bramin had only called on his ſon, and that nothing having been farther from his thoughts than imploring the aid of *Vichnou*; this caſual effect could not merit the favour of the Deity. Fire, ſaid the meſſengers of *Vichnou*, though one touch it without thinking of fire, will nevertheleſs burn him who touches it. Poiſon alſo deſtroys him who has ſwallowed it careleſsly and without deſign. And in the ſame manner does the name of God contain in its very eſſence the power of annihilating ſins.'

Had we been moderators in this diſpute, we ſhould have ſided with the miniſters of *Yamin*, as ſuperior to their adverſaries both in theological knowlege and dialectical dexterity. But our deciſion would have been the effect of ignorance and prejudice: for the Bagavadam tells us that victory declared for the miniſters of *Vichnou*, and *Aſſamelan* eſcaped with impunity.

ART. VI.

Hiſtoire Naturelle des Quadrupedes Ovipares, et des Serpens, &c. i. e. The Natural Hiſtory of Oviparous Quadrupeds and Serpents. By the Count DE LA CEPEDE, Keeper of the Royal Muſeum, and Member of ſeveral learned Societies. Vol. I. 4to. pp. 651. Paris. 1788. Imported by Mr. Elmſley, in London.

THE late celebrated Count de BUFFON, finding the great work on Natural Hiſtory which he had undertaken, much too large a taſk for an individual to accompliſh, eſpecially when

his health began to decline, committed the claſs of animals, which is the ſubject of the preſent work, to his intimate friend, the Count DE LA CEPEDE. The literary productions of this lively and eloquent writer, have often engaged our attention *, and while they have conveyed inſtruction on different ſubjects in natural philoſophy and polite literature, they have afforded no ſmall degree of pleaſure by the animated ſtyle of the noble writer, and by the ardent zeal for the cultivation of ſcience, with which he ſeems to be inſpired. To ſay that M. DE BUFFON could not have had a better coadjutor, might perhaps be a queſtionable aſſertion; but we think ourſelves juſtifiable in ſaying, that he hath choſen one, who hath executed the work aſſigned to him, in a manner, if not ſuperior, at leaſt equal to that in which even M. DE BUFFON himſelf would have performed it. How far indeed he may have been aſſiſted by the papers, or by verbal hints of the great naturaliſt, does not appear from any part of the work; there can however, be little doubt but that he had made ſome obſervations on this claſs of animals, and that, moſt probably, Count DE LA CEPEDE had acceſs to them.

The Author hath diſtributed the animals deſcribed in this volume, into three claſſes; viz. 1ſt, Oviparous Quadrupeds with Tails: 2d, Oviparous Quadrupeds without tails: and 3d, Biped Reptiles. The firſt claſs is ſubdivided into the two *genera* of *Tortoiſe* and *Lizard*; the ſecond into *Grenouilles*, *Raines*, and *Crapauds* †; and the third, containing only two ſpecies, makes but one genus.

The marks which the Author has choſen for forming the characteriſtic diſtinctions of the genera and ſpecies are judicious. They are ſuch as are conſtant, ſuffering no change by climate, ſoil, food, or other accidents; being preſent both in the male and female; and moſt frequently both in the young and old animals.

In the ſpecific deſcriptions, which are very ample, and generally accompanied with figures, the Author has carefully examined and compared what former writers have ſaid on the ſubject; and hath always quoted authorities for ſuch particulars as he had no opportunity of obtaining by his own actual obſervation.

The tortoiſes are divided into two kinds; viz. thoſe inhabiting the ſea, and thoſe living in freſh water, or on the land.

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* See Rev. lxvii. p. 289. lxviii. p. 613. lxxii. p. 495 and 501.

† We have here given the French generic names, becauſe there is only one Engliſh word, viz. frog, anſwering to the two French words *grenouilles* and *raines*. *Crapaud* is a toad.

Of the ſix ſea tortoiſes or *Turtles*, which the Count has deſcribed, two have only been very ſlightly mentioned by preceding naturaliſts or travellers; one of them he calls *Naſicorne*, ſufficiently diſtinguiſhed from the reſt by a horny protuberance on the noſe: it is briefly noticed by GRONOVIUS in his *Muſeum*, II. p. 85. N° 69, and ſeems to have been confounded by LINNÉ with his *Teſtudo imbricata*, which furniſhes the beautiful ſhell, in common uſe, and known by the name of tortoiſe-ſhell. The *Naſicorne*, or horn-noſed turtle, is an inhabitant of the American ſeas near the equator, and is uſed for food. The Author expreſſes a wiſh that travellers would examine it more minutely, as its hiſtory is but little known at preſent. He calls the other *la Tortue écaille-vert*, or green-ſcaled turtle; it inhabits the ſouth ſea, near Cape Blanco, in New Spain; it is more delicate food than the common turtle, and its ſhell, having a beautiful greeniſh caſt, is much valued by artificers.

As a ſpecimen of the attention which the Author has given to the habits and economy of the animals deſcribed, we ſhall give the ſubſtance of his account of the *manners of the Turtle*.

The tortoiſe has, from time immemorial, been deemed the emblem of dulneſs and inactivity; the turtle, on the contrary, may be conſidered as the emblem of prudence. This quality, which, in animals, is the conſequence of the dangers to which they are expoſed, ought not to be thought extraordinary in turtles, when it is conſidered that their great utility makes them the objects of our moſt diligent ſearch; and this ſearch is the more eagerly purſued in proportion as it is leſs difficult and more profitable. If, however, ſome parts of their hiſtory tend to prove their ſuperior inſtinct, others, and indeed the greater number of them, ſhew that turtles are endowed rather with paſſive than active qualities. Finding an abundant nouriſhment on the coaſts which they inhabit, feeding ſparingly, and contenting themſelves with the ſea weed on which they graze, they are under no neceſſity of diſputing with each other about an aliment which they find in ſuch abundance. Being able, as is the caſe with the other tortoiſes, and all oviparous quadrupeds, to paſs ſeveral months and even above a year without taking the leaſt nouriſhment, they form a tranquil troop; they court not each other's company, but being aſſembled, they remain together without conſtraint; they do not unite themſelves into a warlike body, by a carnivorous inſtinct, the more eaſily to procure a prey that is difficult to conquer, but being conducted to the ſame places, by the ſame deſires and the ſame inclinations, they preſerve a peaceful union. Defended by a bony ſhell, extremely ſtrong, and ſo hard that the heavieſt weights can ſcarcely crack it, and having no offenſive armour, the ſociety has nothing to fear.

Mild-

Mildneſs, and the power of reſiſting offered violence, are qualities which characteriſe the turtle; and to theſe qualities, perhaps, the Greeks alluded, when they made the turtle a companion of Beauty,—when Phidias placed it as a ſymbol at the feet of Venus.

The breeding ſeaſon commences about the end of March, or the beginning of April, and the females ſoon after repair to ſandy coaſts, in order to lay their eggs. They prefer ſand that is free from mud and ſlime, or remains of marine bodies, where the heat of the ſun may more eaſily hatch the eggs, which are abandoned as ſoon as they are laid. It does not appear that the female, as hath been ſaid, poſſeſſes an indifference for her young. Though ſhe leaves her eggs on the ſand, yet ſhe ſhews great marks of care for her progeny, by digging a hole about a foot diameter and two feet deep, in which about 100 eggs are depoſited, that are afterward covered with a thin layer of ſand, in order to be concealed from ſight. They generally lay thrice, making the intervals between the layings, about a fortnight or three weeks. From experience of dangers, or, perhaps, to avoid the ſcorching heat of the ſun, the turtles always chooſe to go on ſhore in the night to lay their eggs; and, moſt probably, theſe nocturnal journeys have given riſe to the opinion of the ancients, that the turtles ſat on their eggs during the night only: but it is by the heat of the ſun alone that the eggs are hatched; which they commonly are in the ſpace of 20 or 25 days. The young turtles proceed directly to the water; but many of them, unable to bear the ſhock of the waves, are thrown back on the ſhore, and become the prey of ſea-fowl, crocodiles, tigers, and other animals; ſo that few eſcape. To this ſource of deſtruction, we may add the number of eggs that are deſtroyed by man, the great devourer of all; who diligently ſearches for this delicate and nutritive food.

During the whole breeding ſeaſon, viz. from April to September, the fiſhermen make repeated viſits to the turtle coaſts, to ſearch for the eggs, and catch the young, which they put into encloſures built of ſtakes, within high water mark; where they are kept, and fed, until they have arrived at their proper ſize for uſe. Theſe *parks*, however, contain but a ſmall ſtock; ſo that the fiſhermen are obliged to uſe various other means for procuring them. The moſt uſual method is to watch, eſpecially on moon-light nights, for the females, when they come on ſhore to lay. The ſailors turn them on their backs, and, the day following, cut them in pieces and ſalt them, together with their inteſtines, and eggs. The fiſhermen of the Antilles, and of the Bahama Iſles, who go to the coaſt of Cuba and other neighbouring iſlands, generally load their ſhips in about ſix weeks or two months, and carry their ſalted turtle to different

parts of the Weſt Indies and America; where it is ſold cheap, as food for the negroes, in ſeveral colonies.

Let not, however, the good citizens of London, who adore the callipaſh, or callipee, have any apprehenſion of a ſcarcity of this delicious food, from this immenſe conſumption; for the Count DE LA CEPEDE aſſures us, that a turtle gives exiſtence to about 300 individuals yearly, every one * of which, in a very ſhort ſpace of time, is capable of producing as many. It is aſtoniſhing to think of the vaſt number of theſe animals that a ſingle female will produce, in the whole courſe of its life †. So that were their multiplication uninterrupted, all the coaſts of the torrid zone might ſoon be covered with theſe moſt uſeful quadrupeds, if only the thirtieth part of their offspring ſhould arrive at a ſtate of perfection.

Of the eighteen land or freſh-water tortoiſes, the Count has deſcribed four ſpecies, before unknown, to which he has given the names *Yellow*, *Chagrine*, *Reddiſh*, and *Blackiſh Tortoiſe*. The yellow tortoiſe is now firſt deſcribed from a living individual in the French king's poſſeſſion. It is a native of America, and of the iſland of Aſcenſion. The length of his ſhell is 7¼ inches. The head, legs, and ſhell, are ſpotted with numerous gold-coloured ſpots, moſtly contiguous, on a deep green ground, which make a very beautiful appearance. The chagrine tortoiſe was brought from the Eaſt Indies by M. SONNERAT, and differs from the reſt in the conformation of its ſhell, which has the appearance of two ſhells, one much leſs, placed on the back of the other. The upper ſhell is ſpotted or ſtudded; hence the name. The individual from which the deſcription and drawing were taken being dead, and wanting the legs, the Author is not poſitive whether it is a ſea or land tortoiſe; from analogy only he has placed it in the ſecond diviſion. The reddiſh tortoiſe was alſo brought dead from the Eaſt Indies by the ſame gentleman; its diſtinguiſhing characteriſtic is a cheſnut coloured flattiſh ſhell, with pliable ſcales. The black tortoiſe is deſcribed from a ſhell only, in the king's muſeum.

Count DE LA CEPEDE diſtributes the lizards into eight diviſions. In the firſt are comprehended the crocodile of the Nile, or alligator of the Indies; the black crocodile of the river Senegal; the gavial or crocodile of the Ganges; and eight other ſmaller ſpecies. The ſecond diviſion contains the iguana, the baſiliſk, and three other ſpecies. In the other ſix diviſions, the different ſpecies are arranged according to the number and form

* The Count cannot, ſurely, mean *every one*, becauſe ſome muſt be males.

† Which is generally above an hundred years.

of

of their toes, and the preſence of wings. The Author refutes, with much pleaſantry, the fabulous accounts of the baſiliſk's darting death on its beholders;—of flying dragons ſhooting from cloud to cloud with the quickneſs of lightning, ſilencing thunder with the clapping of their wings, diſſipating the obſcurity of the darkeſt night with the blaze of their fiery eyes;—of ſalamanders bred and living in the fire; with many idle ſtories invented in the fabulous ages of romance; of monſters whoſe conqueſt ſerved to heighten the valour of the hero, and whoſe terrible appearances were ſcarecrows to the delicate heroines; or of diabolical forms ſuggeſted by the fraudulent deſigns of the ſupporters of a crafty religion.

The genus *Grenouilles* contains twelve, and that of *Raines* ſeven ſpecies; the *toads*, which are the laſt genus, amount to fourteen.

The bipeds are the *Cannelé* and the *Sheltopuſik*. The laſt has been deſcribed by M. PALLAS in the Peterſburgh Tranſactions. The *Cannelé* is an animal lately diſcovered in Mexico by M. VE'LASQUES, and brought into France by the Viſcounteſs DE FONTANGES; the whole length is 8½ inches, and its diameter the third of an inch; the abdominal ſemi-rings are 150, and the tail-rings 31; the thickneſs of the whole body is nearly equal; the legs, one third of an inch long, are cloſe to the neck, and the feet have each four toes furniſhed with nails. The *Cannelé* ſeems to have a near reſemblance to the *Amphiſbæna* of LINNE', and perhaps, when it is better known, it may be found to belong to that genus, though, at the ſame time, the legs juſtify the genus as eſtabliſhed by the Count DE LA CEPEDE.

Such are the contents of the firſt volume of this curious work, deſcribing 113 ſpecies of animals, of which about 20 have either been not at all, or imperfectly, ſpecified by preceding authors. The Count ſeems to have had the ſimplification of the ſcience chiefly in view; and he has always endeavoured to diminiſh, rather than increaſe the number of the ſpecies, which, eſpecially in this claſs of animals, have been arbitrarily admitted, in conſequence of thoſe marks being adopted for ſpecific differences, which are in reality only the effects of climate, age, ſex, food, or the diſeaſe of the animals; hence he has included under one ſpecies, ſeveral varieties, that have, by other writers, been deemed diſtinct ſpecies. He has been particularly attentive to, and diligent in the ſelection of, ſynonyms, not only thoſe of ſyſtematic authors, but thoſe of travellers; and where it has been poſſible to have attained it, he hath always given the vernacular name. In the ſpecific deſcriptions, he has paid particular attention to the economy of the animal, entering minutely into an account of its manner of living, its food, its ſeaſons for breeding, the number of its offſpring, and how that

offspring is reared; he hath alſo pointed out the uſes which the TYRANT of animated nature makes of theſe animals, either for dietetical, medicinal, or economical purpoſes.

In brief, the work appears to be the reſult of mature judgement, formed from obſerving nature independently of opinions or theories that have too often influenced natural hiſtorians; and its language, though perhaps not altogether conformable to the rules of the Linnéan ſchool, and ſometimes too metaphorical and flowery to be conſiſtent with ſcientific gravity, is, on the whole, not only eloquent but perſpicuous. A nervous and elegant ſtyle is, indeed, as we have obſerved in the preceding works of the Count DE LA CEPEDE, the general characteriſtic of his writings. Having before figured in the higher walks of ſcience, his preſent undertaking is a proof of his condeſcenſion, as well as of his capacity; and he ſtill makes a reſpectable appearance among his tortoiſes, toads, and turtles, his lizards and frogs, &c. His preliminary diſcourſe breathes the true ſpirit of his predeceſſor; whoſe phraſeology he imitates, particularly in perſonifying the Goddeſs NATURE, as the univerſal agent; and this frequently betrays him into an unphiloſophical jargon, of which, perhaps, he is not himſelf aware.—The work, however, has great merit, in the line of NATURAL HISTORY; and will, no doubt, merit farther notice, particularly when the *ſecond volume* makes it appearance.

ART. VII.

Examen du Livre intitulé, &c. i. e. An Examination of M. DE VOLNEY's Work, entitled, Conſiderations on the preſent War between the Turks and Ruſſians. By M. DE PEYSSONNEL, formerly Conſul General at Smyrna, Member of the Academy of Marſeilles, &c. &c. 8vo. Amſterdam. 1788.

BOTH of theſe writers are advantageouſly known to the public, both have been in the countries of which they ſpeak, and yet there are ſcarcely any particulars of importance in which they are agreed. 'The Sultan,' ſays M. DE VOLNEY, 'has great revenues—Yes, about 80 millions of livres, collected with difficulty. How ſhould he have more? When the provinces of Egypt and Syria pay him but two or three millions, what can be expected from the ſavage countries of Macedon and Albania, the plundered provinces of Greece, the deſerts of Cyprus, &c.?' M. DE PEYSSONNEL, on the contrary, informs us that the fixed revenue of the ſtate amounts to a much greater ſum; and that even that great ſum is inconſiderable, compared with the produce of the caſualties, which is immenſe. Beſide this, the provinces do not pay the whole of the fixed revenue into the

exchequer. They retain at home whatever is neceſſary for building or repairing fortreſſes, and for other public ſervices; and they are likewiſe obliged to furniſh troops and proviſions. According to M. DE VOLNEY, the contraſt between the firſt twelve ſultans who reigned from Oſman I. to Soliman II. and their degenerate ſucceſſors, amounting to ſeventeen in number, ſeems to announce the inevitable deſtruction of the Turkiſh monarchy. M. DE PEYSSONNEL finds no other difference between the firſt twelve ſultans and the ſeventeen who ſucceeded them, but that which their reſpective ſituations introduced. By the victories, and ſtill more by the regulations, of Soliman II. the Turkiſh empire was ſecured on every ſide. Neceſſity kept his predeceſſors in a ſtate of perpetual vigilance; thoſe who came after, experienced the fatal influence of proſperity; they were lulled to an inglorious repoſe; but they may ſtill be rouſed from their ſlumber. The preſent conjuncture ſeems peculiarly favourable for this purpoſe. The dangers with which they are threatened, will ſhew them the neceſſity of a wiſe and uſeful reform; they will ſeek and diſcover the means of effecting it; and as it is eaſier to reſtore than to create, they will have leſs trouble in correcting the vices and abuſes which threaten to ſap the foundation of their power, than the firſt ſultans had to eſtabliſh it.

The moſt conſiderable part of M. DE PEYSSONNEL's work is employed in examining how far the intereſts of the other powers of Europe, and particularly thoſe of France, are concerned in the iſſue of the preſent war. 'To ſuppoſe' (ſays M. DE VOLNEY) 'the exiſtence of the Turkiſh empire neceſſary to our ſafety, and to the balance of power in Europe, is ſuppoſing that empire to be what it was in the time of Francis I. and Lewis XIV.' His antagoniſt replies, that ſince the time of Francis I. the Turks have made great acquiſitions, having added, at the expence of the Venetians, both the Morea and the Iſle of Crete to their territories. That ſince Lewis XIV. they have ſuſtained no loſs, the Crimea and the Cuban having been occupied by the Ruſſians during peace; thus the Turks had not ceded their poſſeſſions, but had actually entered on a war in order to recover them. It is the intereſt, therefore, of every independent ſtate in Europe, but more eſpecially of ſuch ſtates as take the lead in her affairs, to hinder this immenſe maſs of empire from augmenting the ſtrength, already too formidable, of Auſtria and Ruſſia. The intereſts of the French commerce in the Levant, in which their nation enjoys many privileges, ought to *rouſe* them particularly to the defence of their ancient and generous ally. The trade with the Turks amounts to above ſixty millions of livres; and this trade continues to encreaſe:

nor ought they to ſacrifice ſuch an advantageous commerce without abſolute neceſſity.

In the limits preſcribed for this article, we cannot follow theſe diſputants through the labyrinth of their reaſonings and contradictions. M. DE VOLNEY thinks the ruin of the Turkiſh empire certain and near at hand. M. DE PEYSSONNEL judges the ſame event to be diſtant and doubtful. The former ſays, that in two campaigns, the allies will be under the walls of Conſtantinople; the latter thinks that two campaigns will probably exhauſt the reſources of theſe allies, and oblige them to make peace. The former compares the Ottoman power to an old tree, that, notwithſtanding ſome freſh branches, is rotten at heart, and being only ſupported by its bark, will be thrown down by the firſt blaſt of the tempeſt. The latter compares the ſame power to a tree exceedingly ſtrong, which might wither under the care of an indolent and ignorant gardener, but which, with proper management, will recover its ſtrength and beauty, and raiſe its proud head over the loftieſt trees of the foreſt.

The events of the war ſeem as yet rather favourable to M. DE PEYSSONNEL's opinion of the Turks. That nation is naturally brave. They ſtill feel, in its full force, the religious enthuſiaſm by which their anceſtors were animated to great and ſucceſsful exertions; and when diſcipline, which they muſt acquire by experience, and which they will learn at length from their enemies, is added to their native fury, their arms may again become irreſiſtible. M. DE PEYSSONNEL reſided many years in Turkey; and in point of general information reſpecting the ſtate of this empire, appears to have had the advantage of his antagoniſt. To ſallies of fancy, and flaſhes of eloquence, he oppoſes ſolid argument and ſtubborn facts. What Demoſthenes ſaid of Phocion, M. DE VOLNEY may ſay of M. DE PEYSSONNEL, '*He is the hatchet of my harangues*:' των εμων λογων κοπις. Plut. in Phoc. p. 255.

*** For our ſhort account of M. DE VOLNEY's 'Conſiderations on the War with the Turks,' ſee Review for July 1788, p. 66.

ART. VIII.

Conſeils à un jeun Prince, &c. i. e. Advice to a young Prince who is ſenſible of the Neceſſity of repeating his Education: And a Letter ſent to FREDERIC WILLIAM III. King of Pruſſia, on the Day of his Acceſſion to the Throne. By the Count DE MIRABEAU. 1787. The Place where publiſhed is not mentioned.

WHAT preſumption is it in a private man, to ſuppoſe that a monarch of France ſhould ever be ſenſible of a deficiency in point of education, or that the king of Pruſſia ſhould

ſhould need his advice in the adminiſtration of his government! Yet we have read theſe pieces with pleaſure, becauſe, not being the parties adviſed, we can allow that an abhorrence of oppreſſion, a love of truth and ſocial order, and an affectionate regard for the happineſs of mankind, which ſeem to have inſpired theſe pages, will apologize for the freedom of addreſs that characterizes them.

The Advice to a Prince is only a fragment, particularly calculated for the meridian of France; but it is ſuch as every Prince may accept with advantage to himſelf. It relates chiefly to his conduct as a man of the world, the influence of whoſe manners on the circle that immediately ſurrounds him, muſt form thoſe of his court, and thence extend to the reſt of his ſubjects. Hence delicacy in the choice, together with propriety and temperance in the purſuit, of his pleaſures, a ſtrict attention to the external decencies of behaviour, affability and dignity of addreſs, and a conſtant command of his paſſions and temper, are particularly recommended. Theſe ſubjects are certainly not new; but they are here treated in a lively, pleaſing manner, and illuſtrated with anecdotes taken from the memoirs of former reigns.

The Kings of France, whom the Author recommends as models to his pupil, are Henry IV. and Lewis XIV.; but the Count has too much judgment to beſtow indiſcriminate praiſe; he expoſes their follies and errors, as well as their good qualities; and points out thoſe parts of their character and conduct which ought to be avoided, as well as thoſe which deſerve to be imitated. Of Lewis XV. he ſays little, and ſeems to hold his character in no very high eſtimation.

Of the influence of women in forming men for public buſineſs, the Count talks like a courtier in the reign of Lewis XIV. and ſets too great a value on the graces of external addreſs acquired by an early intercourſe with them. Theſe are certainly of excellent uſe to recommend ſolid knowlege and uſeful endowments, but ought not to be ſubſtituted in their ſtead; and we cannot think a ſentimental intrigue with a coquetiſh politician in petticoats the moſt eligible way of forming the underſtanding of a youth of fifteen. However, the Author obſerves, that the ladies of the laſt age were very different from thoſe of the preſent; for, after the acceſſion of Lewis XV. they in a ſhort time loſt all pretenſions to influence.

The Count's inſtructions with regard to the advantages to be gained from converſation, are juſt and liberal. Every man, he obſerves, has ſome kind of merit, ſome degree of knowlege, and, moſt probably, ſome talent, that, if properly employed, might be uſeful. The grand art of government conſiſts in the diſcernment of it; in this reſpect, princes poſſeſs a peculiar advantage,

vantage, as, by aſking queſtions, they oblige the perſons interrogated; by doing this with propriety and judgment, they not only accumulate knowlege, but alſo acquire popularity.

He juſtly adviſes a prince to diſcourage the calumniating reports which ſo frequently abound in a court, and to ſuſpect the integrity of thoſe who are officious in depreciating the characters of others. Theſe are, in general, the means by which the ambitious and deſigning, who wiſh to monopolize the royal ear, endeavour to prevent the competition of thoſe, whoſe merit might rival their own pretenſions. Lewis XIV. he obſerves, knew the value of a man who thought candidly of others. He was at dinner in public, when he received the news of the death of *Bontemps*, his firſt *valet de chambre*. Tears ſtarted into his eyes, and the manner in which he expreſſed his regard for the character of an old and faithful ſervant, reflected honour on his own. "I have now loſt," ſaid he, "a man, to whom I have liſtened for theſe fifty years; whom I have always believed, and I always had reaſon to believe; and who, during all that time, never ſpoke ill of any one."

The Count DE MIRABEAU complains of the many falſe reports that have been circulated to his prejudice, and ſays that, among other things equally groundleſs, he has been accuſed of addreſſing a libel on the immortal Frederic II. to the reigning King of Pruſſia. Of other accuſations we can take no cognizance, as they come not properly before us: our buſineſs is only with this letter, which he has publiſhed in his own vindication, and which, as here printed, does not deſerve to be conſidered in ſuch a light: for, though he very freely points out the errors of his late Majeſty's adminiſtration, he does juſtice to his great qualities, and addreſſes the preſent King with the reſpect due to his rank, but, at the ſame time, with the manly freedom of one zealous for the welfare of his fellow-creatures, and conſcious of having truth on his ſide. He informs us of a fact, which we relate with pleaſure, becauſe it does honour to the heart as well as to the underſtanding of his preſent Majeſty, viz. that the King acknowleged the receipt of this letter, and expreſſed his thanks for it to the author in writing; and that he afterwards condeſcended to treat him with diſtinction in a public aſſembly. 'I mention this,' ſays the Count, 'becauſe the magnanimity of *loving* truth is more honourable to a Monarch, than that of *declaring it* can be to a private citizen of the world.' This leads us to hope that the Count's advice may not be entirely rejected; for we will venture to predict, that, in proportion as it is adopted, the ſubjects of Pruſſia will be happy, and that FREDERIC WILLIAM III. will thus acquire as juſt a claim to the appellation of GREAT, as even his illuſtrious predeceſſor.

After

After congratulating the King on the favourable circumſtances in which he aſcends the throne, and on the advantage he enjoys in the counſels of his uncle, the Count adviſes him not to aim at governing too much; but, by leaving to able miniſters and magiſtrates the buſineſs which properly belongs to their department, to reſerve to himſelf that freedom of mind which is neceſſary for the direction of thoſe important concerns which require the attention of the Sovereign. The power of the King, he obſerves, ſhould never be ſeen to interfere, when the purpoſes of civil government can be anſwered without it.

He then proceeds to enumerate the ſeveral abuſes of government which ought to be reformed, and the improvements which ſhould be made: ſome of theſe, he acknowleges, require time and mature deliberation, in order to be properly effected; but others are ſo obvious, that they ought to take place immediately; by which means his Majeſty will engage the love and confidence of his ſubjects, and thus facilitate the entire reformation of his government. Under this head, he intreats the King immediately to aboliſh the ſlaviſh obligation to military ſervice, to put his army on a more liberal footing, by giving better pay, and forming it on a plan ſomething ſimilar to that of the Swiſs. He implores him to give all his ſubjects full liberty of egreſs; to grant the citizens freedom of purchaſing and poſſeſſing lordſhips, &c.; to aboliſh the oppreſſive prerogatives of hereditary nobility; to eſtabliſh a gratuitous adminiſtration of juſtice; to aſſign a higher rank, and better ſalaries, to the civil magiſtrates, to treat them with greater reſpect than his predeceſſors did; and thus to ſhew that he conſiders himſelf, not merely as the general of his army, but alſo as the firſt magiſtrate of his people;—to aboliſh the office of licenſer of books, and grant full liberty of the preſs, only obliging every printer or bookſeller to prefix his name to the works he publiſhes; to eſtabliſh the moſt unlimited toleration with reſpect to religious opinions, and to grant the Jews every civil right that other ſects enjoy. On this ſubject the Count hints, that doubts have been entertained concerning the liberality of the King's intentions, and entreats him to diſſipate them by an early compliance with his advice. How far theſe ſuſpicions were founded in truth, we preſume not to determine, but leave them to the judgment of thoſe who have peruſed his edict concerning toleration. He alſo earneſtly recommends the eſtabliſhment of public workhouſes, for the prevention of idleneſs, and the encouragement of induſtry; the abolition of lotteries, which tend to introduce a ſpirit of gaming; together with every regulation that can promote the freedom of trade, and the advancement of manufactures; particularly an entire abrogation of the *Traite Foraine* and the *Droit d'Aubaine*.

In

In his review of the internal government of FREDERIC II. the Count very freely cenſures the indirect taxation, the unreaſonable prohibitions, minute regulations, excluſive privileges, and numberleſs monopolies, which prevailed in his reign; for many of theſe, however, he accounts from the circumſtances of the kingdom, when he mounted the throne, and from that conſciouſneſs of his great abilities, which rendered him impatient of oppoſition, inſpired a contempt of mankind, and led him to direct and regulate every thing himſelf. After pointing out the different circumſtances of the preſent reign, he adviſes the King to moderate the duties of exciſe, and other indirect taxes, the deficiency of which may be compenſated by a land-tax, from which no eſtate ſhould be exempted; and to encourage agriculture, by parcelling out his own domains into ſmall farms, in which he might ſettle cultivators, by advancing what was neceſſary for ſtock, and inveſting them with a property in the land, on their paying a perpetual quit-rent.

ART. IX.

Verhandelingen van het Bataafsch Genootſchap, &c. i. e. Tranſactions of the Batavian Society at Rotterdam, Vol. VIII*. 4to. Rotterdam. 1787.

THIS volume, the introduction to which comprehends the tranſactions of the Society from Auguſt 1783, to Auguſt 1787, contains three prize diſſertations. The firſt is by Dr. M. VAN MARUM and M. A. PAETS VAN TROOSTWYK, in anſwer to the following queſtions, propoſed, ſome years ago, by the Society, viz.

"What is the nature of the ſeveral noxious vapours ariſing from marſhy grounds, mud, neceſſary houſes, common ſewers, hoſpitals, priſons, mines, wells, graves, wine and beer vaults, peat, &c. What are the moſt efficacious means of preventing or mitigating their pernicious effects; and of recovering thoſe who are ſuffocated by them?"

By a note, in Dr. VAN MARUM's *Continuation of Experiments performed with the Electrical Machine in Teyler's Muſeum* (of which we gave an account in our Review, vol. lxxvi. page 581), we are informed, that the diſſertation before us was delivered to the Society in February 1783. Its having lain thus long unpubliſhed is a conſiderable diſadvantage to it, eſpecially as it is on a ſubject which has lately been inveſtigated by ſeveral writers, who have favoured the public with their obſervations on it.

The queſtion itſelf, and the experiments made in conſequence of it, ſeem to have been ſuggeſted by thoſe of Dr. White, of

* The former Volumes have all been reviewed in our work. For vol. vii. ſee Rev. vol. lxxiii. p. 519.

York,

York *, related in the Philoſophical Tranſactions, vol. lxviii. for the year 1778, part 1. The reſults are much the ſame, and our philoſophers, in common with others who have examined air thus vitiated, found it, in all the caſes here mentioned, to conſiſt of a mixture of fixed with inflammable air; in which the former was conſiderably predominant.

Concerning the means of preventing or mitigating the pernicious effects of theſe exhalations, Meſſ. VAN MARUM and VAN TROOSTWYK have given ſome ſenſible and judicious obſervations; but moſt of them have been anticipated by other writers, and are now well known to thoſe who are at all converſant with the ſubject.

For the recovery of perſons apparently ſuffocated, they recommend inflating the lungs with dephlogiſticated air, by means of a bladder and tube, contrived for this purpoſe. In this manner they recovered ſeveral birds and rabbits, after they had been confined, till apparently dead, in air vitiated, either by reſpiration, or by the fumes of peat. This mode of treatment was alſo ſucceſsful with theſe animals, when they had been ſhut up in fixed air, yielded by fermenting malt liquor; but it was attempted in vain, when the ſuffocation had been cauſed by fixed air produced by the effervescence of chalk with the diluted vitriolic acid.

In the ſecond prize diſſertation, M. VAN TROOSTWYK appears again a victorious candidate, aſſociated with Dr. DEIMAN. The ſubject was propoſed by the Society, in the following queſtions:

"Have the variations, which continually take place in the electricity of the atmoſphere, any perceivable effect on our bodies, either in health or in ſickneſs? What are the diſeaſes in which electricity may be of ſervice, either to remove or alleviate them? What is its mode of operating in theſe caſes? And what is the beſt method of applying it for this purpoſe?"

From the aſſertion of the Authors, that ſimple electrification remarkably accelerates the pulſe, and from their taking no notice of the experiments made by Dr. VAN MARUM to determine this point †, in which he informed the public, that he was aſſiſted by them, we ſuppoſe that this Diſſertation alſo has lain a conſiderable time in the hands of the Society, and, hence, like the former, it appears to ſome diſadvantage.

From the facility with which our bodies conduct the electric fluid, and from our being in conſtant contact with other conducting ſubſtances, theſe writers conclude, that the changes in the ſtate and degree of electricity in the atmoſphere, with re-

* See Review, vol. lx. page 409.

† ——— vol. lxxiii. page 553.

lation

lation to the earth, are generally produced in a manner ſo gradual, as to have no perceptible effect on us, either in health or ſickneſs. From this concluſion, the caſe of lightning is excepted, in which they ſuppoſe, with Lord MAHON [now Earl STANHOPE], that miſchief may be done by the returning ſtroke, as well as by the immediate exploſion.

The diſorders in which electricity is here recommended, may be reduced to the following claſſes: thoſe which proceed either from a diminution, or from anomalous operations, of the vital principle; thoſe that ariſe from an obſtructed circulation of the fluids, and from impeded perſpiration; and, laſtly, every caſe in which a ſtrong concuſſion is required.

In anſwer to the laſt branch of the queſtion, the Authors deſcribe their apparatus for the application of medical electricity; the principal part of this conſiſts of Mr. Cuthbertſon's alteration of Lane's electrometer, by ſubſtituting a graduated ſlider inſtead of a ſcrew, which renders it much more ſimple and convenient. They alſo give ſome directions and cautions concerning the manner of electrifying patients, which are now, we believe, generally known.

The third Diſſertation is by M. HENDRIK VERHEES, Land-ſurveyor at *Bois-le-Duc*, on the expediency and advantages of a Canal from *Bois-le-Duc* to *Tongres*, which is three leagues from *Liege*. The expence of ſuch a Canal, ſuppoſing it to be from 60 to 70 feet broad, is eſtimated by M. VERHEES at 2,367,000 florins.

The volume cloſes with an account of the effects of lightning on board a Dutch outward-bound Eaſt India ſhip, Feb. 20th, 1785, in S. lat. 0° 21′, long. 358° 28′, communicated by JACOB CORNELIS RADERMACHER Eſq. Member of the Council of Batavia.

The lightning exploded on the main-top-gallant-maſt-head, and, in its paſſage, rent large pieces out of the main and top maſt, killed three men and wounded ten, beſide greatly damaging the ſhip. From this melancholy event, M. RADERMACHER takes occaſion to recommend conductors on board of ſhips, eſpecially thoſe which are deſtined for the ſouthern climate; where theſe are wanting, he adviſes wet ropes, reaching the ſea, to be ſuſpended from the maſt-heads and yard-arms, on the approach of a thunder-ſtorm. He alſo gives an extract of a letter from on board the Thetis, a Dutch frigate, containing an account of the damage which ſhe ſuſtained, on the 1ſt of April 1787, from lightning, by which the magnetiſm of all her compaſſes was deſtroyed; and which was followed by a ſmell of fire that continued above fourteen hours.

ART.

ART. X.

Ayeen Akbery: Or the Inſtitutes of the Emperor Akber. Tranſlated from the Original Perſian, by Francis Gladwin. 4to. 3 Vol. Calcutta. 1783-4-6.

THE emperor JILALEDEEN MAHOMMED AKBER (the contemporary of our celebrated queen Elizabeth) was univerſally eſteemed a great and good prince *. He was alſo ſucceſsful in war, having in his reign made ſeveral conqueſts, and reduced to obedience almoſt all the provinces of Hindoſtan which had revolted from his father, and predeceſſor, HEMAJOON; and his political talents, together with his unremitting attention to the happineſs of his ſubjects, are ſufficiently apparent from the regulations which he eſtabliſhed for every department of the empire. He was born at Amercote, A. D. 1542, was proclaimed emperor in 1556, and died at Agra in 1605, after a reign of 49 years and 8 months. The hiſtory of this potentate has been written, with great elegance and preciſion, by the vizier ABUL FAZEL. It comes down to the 47th year of AKBER's reign, when the hiſtorian, who was a favourite with his ſovereign, was murdered by ruffians, employed by his enemies.

ABUL FAZEL's hiſtory was entitled *Akbernameh*; to which the *Ayeen Akbery* is a kind of ſupplement. In fact, however the latter is a complete work; it contains the emperor's regulations for every department of government; an hiſtorical and geographical deſcription of the twelve Soobahs, or Vice-royalties of Hindoſtan; and a full account of the religion of the Hindoos, their books, their ſeveral ſects, and the points in which theſe ſects differ from each other.

Such are the general ſubjects that are diſcuſſed in the *Ayeen Akbery*; and when it is conſidered that the book was written by a man of learning, who was perfectly acquainted with the empire (as ABUL FAZEL undoubtedly muſt have been, both from the high office he held, and the confidence which the emperor placed in him), hiſtorians and politicians are the more obliged to Mr. Gladwin for the trouble he muſt have had in tranſlating ſo voluminous and difficult a work. They ought to think themſelves ſtill more obliged to him, when it is alſo conſidered that ABUL FAZEL did not write in the ſtyle of the *modern* Perſic but affected to imitate that of the *earlieſt* Perſian authors after MAHOMMED; which, as MAHOMMED SHEREEF MOTAMED KHAN, an Author who wrote only 15 years after AKBER's death, ſays, 'is a ſtyle not only harſh and unpleaſing to the ear

* He was the ſixth in deſcent from Tamerlane.

but

but ſuch as cannot be read or comprehended by the generality of readers, without great difficulty.'

Mr. Gladwin enjoyed the patronage of Governor Haſtings, whom we have frequently mentioned as a zealous patron of oriental literature; and he has, in the preſent inſtance, been the promoter of a work, which cannot fail of being acceptable to every one who wiſhes to be poſſeſſed of an authentic account of the conſtitution of the empire of Hindoſtan, and of its immenſe reſources and expenditure under the reign of one of its moſt powerful monarchs.

The firſt volume is divided into three parts, containing reſpectively the regulations of the emperor's houſehold, of the military department, and of the revenue.

Before we give an analyſis of this work, we ſhall copy the beginning of the preface, as a ſpecimen of ABUL FAZEL's manner:

'In the name of the moſt merciful God!—O Lord! all thy myſteries are impenetrable. Unknown are thy beginning and thy end. In thee both beginning and end are loſt. The name of both is loſt in the manſions of thy eternity. It is ſufficient that I offer up my thankſgiving, and meditate in aſtoniſhment. My ecſtacy is ſufficient knowledge of thee. He is the moſt commendable who ſtrives to perform meritorious actions, rather than how to utter fine ſpeeches; and who, by delineating a few of the wondrous works of the Creator of the world, acquires immortal felicity.

'ABUL FAZEL MOBEREK returns thankſgiving unto the Almighty, by ſinging the praiſes of royalty; and for the inſtruction of thoſe who ſearch after knowledge and prudence, he records a few of the inſtitutes of the lord of the world*; thus tranſmitting unto all ages a model of wiſdom. Since the ſum of his intentions is to ſet forth the laws of royalty, it is neceſſary that he ſpeak ſomething of its exalted dignity, and deſcribe the conditions of thoſe who are aſſiſtants in the great office.'

After defining, in the moſt amplified manner, through ſeveral pages, the qualifications of a ſovereign, he thus concludes his preface:

'Praiſe be unto God! The exalted monarch of our own time is endowed with theſe laudable diſpoſitions, that it is not exaggeration to ſay he ſurpaſſes all the ſages of antiquity. From the light of wiſdom he diſcovers the ranks of men; and by the rectitude of his conduct, he adds ſplendour to his underſtanding by the performance of laudable actions. Who is it that is able to meaſure the extent of his virtues?—Thoſe who are verſed in ancient hiſtory wonder how kings of former times governed without ſuch a wiſe rule of conduct!'

In the firſt part, the Author deſcribes the royal treaſury, the jewel office, and the mint; with a particular account of the

* AKBER.

coins,

coins, and the profit which merchants gain by bringing gold, ſilver, and copper to it.

The next chapter, on the production of metals, may be recommended to alchemiſts; but that immediately following, on the ſpecific gravity of metals, merits the attention of the *philoſopher*; who will find that the Hindoos underſtood as much of the ſubject, as their contemporary European metallurgiſts, and perhaps more. Three tables are added to this chapter, the firſt ſpecifying the quantity of water diſplaced by the immerſion of a certain weight of each ſubſtance *; the ſecond ſpecifies the weight of theſe ſubſtances in water; and the third, their weight compared with an equal bulk of gold: but the European muſt lament that theſe tables are uſeleſs to him, as the tranſlator has not reduced the Hindoo weights and their ſubdiviſions, to any ſtandard known in this part of the world, or even ſtated the proportion which theſe ſubdiviſions bear to each other.

From theſe philoſophical ſubjects, the Author proceeds to the deſcription of the *Haram*, or *Seraglio*; a building of ſuch an immenſe extent as to contain ſeparate apartments for every one of the women, whoſe number exceeds five thouſand. 'Every one,' ſays the Author, 'receives a ſalary equal to her merit. The pen cannot meaſure the extent of the emperor's largeſſes; but here ſhall be given ſome account of the monthly ſtipend of each. The ladies of the firſt quality receive from 1610 rupees † down to 1028 rupees.'

Details of the emperor's travelling equipages, with regulations for the encampment of the army, and for illuminations, &c. afford not much that can entertain our readers; the ſame obſervation holds good with reſpect to the deſcription of the royal ſeals, and of the camp-equipage, if we except the following paſſage, relative to the method of furniſhing the emperor with cold water during the encampment:

'Salt-petre, which in the compoſition of gunpowder, ſupplies heat, his majeſty has diſcovered to be alſo productive of cold. Salt-petre is a ſaline earth. They fill with it a perforated veſſel, and ſprinkle it with water, and collecting together what drops through, they boil it until it cryſtallizes. A quart of water is put into a gugglet of pewter, or ſilver, or any other clean metal, and the

* Eighteen different bodies are contained in each table.

† Upwards of 200l. ſterling per month, valuing the rupee at 2s. 6d. excluſive of the moſt coſtly apartments, luxurious table, and numerous attendants. Theſe ladies appear to have been kept, in conformity to the cuſtom of Eaſtern princes, merely for pomp and oſtentation; for our hiſtorian, in another part of the work, tells us, that his majeſty took 'no delight in ſenſual gratifications.'

mouth ſtopped cloſe. Then is thrown into a veſſel two and a half ſeers * of ſalt-petre, with five ſeers of water; and the gugglet of water is ſtirred about in that mixture for the ſpace of a quarter of an hour, by which time the water will be ſufficiently cool.'

The next chapter relates to the kitchen, and begins thus:

'His majeſty even extends his attention to this department, and has made many wiſe regulations for it. He eats but once in the courſe of the twenty-four hours, and he always leaves off with an appetite; neither is there any fixed time for this meal, but the ſervants have always things in ſuch readineſs, that in the ſpace of an hour after the order is given, an hundred diſhes are ſerved up. What is required for the Haram, is going forward from morning till night.'

The regulations of the kitchen are deſcribed, and the chapter concludes with 30 receipts for diſhes of various kinds, the prices of ſeveral ſorts of proviſions, and catalogues of fruits, ſpicery, &c.

The perfumery and the wardrobe are next deſcribed, and are followed by an account of the royal library. The books are ſuch as are ſcarcely, if at all, known in Europe. We ſhall tranſcribe a few articles of the catalogue.

New aſtronomical tables by Ulugh Beg.

The Mŏnŏhărŏt. One of the moſt ancient books of the Hindoos tranſlated into Perſian †.

The Oŭhŏrŏ, which, in the opinion of the Hindoos, is one of the four books of divine authority.

The Vakiat Babery ‡: tranſlated from the Turkiſh into

Author, 'are ſo large as to carry a ball of 12 maunds*; a convincing proof that the Hindoos were acquainted with fire-arms at the cloſe of the ſixteenth century.

The next article is the eſtabliſhment of the royal ſtables. Here we are preſented with ſome curious particulars reſpecting the elephant; which animal being a native of Hindoſtan, and, when tamed, much employed by the Hindoos, muſt neceſſarily be better known to them than to Europeans; and for that reaſon we may preſume that ABUL FAZEL's account is more to be depended on than thoſe that have been given by travellers. The particulars are too many to be tranſcribed; we ſhall therefore inſert only thoſe paſſages which contradict the opinions of European naturaliſts, or which contain facts that we do not recollect to have ſeen noticed by modern writers.

'The price of an elephant is from 100 to 100,000 rupees; thoſe of 5000 and of 10,000 are not uncommon.

'There are four kinds of elephants. *Behder* is that which has well-proportioned limbs, an erect head, broad breaſt, large eyes, and a long tail, with two excreſcences on the forehead reſembling large pearls. Theſe excreſcences are called in the Hindovee language *Guj Manick*, and many properties are aſcribed to them. Another kind, called *Mund*, has a black ſkin, and yellow eyes; is bold and ungovernable. That called *Murg*, has a whiter ſkin, with moles, and its eyes are of a mixture of red, yellow, black, and white. That called *Mirh* has a ſmall head, and is eaſily brought under command; its colour is a mixture of white and black, reſembling ſmoke; and from mixtures of the above kinds, are formed others of different names and properties.

'Formerly it was thought unlucky to allow tame elephants to breed; but his majeſty has ſurmounted this ſcruple†.

'The female goes with young eighteen lunar months‡.—In general, an elephant has but one young at a birth; but ſometimes ſhe has two. The young one ſucks till it is 5 years old, after which time it feeds on vegetables. At this age it is called *Bal*; at ten, it is called *Powt*; at twenty, *Bek*; and at thirty, *Kelbeh*. It undergoes ſome change at every one of theſe periods; and arrives at maturity in ſixty years.—The natural life of the elephant is, like that of man, 120 years||.'

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* A maund equals 76lb. avoirdupoize; ſo that the cannon here mentioned carries a ball of 912lb. and its bore muſt be above 18 inches. But this piece ſeems inferior in ſize to that belonging to the Grand Signior, mentioned by Baron de Tott: ſee Rev. vol. lxxiii. p. 241.

† M. de Buffon expreſsly ſays, that they cannot be made to breed in a tame ſtate.

‡ M. de Buffon ſays two years.

|| M. de Buffon ſays elephants live 200 years. The Hindoos appear to be longer lived than Europeans.

The natural hiſtory of horſes, camels, oxen, and mules, which are alſo kept in the royal ſtables, contains nothing materially different from the common accounts.

The next chapter, deſcribing the manner in which the emperor ſpent his time, may amuſe the generality of our readers.

'It is his majeſty's conſtant endeavour to gain and ſecure the hearts of all men. Amidſt a thouſand cares, and perplexing avocations, he ſuffers not his temper to be in any degree diſturbed, but is always cheerful. He is ever ſtriving to do that which may be moſt acceptable to the Deity, and employs his mind on profound and abſtracted ſpeculations. From his thirſt after wiſdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own ſagacious adminiſtration. He liſtens to what every one hath to ſay, becauſe it may happen that his heart may be enlightened by the communication of a juſt ſentiment, or by the relation of a laudable action. But although a long period has elapſed in this practice, he has never met with a perſon whoſe judgment he could preſer to his own. Nay, the moſt experienced ſtateſmen, on beholding this ornament of the throne, bluſh at their own inſufficiency, and ſtudy anew the arts of government. Nevertheleſs, out of the abundance of his ſagacity, he will not ſuffer himſelf to quit the paths of enquiry. Although he be ſurrounded with power and ſplendour, yet he never ſuffers himſelf to be led away by anger or wrath. Others employ ſtory-tellers to lull them to ſleep, but his majeſty, on the contrary, liſtens to them to keep him awake. From the exceſs of his righteouſneſs, he exerciſes on himſelf both inward and outward auſterities; and pays ſome regard to external forms, in order that thoſe who are attached to eſtabliſhed cuſtoms, may not have any cauſe for reproach. His life is an uninterrupted ſeries of virtue and ſound morality. God is witneſs, that the wiſe of all ranks are unanimous in this declaration.

'He never laughs at nor ridicules any religion or ſect. He never waſtes his time, nor omits the performance of any duty; ſo that, through the bleſſings of his upright intentions, every action of his life may be conſidered as an adoration of the Deity. He is continually returning thanks unto Providence, and ſcrutinizing his own conduct. But he moſt eſpecially ſo employs himſelf at the following ſtated times: at day-break, when the ſun begins to diffuſe his rays; at noon, when that grand illuminator of the univerſe ſhines in full reſplendence; in the evening, when he diſappears from the inhabitants of the earth; and again at midnight, when he recommences his aſcent. All theſe grand myſteries are in honour of God; and if dark-minded ignorant people cannot comprehend their ſignification, who is to be blamed? Every one is ſenſible, that it is indiſpenſably our duty to praiſe our benefactor, and conſequently, it is incumbent on us to praiſe this diffuſer of bounty, the fountain of light! And more eſpecially behoveth it princes ſo to do, ſeeing that this ſovereign of the heavens ſheddeth his benign influence upon the monarchs of the earth. His majeſty has alſo great veneration for fire in general, and for lamps; ſince they are to be accounted rays of the greater light.——

'He

'He ſpends the whole day and night in the performance of his neceſſary avocations, excepting the ſmall portion required for ſleep. He takes a little repoſe in the evening, and again for a ſhort time in the morning. The greateſt part of the night is employed in the tranſaction of buſineſs. To the royal privacy are then admitted philoſophers, and virtuous ſofees, who ſeat themſelves, and entertain his majeſty with wiſe diſcourſes. On theſe occaſions his majeſty fathoms the depths of knowledge, examines the value of ancient inſtitutions, and forms new regulations; that the aged may ſtand corrected in their errors, and that the riſing generation be provided with fit rules for governing their conduct. There are alſo preſent at theſe aſſemblies learned hiſtorians, who relate the annals of paſt times, juſt as the events occurred, without addition or diminution. A conſiderable part of the night is ſpent in hearing repreſentations of the ſtate of the empire, and giving orders for whatever is neceſſary to be done in every department. Three hours before day, there are introduced to the preſence, muſicians of all nations, who recreate the aſſembly with vocal and inſtrumental melody. But when it wants only about an hour of day, his majeſty prefers ſilence, and employs himſelf at his devotions. Juſt before the appearance of day, people of all ranks are in waiting, and, ſoon after day-break, are permitted to make the Koorniſh *. Next the haram are admitted to pay their compliments. During this time various other affairs are tranſacted, and when thoſe are finiſhed he retires to reſt for a ſhort time.'

The ſecond part of this firſt volume contains, chiefly, the regulations for the military department.' Toward the end of it, we have the following curious accounts of the modes of hunting. For catching the lion,

'They make a large cage, ſtrengthened with iron, into which they put a kid, in ſuch a ſituation, that the lion cannot come at it without entering by the door which is left open. The cage is put in the place which the lion frequents, and when he enters to ſeize the kid the door ſhuts on him, and he is taken; or an arrow is ſet in a bow of a green colour which is faſtened to a bough of a tree, and when the lion paſſes under it, the motion diſcharges the arrow and kills him. Or they faſten a ſheep to the ſpot which he frequents, and ſurround it with ſtraw, worked up with ſome glutinous ſubſtance, ſo that when the lion attempts to ſeize the ſheep, his claws become entangled in the ſtraw; on which the hunters, iſſuing from their covert, either kill him, or take him alive and tame him.—Sometimes a bold reſolute fellow ſeats himſelf on the back of a male buffaloe, and makes him attack the lion, and toſs him with his horns till he kills him. It is not poſſible for any one, who has not ſeen this fight, to form an adequate idea of the ſport it affords, nor to conceive the boldneſs of the man, who ſeats himſelf erect like a pillar, notwithſtanding the violent motions of the buffaloe during the bloody conflict.'

The Author deſcribes the leopards as animals remarkable for their provident and circumſpect conduct. They are taken in traps,

* A peculiar mode of ſalutation.

traps, and are afterward tamed, and one ſpecies of them are trained for hunting *. As the method of hunting with them is deſcribed by many European writers in nearly the ſame manner as by this Author, we ſhall paſs it over, and give our readers the following ſingular method of hunting deer with deer.

'They faſten a ſnare about a tame deer, ſo that when a wild one engages him, he is entangled by the horns or ears; on which the hunters iſſue from their coverts and ſeize him. If the tame deer is overpowered, or the ſnare breaks, he returns to his keeper. SULTAN FIROZE KULJIE had ſome idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night, and if the wild deer runs away, or the ſnare breaks, the tame one obeys the orders of his keeper, and comes or goes juſt as he directs. —Formerly, only two or three people partook of this ſport, and for fear of frightening the wild deer, uſed to diſguiſe their perſons or hide themſelves in the graſs, but his majeſty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move ſlowly and in ſuch a manner as to conceal the people who are behind them.'

The third part of this volume relates wholly to the revenue, excepting the introduction, which is a learned account of the ſeveral æras uſed by different chronologers and different nations; and the concluſion, which contains inſtructions for the ſeveral great officers of ſtate. The chronological part admits not of abridgment, and the others would afford no entertainment to our readers, in general.

In the fortieth year of Akber's reign, his dominions conſiſted of 105 provinces and 2737 townſhips. The empire was then parcelled into twelve grand diviſions, and each was committed to the government of a *Soobahdar* or viceroy.

The ſecond volume contains a ſuccinct deſcription of each *Soobah* † or viceroyalty, with its hiſtory, and the lives of their reſpective viceroys; and as it cannot much intereſt the European reader, we ſhall enter into no detail of its contents, but proceed to the conſideration of the laſt volume,—which contains, as we mentioned in the beginning of this article, an account of the religion and philoſophy of the Hindoos.

The intrinſic merit of the introduction, which is truly philoſophical, will be a ſufficient apology for our tranſcribing it, more eſpecially as it gives an account of the contents of the volume.

'I had long ſet my heart (ſays the hiſtorian) on writing ſomething of the hiſtory of Hindoſtan, together with an account of the religious opinions of the Hindoos. I know not if my anxiety herein proceeds

* This, as we learn from other accounts, is a ſmaller kind of leopard, named the *cheeta*.

† Europeans often confound Soobah for Soobahdar; and the title of the viceroy is commonly written *Subah*.

from the love of my native country, or whether I am impelled by the deſire of ſearching after truth, and relating matter of fact.

'At firſt my head was filled with the idle tales of BENAGUTTY, HAFEZ ABROO, and other ancient authors, who have written ſtories of things that never exiſted but in their own imaginations; but at length, becoming ſenſible of the ignorance of mankind, and of their evil diſpoſition toward one another, I reſolved to endeavour to eſtabliſh peace and amity. However, multiplicity of buſineſs occaſioned delay, until I undertook to write this work, which has run out to great length; and having finiſhed the hiſtory of the Soobahs (including a good part of the hiſtory of Hindoſtan), I thought this a fit time for carrying into execution my long-concealed intention.

'Before this period I had acquired ſome knowledge of the ſubject, but deeming that inſufficient, I had again recourſe to thoſe who were capable of inſtructing me, and renewed my former ſtudies. From my ignorance of the ſignification of the Hindoo terms, and the want of an able interpreter, my reſearches became painful; as I was obliged to make repeated enquiries after the ſame thing. At length, by the will of heaven, unremitted aſſiduity has obtained the object of my wiſhes.

'It is now come to light that the generally-received opinion of the Hindoos being polytheiſts, has no foundation in truth; for although their tenets admit many poſitions that are difficult to be defended, yet that they are worſhippers of GOD, and ONLY ONE GOD, are incontrovertible points.

'In order to eſtabliſh what I have here advanced, I ſhall ſet forth the various faiths and ceremonies of this immenſe multitude, that the neceſſary proofs may be found collected together, and ſtriſe and animoſity be thereby moderated.

'Although there have never been wanting in the world men of upright and honeſt intentions, yet from the following cauſes there have always been diſſenſions regarding this religion.

'Firſt. The difference of language, which has prevented the Hindoos and thoſe of other nations from comprehending the meaning of each other, and occaſioned much ſtriſe.

'Secondly. The remoteneſs of ſituation, which has prevented the Hindoos from having any intercourſe with the learned of other countries. Or if it happened that one of each met together, no communication of ideas could be effected, for want of an intermediate perſon, it being very difficult to find an interpreter ſo well acquainted with the depths of ſcience and the various philoſophical doctrines, as to be able to explain himſelf thereon in a ſatisfactory manner. Even now, notwithſtanding his majeſty has taken ſuch pains to aſſemble the learned of all nations, who aid and aſſiſt each other in their reſearches after truth, the inconvenience ſtill remains unremedied. Where then is a perſon to be found poſſeſſed of the qualifications requiſite for this taſk?—

'Thirdly. The ſubjection of mankind to their corporeal ſenſes, inſomuch that they will not allow any thing to exiſt, which they themſelves have not felt.—

'Fourthly. The indolence of mankind, which induces them to prefer the little they actually poſſeſs to the proſpect of increaſing it by

the fatigues of commerce, which inclines them to adopt eaſe and reject labour, and forego the pains required in ſearching after knowledge; contenting themſelves with diſputes about appearances only, regardleſs how far they are conſonant with truth and reality.

'Fifthly. The habit of imitation, which people of all nations fall into, without aſking why or wherefore. Whatever they have received from their father, tutor, acquaintance, or neighbour, they conſider as the rule of conduct moſt acceptable to the Deity, and ſtamp thoſe who differ from them with the name of INFIDEL.

'Sixthly. The reſerve which prevents a candid communication between perſons of different perſuaſions, and to this it is owing that no inſtance can be produced of two or three perſons meeting for the purpoſe of diſcuſſing the tenets of their reſpective creeds, and of aſcertaining the principles on which they are founded.—Even monarchs, deeming the inveſtigation unimportant, have either treated it with indifference, or, actuated by the pride and ſelf-conceit of ſectaries, have prohibited free diſcuſſion and enquiry. A regard for ſelf-preſervation, therefore, induces men either to be ſilent, or to expreſs themſelves in obſcure language; or compels them to conform to the temper of the times. But if princes had evinced a diſpoſition to promote the ſearch after truth, many illuſtrious men, having no grounds for fear or apprehenſion, would have publiſhed to the world, with freedom, their ſentiments and opinions. The monarch's example is a law to all; and thus every ſect becomes infatuated with its particular doctrines; animoſity and diſſenſion prevail, and each man, deeming the tenets of his own ſect to be the dictates of truth itſelf, aims at the deſtruction of all others, vilifies reputation, ſtains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reaſon was attended to, mankind would be ſenſible of their error, and lament the weakneſs which miſled them to interfere in the concerns of each other. Perſecution, after all, defeats its own ends; and obliges men to conceal their own opinions, but produces no change in them.

'Seventhly. The ſucceſs which too often attends the wicked and ill-diſpoſed, from the facility with which the profeſſion of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough: the various forms of divine vengeance are inexplicable; the hiſtory of them is long and intricate: proceed to execute your original deſign of attempting to eſtabliſh peace and unanimity.

'Although ſome will be diſturbed with the information they receive, others will embrace it with ſatisfaction.

'Thanks be unto God, who hath no equal, I am neither of the number of thoſe who are ready to condemn the ignorant, nor averſe to praiſe thoſe who know better.'

What a noble-minded man was this hiſtorian of the Eaſt!

After giving a ſuccinct view of their religion, the excellent Author proceeds to deſcribe the ſtate of ſcience among the Hindoos. He more particularly enlarges on their knowlege of aſtronomy and geography; and in theſe parts of the work, the Tranſlator has received much aſſiſtance from our ingenious countryman

tryman Mr. Reuben Burrow, who is now in the Eaſt, applying himſelf, diligently, to the ſtudy of the Sanſcrit language.

The moral philoſophy of the Hindoos is ſo mixed with religious fables and ſo obſcured by metaphyſical jargon *, that it is in reality a compound of a very peculiar form, and it is, perhaps, held in veneration as much for its intricacy and obſcurity as for its pretended divine original: we ſhall only obſerve, in general, that it contains many important truths, and that its practice ſeems well calculated to promote the happineſs of mankind.—The laws which are eſtabliſhed on its principles have the general recommendation of equity; though, perhaps, ſome objection may be made to thoſe which compoſe the ceremonial code: ſome of them, however, like thoſe of the Jews, are calculated to promote the health of their obſervers, by compelling them to govern their paſſions, and by preſcribing a wholeſome diet.

Having now gone through the contents of the *Ayeen Akbery*, our readers muſt ſee, that, in ſeveral points of view, it is a moſt uſeful and intereſting work. To the hiſtorian, it muſt be peculiarly acceptable; more eſpecially as all the accounts that have been tranſmitted to us, either by ancients or moderns, of this (hitherto little known) people, are replete with evident contradictions: We are now preſented with their hiſtory, manners, religious creed, laws, ceremonies, philoſophy, and government, by one who lived among them; and for this acquiſition we are obliged to the zeal of an Haſtings, an Halhed, a Wilkins, and a Gladwin, who, with the powerful aſſiſtance of the Eaſt-India Company, have, at leaſt in part, removed the veil, which concealed the literature of the Brahmins from European eyes. By promoting the ſtudy of the eaſtern languages, and by encouraging an intercourſe between the learned of the different nations, they have enabled us to read the Hindoo books, ſo that we are no longer obliged to credit, implicitly, different travellers, who, unacquainted with the language, and having little or no communications with the natives, muſt, in courſe, give imperfect accounts of the country, and miſrepreſent, perhaps through ignorance, the manners of the people, together with their religious and philoſophical tenets. But beſide the advantages that the cauſe of literature may derive from the labours of theſe gentlemen, an intimate acquaintance with Hindoſtan and its inhabitants, muſt, in a commercial and political view, be a matter of conſiderable national importance; for trade and ſocial intercourſe can never be ſo well carried on with a people of whoſe real character, and modes of thinking, we are, in many reſpects, ignorant, as with thoſe whom we intimately know; and the better we know them the more advantageous will the commerce

* For ſome particulars of it, ſee p. 591. in the article of the *Bagavadam*.

become.

become. Humanity, alſo, rejoices to ſee, as we now do, by the aſſiſtance of our tranſlators of the Hindoo books, that the inhabitants of theſe diſtant countries are not an ignorant people, but men endowed with ſtrong natural faculties,—men of learning and diſcernment,—men who have inculcated the obligations of morality, and who, in regard to ſincerity in the practice of what they profeſs, are, at leaſt, on an equal footing with ourſelves.

In fine, the *Ayeen Akbery* will be admired by the ſcholar, as a literary curioſity; it will be conſulted by the hiſtorian as an authentic record; and ought to be peruſed by all who have any commercial, or other, connexions with the country to which it relates.—To this end, it is to be hoped, that either the work will be reprinted here, or that a ſufficient number of copies, of the preſent edition, will be tranſmitted to England. At preſent, we have not heard of more than one other copy that hath been imported from Bengal, beſide that which now lies before us*; for the uſe of which we are obliged to a worthy friend.

The ſubſcription was 40 rupees *per* volume; or about £15 ſterling, for the ſet.

ART. XI.

Recherches Philoſophiques ſur les Grecs: i. e. Philoſophical Inquiries concerning the Greeks; by M. DE PAUW. 2 Vols. 8vo. Berlin. 1787. [Imported by Meſſrs. Robſon and Clarke, London.]

THE gratitude with which the learned of every age have looked up to Greece, as the nurſe of arts and ſciences, has ſometimes inſpired an enthuſiaſtic partiality in her favour, and led them to aſcribe to her more wiſdom and virtue than ſhe really poſſeſſed. To counteract prejudices of this nature, to ſtrip facts of thoſe deluſive ornaments with which poets, orators, and even hiſtorians, have embelliſhed them, and to repreſent them in the leſs flattering, but more uſeful, light of truth, appears to be M. DE PAUW's deſign in theſe volumes; in which he has, with no ſmall degree of critical ſagacity, detected many miſrepreſentations in ancient, and many errors in modern, writers; but there is, in the whole of his work, a ſupercilious, dogmatical manner, which diſguſts the reader; and he treats thoſe from whom he differs with a contempt which is the leſs excuſable, becauſe, from the nature of the ſubject, he, as well as the authors who fall under his cenſure, is often obliged to have recourſe to conjecture, in order to ſupply the want of hiſtorical evidence.

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* Excluſive of ſuch copies as may have been brought hither, by ſubſcribers, who have lately returned to Europe.

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The work is divided into four parts, three of which relate to the Athenians, to whom, more than to any other nation of Greece, we are indebted for arts and ſciences; whoſe purſuits and ſtudies tended to inſtruct later ages, not only in the culture of the liberal arts, but alſo in thoſe more important objects of philoſophy and legiſlation, without which mankind may indeed exiſt, but cannot be truly happy or reſpectable.

M. DE PAUW's inquiries relate to the following particulars: the country of Attica, and the city of Athens;—the phyſical conſtitution of the Athenians;—their moral and intellectual character;—their education;—the ſchools of the philoſophers;—the diſtinctions of rank among them;—their luxury;—their commerce and finances;—their laws and tribunals;—their political conſtitution, and their religious inſtitutions.

Theſe ſubjects have indeed been often diſcuſſed; but M. DE PAUW's diligence in collecting every article of information that can be gathered from the works of orators and dramatic poets, as well as from hiſtorians and politicians, has enabled him to conſider ſome of them in a light in which they have not generally been viewed; and his peculiar turn of thought and expreſſion gives him an air of originality, even where he follows the opinions of preceding writers.

According to the accounts collected by this Author, Athens could not have been a very beautiful or elegant city. Ariſtotle informs us, that the upper ſtories of their houſes projected over the ſtreets, which muſt have deſtroyed their ſymmetry, and impeded the free circulation of air *. We are told by Dicæarchus, that, on entering the town, a ſtranger had reaſon to doubt whether he was really in Athens; that the ſtreets were remarkably irregular, the city ill provided with water, and the houſes, in general, mean †. Indeed, the nature of the government, as M. DE PAUW well obſerves, prevented the wealthy from diſplaying any great magnificence in their town habitations; and it is remarked, with approbation, by Demoſthenes, that in the beſt times of the republic, the houſes of Themiſtocles and Ariſtides could not be diſtinguiſhed from thoſe of their neighbours. Hence the nobles of Attica conceived an averſion to the city, and choſe to indulge their taſte for ſplendour in a ſolitary villa, or retired village, rather than to live undiſtinguiſhed among, what they ſtyled, an inſolent populace, whoſe pride it was, to cruſh that of all others. But the circumſtance which muſt have been moſt detrimental to the beauty of the city, was the ſpaces which, Xenophon tells us, were left vacant, wherever houſes had been either deſtroyed by fire, or razed by a decree of the

* Ariſtot. Oeconomic. lib. ii.

† Dicæarch. Fragment. cui titulus ΒΙΟΣ ΕΛΛΑΔΟΣ.

people;

people; for the ground on which theſe had ſtood being deemed fatal and execrable, none were permitted to build on it.

With theſe defects, M. DE PAUW obſerves, Athens could not be rendered a beautiful city. The great magnificence diſplayed in the temples and public buildings, made the meanneſs of private houſes appear more conſpicuous. The eye was rapidly carried from one extreme to its oppoſite, without diſcerning any intermediate point on which it might repoſe; and as there was neither proportion nor connection between the ſeveral parts, there could not be beauty in their aſſemblage as an whole. The three thouſand ſtatues, erected in the public places, and under the porticoes, of Athens, could not atone for the deformity of the ſtreets; becauſe ornaments cannot atone for defects.

Among the Athenians, beauty of perſon ſeems to have been the portion of the male, rather than of the female ſex: the latter, however, diſdained not the aſſiſtance of art, to improve thoſe charms, of which, in M. DE PAUW's opinion, nature had not been very liberal. Their morals were under the inſpection of the *Gynæconomi*, who were always members of the Areopagus; and their dreſs, under that of another tribunal, the magiſtrates of which were diſtinguiſhed by the appellation of *Gynæcocoſmi*, who puniſhed, with great ſeverity, thoſe that were careleſs and ſlovenly in their external appearance: hence the ladies ran into the oppoſite extreme, ruined their families by their expences in dreſs, adopted the moſt extravagant faſhions, and at length plaiſtered their faces and boſoms with paint, in a degree ſo diſguſting, that it has never yet been equalled in any civilized country. Quære, Has M. DE PAUW viſited Paris lately?

Dr. Gillies, in his Hiſtory of Greece, has dwelt with a degree of enthuſiaſm on the advantages, both natural and moral, reſulting from the gymnaſtic exerciſes and public games: but the preſent author is of a very different opinion, and aſſerts that nothing could be more pernicious, or tend more to enervate the human race, than theſe exerciſes. With reſpect to the moral advantages of the public games, what Dr. Gillies has ſaid is rather eloquent declamation than ſolid argument; but, on the other hand, we cannot help thinking that M. DE PAUW, in his eſtimation of their medical effects, ſhews but little knowlege in phyſiology, and repreſents the accidents which ſometimes happened to the athletæ as the natural conſequences of their exerciſes.

From comparing the ſeveral accounts of the population of Attica, in the time of Pericles, of Demoſthenes, and of Demetrius Phalereus, M. DE PAUW conjectures, that the number of citizens was preſerved nearly at the ſame level, in conſequence of the adoption of ſtrangers, to repair the extraordinary devaſta-

tions of war and diſeaſe, and of emigrations, when the number exceeded that which the rules of policy had eſtabliſhed: this was twenty thouſand men; and he ſuppoſes that there was an equal number of women. In the time of Demetrius Phalereus, the ſtrangers ſettled in Attica amounted to ten thouſand, and the ſlaves to four hundred thouſand; ſo that the whole may be eſtimated at four hundred and fifty thouſand, to about eighty-ſix ſquare leagues of territory, or above five thouſand, on an average, to each ſquare league. This, M. DE PAUW obſerves, is a much greater population than that of France, which, according to M. NECKER's calculations, contains not more than nine hundred inhabitants to a ſquare league.

Of the Athenian matrons this Writer gives us no very favourable ideas. The retirement in which they lived before marriage deprived them of the advantages of education, inſomuch that the courtezans, who could frequent the ſchools of philoſophy, were much more accompliſhed than married women of the firſt quality, few of whom could even ſpeak their own language with tolerable propriety. After marriage, however, their confinement was by no means ſo rigid as ſome have ſuppoſed. Xenophon (in the Dialogue between Hieron and Simonides) ſays, that provided their conduct was mild and peaceable, the mothers of families were treated with great reſpect; that much compaſſion was ſhewn to the infirmities of their ſex; that a firſt inſtance even of their conjugal infidelity was eaſily pardoned, and a ſecond ſoon forgotten. On the authority of Athenæus and Plutarch, M. DE PAUW repreſents them as addicted to drunkenneſs, and the moſt diſſolute ſenſuality; he ſays, that they were turbulent and quarrelſome, and that, notwithſtanding all the conceſſions of their huſbands, domeſtic peace was very ſeldom found in their habitations. It is certain that the feaſts of Bacchus, and ſome other religious inſtitutions which the women claimed a right to celebrate, could not tend to inſpire either gentleneſs of manners or purity of morals.

In his obſervations on the diſtinctions of rank in ſociety, M. DE PAUW has introduced a judicious compariſon between the nobles of Athens and of Rome; and has ſhewn how greatly ſuperior, in this reſpect, the conſtitution of the former was to that of the latter, where the oppreſſive power of the patricians was an inexhauſtible ſource of civil diſcord, and of every evil which can reſult from that worſt kind of government—an ill-conſtituted republic. He aſcribes this ſuperiority, in a great meaſure, to the regulations eſtabliſhed by Solon, according to which, the Archons were excluded from the command of the army, and the office of Senator was limited to a year, inſtead of being held for life: it was likewiſe owing to the mediocrity of fortune poſ-

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ſeſſed by the nobles, and to the cuſtom of not being diſtinguiſhed by family names, which prevented all thoſe cabals that ariſe from a family ſpirit, and which are ſo dangerous to a republic.

The Athenians were the greateſt manufacturers and traders of Greece; but their commerce would have been more profitable, if they had not been neceſſitated to ſupply Athens with grain from foreign markets, which carried vaſt ſums of money out of their country. As merchants, honeſty does not appear to have been any part of their character; for all the arts and frauds which are known among the modern commercial ſpeculators, were practiſed by the ancient Greeks; whoſe ingenuity was ſo fertile in evil, as well as in good, that they rendered it impoſſible for poſterity to invent either new vices, or new virtues. The merchants, who frequented Athens and the Pyreum, underſtood the art of diſſeminating falſe reports, in order to raiſe the price of grain. They imported their corn chiefly from the Taurica Cherſoneſus, or what is now called the Crimea; and the firſt idea of bills of exchange is ſuppoſed to have been occaſioned by the danger of the ſeas which they were obliged to navigate, and the depredations of the pirates who frequented them. Iſocrates, in his oration intitled τραπεζιτικος, informs us, that a ſtranger having brought a cargo of corn to Athens, gave a merchant there, whoſe name was Stratocles, a bill of exchange on ſome place on the coaſt of the Euxine ſea, where money was due to him. But, as the Greeks placed no great reliance on each other's honeſty, Stratocles ſecured himſelf by means of a banker in Athens, who was to reimburſe him, if the perſon on whom the bill was drawn ſhould refuſe to pay it. It is uncertain whether the inſurance of ſhips, and their cargoes, againſt the dangers of the ſea, was ever practiſed among the Athenians; but, from an oration of Demoſthenes againſt Zenothemis, it appears that baratry was not unknown to them; that owners of ſhips borrowed large ſums of the bankers, under pretence of purchaſing cargoes, and then fraudulently loading their veſſels with ſtones and ſand, found means to ſink them at ſea.

One of the cauſes of the flouriſhing ſtate of commerce in Athens, was, that trade was perfectly free; that the ſtate conſtantly refuſed to grant any excluſive privileges, or to favour any individuals by conceſſions contrary to the political equality of all. Here M. DE PAUW takes occaſion to make ſome obſervations on the Eaſt Indian companies of England and Holland, the juſtice of which we ſhall not diſpute; but we fear that the evil is too deeply rooted, and too univerſally extended, to be ever redreſſed, at leaſt while the dictates of natural equity, and of political expediency, are ſo widely different.

Among the Greeks, the principal banks were held by the prieſts of Jupiter, Apollo, and Diana, in the temples at Olympus,

pus, Delphos, and Epheſus. In Rome, the temples of Saturn, of Juno, and of Caſtor and Pollux, were uſed for a ſimilar purpoſe. On the ruins of theſe, M. DE PAUW obſerves, are now founded the Datery's Office, the Apoſtolical Chamber, the Bank of the Holy Ghoſt, and whatever the wit of man can invent to enrich individuals at the expence of the community.

On the conſtitution of Athens the Inquirer beſtows the higheſt encomiums; but he is not blind either to its inherent vices, or to its incidental inconveniences. He juſtly diſtinguiſhes between the democracy, as eſtabliſhed by the laws, and that turbulent laocracy into which it too often degenerated; a diſtinction much neglected by the partizans of governors, whether monarchical or ariſtocratical. To urge the confuſion and miſery of a laocracy, as an argument againſt the poſſibility or expediency of a democracy, is as unfair, as to confound the monarchy of Great Britain with that of Turkey, or the political conſtitution of the United Provinces with the oppreſſive ariſtocracy of Venice.

From M. DE PAUW's obſervations on diſtributive juſtice, eſpecially in criminal caſes, we apprehend that he is unacquainted with this part of the Engliſh conſtitution; which, though not without ſome incidental inconveniences, is perhaps as near perfection as any human inſtitution can be; and much more ſo than thoſe which he ſo highly praiſes: at leaſt we cannot help thinking that juries, under the regulation of our laws, conſtitute a very competent tribunal, infinitely better adapted to a regular and equitable adminiſtration of juſtice, than the court of fifteen hundred judges by which Demoſthenes was tried.

He expoſes, with great judgment, the defects of the Amphictyonic council, and concludes his account of it with the following ſenſible obſervation: To a want of power in this aſſembly to enforce its deciſions, and to the concluſion of treaties by different ſtates, without its knowlege or ſanction, may the ruin of Greece be aſcribed; but to this ruin no nation of Greece contributed ſo largely as the Lacedemonians, who were continually in rebellion, ever in arms, and always overbearing. At laſt the Greeks expelled them from this aſſembly; but this excluſion ought to have taken place ſeveral centuries before, from the moment that the Lacedemonians, contrary to every principle of equity and juſtice, preſumed to make war on the Meſſenians, who were a confederate ſtate.

'Warlike nations,' ſays M. DE PAUW, 'are generally the objects of the moſt extravagant admiration; and hiſtorians, who are ſeldom philoſophers, diſcern nothing in antiquity ſo grand, as the pretended exploits of the Lacedemonians; who, nevertheleſs, ought to be ranked among the barbarous nations, as they cultivated neither arts nor ſciences, and had no knowlege, except that of forging arms to pillage thoſe who were leſs powerful than themſelves; till they

they rendered the city of Sparta what Plato calls the Lion's den, in which all the treaſures of Greece were amaſſed. It was eaſy to trace the paths by which this immenſe wealth was conveyed thither, but it was impoſſible to diſcover any marks of its return.'

M. DE PAUW mentions, with great contempt, M. DE GOURCY's diſſertation on the Lacedemonians, which, he ſays, was crowned by the Academy of Inſcriptions, much in the ſame manner as the tragedies of Dionyſius were crowned at Athens. It is difficult, he adds, to find words ſufficiently ſtrong, to expoſe the folly of his enthuſiaſm concerning Lycurgus, which betrays a total ignorance of ancient hiſtory, in which no perſon was leſs known than this ſuppoſed lawgiver: nor is this aſtoniſhing, as his pretended Inſtitutions were never committed to writing; nor have we one of them extant, the authenticity of which is confirmed by ſuch evidence as will ſtand the teſt of ſound criticiſm.

Hellanicus, the moſt ancient Greek hiſtorian, as quoted by Strabo, denies that Lycurgus was the legiſlator of Sparta. Long before his birth, Lacedemon had been ſubject to a dyarchy, and the five annual Ephori were not created till 130 years after his death. The Dorians, before they conquered Laconia, had a ſenate of old men, an inſtitution common to all ſavage nations, and which, in a ſtate of nature, ſeems to be pointed out by inſtinct. The moſt probable ſtory is, that Lycurgus, having been in Crete, introduced among his countrymen, ſome of the military cuſtoms and exerciſes that he had obſerved in that iſland, which was inhabited by a number of independent tribes, who were always engaged in war among themſelves. Theſe inſtitutions were well adapted to the circumſtances of the Spartans, who were few in number, and lived in a country which they held in ſubjection, by reducing its ancient inhabitants to a ſtate of ſlavery; ſo that they were as much in dread of their ſlaves, as the Cretan ſtates were of each other. Their treatment of the poor Helotes was too notorious to be mentioned here, and too inhuman not to be deteſted.

M. DE PAUW ſhews that the pretended equality of poſſeſſions, which has been aſcribed to the inſtitutions of Lycurgus, never did, and never could exiſt. According to him, all that M. DE MABLY has advanced concerning the Spartans, is deſtitute even of probability; and he obſerves that this mode of writing on ſubjects, of which little can be determined, with certainty, inſtead of contributing to the progreſs of literature and knowlege, is an obſtacle to both; as it tends to ſubſtitute chimeras for reality, and conjecture for fact. We ought, he ſays, to judge of the nature of political inſtitutions, from the effects they produce in the country where they are eſtabliſhed. Wherever we behold cities ſucceſſively falling into poverty and ruin, we may conclude that

that the government is oppreſſive and unjuſt; becauſe, inſtead of creating, it deſtroys; and inceſſantly paſſes from one ſtate of devaſtation, to another, worſe than the preceding. Of this, the deſcription of Laconia affords a ſtriking inſtance. This country, after having long been under the dominion of the Spartans, inſtead of flouriſhing, as when under the ancient Achæans, bore the appearance of a wretched land, depopulated, ſtained with blood, and covered with the ruins of its cities. Such will ever be the fate of governments purely military; they riſe to ſudden greatneſs by making conqueſts, and fall as ſuddenly by loſing them. All this happened to Lacedæmon, in conſequence of a ſeries of events; an attention to which is ſufficient to detect the deluſions of both ancients and moderns, on this head.

The moral character of the Lacedæmonians is here repreſented in a very unfavourable light, and even their valour is degraded below that of the other nations of Greece. It appears, ſays the inquirer, that, without reckoning thoſe caſes in which their armies were panic-ſtruck, and routed even by women, they loſt full as many deciſive battles as they won, and, of theſe, many were gained by corrupting the generals of the enemy. They were what the Greeks called *Thraſydeilοi*, bold in ſtratagems and ambuſcades; but cowardly in the open field; and were formidable, rather from their ferocity and perfidy, than from any military virtue. They were ſo corrupt, that, in whatever caſes it was diſgraceful to give or to receive money, they gave and received it. Pauſanias aſſerts that they were the firſt among the Greeks, who rendered victory venal. It was by corrupting Ariſtocrates king of Arcadia, that they conquered the Meſſenians, and by corruption they terminated the Peloponneſian war. Ariſtotle, diſtinguiſhing the Ephori by the appellation of Ὠνιοι, or venal, ſays, they were deſtitute of every ſenſe of honour, and in Greece, the Spartans were generally termed Αἰσχροκερδεῖς, or, greedy of diſhoneſt gain.

Plato obſerves, that even the beſt politicians could not define the government of Lacedæmon: for this, M. DE PAUW accounts, by remarking that it was unequal, and varied with regard to the ſeveral claſſes of men who were ſubject to it. With reſpect to the *Helotes*, it muſt be conſidered as entirely deſpotic; *they* were the moſt wretched of ſlaves; for, beſide being forced to till the ſoil, and ſerve in the army, they might be murdered with impunity: and with reſpect to the tributary inhabitants of Laconia, who had no vote in the national aſſembly, nor any ſhare in the civil government; the conſtitution of Sparta was an oligarchy, that is, a few oppreſſed the many, as the nobles of Venice oppreſs the citizens, and the inhabitants of the continent; but, when conſidered with regard to the Spartans of the Doric race, who were the predominant nation, the conſtitution was an imperfect democracy, *fettered by the* authority of two hereditary generals, under

the title of kings. That the government was conſtitutionally democratic is evident, becauſe the people alone had the right of giving a ſanction to the laws, of making war or peace, of creating ſenators, and of electing the Ephori. The confuſion and miſery which reſulted from a form of government thus wretchedly conſtituted, are well illuſtrated by a ſhort recapitulation of ſome of the principal events of their hiſtory.

We have been, on the whole, agreeably entertained by the peruſal of theſe volumes; as we have been by the former productions of this lively, wild, and fanciful, yet diligent inveſtigator.

*** For our account of M. DE PAUW's *Réchercbes Philoſophiques ſur les Americains, &c.* ſee Rev. vol. xlii. p. 515.

ART. XII.

Flora Roſſica, ſeu Stirpium Imperii Roſſici per Europam et Aſiam indigenarum Deſcriptiones et Icones. Juſſu & Auſpiciis CATHARINÆ II. AUGUSTÆ *edidit P. S. Pallas. Tomi* I. *Pars* I. Royal Folio. Peterſburgh*.

FLORA is literally the goddeſs of flowers; but by modern botaniſts her name is uſed to ſignify a book containing deſcriptions of thoſe plants that are indigenous or natives of certain countries or diſtricts. It cannot therefore be tranſlated but by a periphraſis, although univerſally received and underſtood by botaniſts.

The variety of climate, ſituation, and ſoil, in the vaſt extent of the Ruſſian empire muſt neceſſarily afford a variety of vegetable productions. The northern provinces contain few plants that are not to be found in other northern parts of Europe; but the ſouthern provinces, which ſtretch out toward the Caſpian and Euxine ſeas, and are parched by the ſun, produce plants that are not only common to Germany and Hungary, but many, eſpecially in the dry and ſalt deſerts, that are natives of Spain, Aſia Minor, and even of Arabia. Toward the eaſt, Siberia, occupying the whole of the northern part of Aſia, furniſhes plants that are peculiar to it; and in warm ſituations, ſuch as are common to Tibet and China, and Kamtſchatka, the eaſtern boundary of the empire, contains many vegetables well known in America. Hence the great extent of the vegetable kingdom in the Ruſſian dominions is ſufficiently apparent, as is alſo the magnitude of the work which M. PALLAS hath undertaken.

The abilities of this indefatigable naturaliſt are ſo well known in Europe, that his name alone ſtamps a value on any work to which it may be prefixed. The merit, however, of the ſuperb publication now before us, is intrinſic: and the character of the Author and the value of the book may be ſaid mutually to ſupport each other.

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* Imported by Mr. Sewell, London.

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The volume contains the deſcriptions and the uſes of 100 plants, of which about a fifth part are unnoticed by Linné, illuſtrated with 50 moſt elegant engravings, coloured from nature; exhibiting, beſide the general appearance of the plant, the parts of fructification in their *natural*, and, where neceſſary, in their *magnified*, ſize. The Author follows no particular ſyſtem *; he deſcribes each genus together with its indigenous ſpecies, beginning with thoſe genera which contain trees or ſhrubs. Of thoſe plants only that are not common to other countries, or that are rare and curious, engravings are given, of which 600 are propoſed and already finiſhed for the work.

M. PALLAS acknowleges to have made frequent uſe of the works of Ruſſian or other botaniſts, where he has found any thing in them that would ſuit his purpoſe; and, in his preface, he gives a ſhort biographical account of each writer from whoſe works he has made extracts; the chief of them are, Schober, Buxbaum, Meſſerſchmid, Gerber, Heinzelmann, Amman, Gmelin, Steller, Krachenninikof, Lerch, and Laxmann; with others of leſs note. He mentions alſo the perſons who have executed the drawings and engravings, on one of whom, M. Knappe, he confers a large ſhare of praiſe.

It cannot be expected that we ſhould enter into a minute examination of every article in the *Flora Roſſica:* the obſervations that are the moſt curious, relate chiefly to the economical uſes of the native plants, and are therefore in a great meaſure local. The medical qualities of the *Oleum Betulinum* (i. e. the purified oil of the white bark of birch diſtilled *per deſcenſum)* and of the leaves of the *Rhododendron chryſanthum* [chryſanthemum], are much enlarged on; and from what M. PALLAS ſays of their virtues, they ſeem to be very valuable additions to the *materia medica:* our druggiſts will, therefore, very probably, import them.

This ſplendid national work is publiſhed under the auſpices and at the charge of the Empreſs, who continues, with unremitting zeal, to patroniſe all literary and ſcientific labours. The expence indeed muſt be very conſiderable, for if the whole number of Ruſſian plants be as fully deſcribed as the *hundred* contained in this volume, the work will conſiſt of at leaſt 20 volumes; as our Author ſays, that the number of plants ſpontaneouſly growing in the Ruſſian dominions, amounts to upwards of two thouſand diſtinct ſpecies.—In a word, the munificence of the Empreſs and the indefatigable labours of M. PALLAS will ſtand recorded in the *Flora Roſſica*, which muſt remain as a monument of the high cultivation of natural knowlege in countries but lately emerged from a ſtate of barbariſm.

* A ſyſtematical index, which is promiſed, will obviate any objections that may be made to the arrangement.

ART. XIII.

W. X. JANSEN, *Phil. et Med. Doct. de Pelagra, Morbo in Mediolanenſi Ducato endemio.* i. e. Diſſertation on the Pelagra, an endemial Diſeaſe in the Dutchy of Milan. By W. X. JANSEN, Phil. and M. D. 8vo. Leyden. 1788.

THE Pelagra, or, as the Italians call it, *Mal del ſole*, ſeems to be peculiar to the Dutchy of Milan; by ſome it is ſuppoſed to be a new diſeaſe, and our Author ſays that he has not met with any deſcription of it among the ancients; but, however this may be, it is certain that, within a few years paſt, its ravages have increaſed to a moſt alarming degree, and threaten to depopulate the country. On this account, the preſent Emperor has founded, at Legnano, about fifteen miles from Milan, an hoſpital appropriated for the relief of thoſe afflicted with this malady, which contains forty patients; and he has ordered that the hoſpitals of Milan and Pavia ſhall be obliged to receive each ten patients under this diſeaſe, that the phyſicians of theſe cities may have opportunities of inveſtigating its nature and cure. From obſervations made in theſe hoſpitals, and the information communicated by the phyſicians who preſide over them, Doctor JANSEN has collected the intelligence which he here lays before the public.

This diſeaſe, to which the peaſants are more liable than any other claſs of people, generally makes its firſt attack early in the ſpring: a red ſhining ſpot, ſomething reſembling the eryſipelas, but without much pain or itching, appears on the back of one or both hands, ſometimes on the legs or on the neck, but very ſeldom on the face; a number of little pimples of various colours riſe around it, the ſkin becomes parched, cracks, and falls off in white furfuraceous ſcales; the red ſpot, however, ſtill remains, but gradually loſes its colour, till, toward September, it is no longer diſcernible. Except this cutaneous ſymptom, and that the body is more lax than uſual, the patient experiences no inconvenience; the appetite is good, and the ſecretions are regular: during the whole winter, the diſeaſe ſeems to have entirely left him, and he appears to enjoy perfect health; but no ſooner does ſpring return, than the red ſpot again breaks out, and is frequently attended with more formidable ſymptoms. In ſome patients, however, the diſeaſe returns in this its firſt ſtage, during ſix, eight, or even fifteen years, without making any further progreſs, and diſappears again on the approach of winter; but in moſt caſes, the ſpots, which return the ſecond or third ſummer, are larger, the ſkin is more parched, and the fiſſures in it more numerous; the patient is afflicted with violent pains in the head, becomes timorous, diſpirited, remarkably affected by every change of weather,

ther, averſe to labour, and, on the leaſt exertion, oppreſſed with laſſitude; he is, however, ſtill able to go abroad, his appetite remains good, and the diſeaſe generally intermits during the winter, but returns in the following ſpring with renewed violence; the ſtrength and ſpirits diminiſh daily; and the deepeſt melancholy ſucceeds; in ſome, theſe ſymptoms are accompanied with ſweats peculiarly fœtid, the ſmell of which reſembles that of mouldy bread. During all this time, the patients have no ſymptoms of fever, the appetite and digeſtion are ſtill good, and all the ſecretions regularly carried on; but as the diſeaſe gains ground, the nervous ſyſtem is more debilitated, the legs and thighs become paralytic, a drowſineſs and delirium enſue, that at length terminate in complete madneſs, which appears, in different patients, in all its ſad variety of forms; but in which a deſire to drown themſelves is common to all. This madneſs is attended with an atrophy, and with a colliquative diarrhœa, which no medicines can ſuppreſs, and which, in ſome caſes, commences before the delirium. The appetite ſuddenly fails, but ſometimes returns with ſuch voracity, that the patient is eager for food, even amid the moſt violent convulſions, which, in this ſtage of the diſeaſe, are dreadful beyond deſcription; nor is there any kind of ſpaſm with which the ſufferer is not attacked, till nature is entirely exhauſted, and death cloſes the mournful ſcene.

With reſpect to the cauſe of this diſeaſe, various conjectures are made by the ſeveral phyſicians under whoſe notice it has fallen: it has been aſcribed to bad food, hard labour, the heat of the ſun, and the exhalations of a marſhy ſoil; but theſe circumſtances, though without doubt highly prejudicial, being common to other countries where this dreadful malady is unknown, are not, in Dr. JANSEN's opinion, ſufficient to account for it; and he juſtly obſerves, that it is better to acknowlege our ignorance, than to aſſign hypothetical cauſes, which may perhaps lead others into error. Whether the Pelagra be contagious or hereditary, is a point on which the Milaneſe phyſicians are by no means agreed; but the facts here related ſeem to indicate that it is not infectious. It is often combined with other diſorders, as the gout, rheumatiſm, ſcurvy, phthiſis, dropſy, and fever; but the laſt, inſtead of aſſiſting nature in her efforts to throw off the diſeaſe, only ſerves to weaken and fruſtrate them.

A few individuals have recovered from this malady, but the inſtances are ſo rare, that no method of treatment can be recommended from experience of ſucceſs; and Doctor STRANCHI, phyſician to the hoſpital at Legnano, acknowleged to the Author, that he never yet ſaw a cure of the Pelagra, that could with certainty be aſcribed to any particular medical treatment.

In the firſt ſtage of the diſeaſe, the bath has generally been preſcribed; but, in moſt caſes, without any good effect; and the phyſicians of Milan confeſs that they acquieſce in the uſe of it, rather to comply with the notions of the people, than from any hope of ſucceſs. Frictions and diaphoretics, together with corroborants, are alſo recommended. Bleeding and purging are not to be tried without the utmoſt caution; but ſinapiſms, bliſters, iſſues, ſetons, and, above all, the moxa, are applied as the moſt efficacious remedies: opiates and mercurials, inſtead of affording any relief, are found to exaſperate the diſeaſe. Dr. JANSEN thinks that ſeveral other medicines might probably be uſed with ſucceſs, and adviſes a trial of the *Cicuta*, *Hyoſcyamus*, *Belladonna*, *Arnica*, *Hellebore*, *Cantharides*, *Viola tricolor*, *Gallium aparine*, *Electricity*, *Inoculation of the itch*, and other remedies of the like kind, which have been found of ſervice in diſorders, where the ſymptoms are analogous to thoſe of the Pelagra. It does not appear that any attempt has been made to diſcover the nature of the diſeaſe by diſſecting thoſe who have died of it; or if any ſuch anatomical obſervations have been made, Doctor JANSEN has omitted the account of them; which we have no reaſon to ſuppoſe he would have done, as he ſeems fully ſenſible of their importance.

ART. XIV.

Deſcription Phyſique de la Contrée de la Tauride. i. e. The Natural Hiſtory of Crim Tartary: intended as a Continuation of the Hiſtory of Diſcoveries made by ſeveral learned Travellers in Ruſſia and Perſia. Tranſlated from the Ruſſian; with Notes. 8vo. pp. 298. Hague. 1788*.

THE peninſula of Crim Tartary was not only known, but held in a conſiderable degree of celebrity, by the ancients, under the name of *Cherſoneſus Taurica*. Its hiſtory, we preſume, is ſo well known to moſt of our readers, that a recapitulation of it would be ſuperfluous. We ſhall therefore only obſerve that, from a Turkiſh province, it became part of the Ruſſian empire in 1783.

The original of this work was publiſhed in the Ruſſian language, in 1785, by the Academy of Sciences at Peterſburg; with the view, not only of deſcribing the country, but of pointing out, in a ſcientific manner, the moſt probable means of improving this new province. The author, through motives of modeſty, as the tranſlator obſerves, in his preface, has concealed his name; his work, however, would have reflected no diſhonour on it.

* Imported by Mr. Dilly in London. Price 5 s. ſewed.

It

It is divided into three parts, the firſt of which is employed in deſcribing the country, the nature and properties of its ſoil, waters, and other objects of the mineral kingdom.

The deſcription of the country is ſomewhat obſcure for want of a map; more eſpecially as the author has not paid much attention to the ſituation and diſtances of the places which he notices. The face of the country being naturally divided into plains and mountains, induces him to conſider each of them ſeparately. The ſoil is, in general, fertile, and produces an abundance of vegetables proper for paſturage; but the rivers and brooks are generally muddy, and the waters are ill taſted. The wells, if not ſufficiently deep, afford a brackiſh water, impregnated with different ſalts according to the nature of the ſoil in which they are ſunk. The moſt extraordinary phenomena which the author mentions are the *ſalt lakes*. Theſe he points out as objects that merit peculiar attention, not only to naturaliſts as curioſities, but to the inhabitants as advantageous in commerce. They are at different diſtances from the ſea, but generally in its proximity; and they yield conſiderable quantities of excellent ſalt, which is ſpontaneouſly formed in the ſummer months. The cryſtallization takes place at the bottom of the lake, and the cryſtals unite into a ſolid maſs or cruſt about two inches thick. As the lakes are ſhallow, there is little difficulty in looſening the cruſt, and raiſing it out of the water; any impurities of mud or ſand are at the ſame time waſhed off, and the ſalt needs no farther purification.

In deſcribing the mountainous part of the peninſula, the author enumerates the ſituations of the chains, their height, the earth or rock of which they are compoſed, the plants and trees which are beſt ſuited to the different parts of the hills, and ſeveral other intereſting particulars.

In the iſland of Taman, the author deſcribes, among many other natural curioſities, the ſalt ſprings that contain naphtha, and the hillocks* which emit ſalt mud. The laſt are found on the tops of mountains compoſed of argillaceous earth, and are at a ſmall diſtance from each other: ſome of them are at preſent in a ſtate of inactivity, but others throw out a mud or ſlime mixed with *petroleum*, which ſpreading itſelf all round, forms an hillock. Theſe hillocks are generally round, with a ſmall opening in the middle of their ſummit, whence the mud juſt mentioned continually flows, and, falling down the ſides, makes a perpetual accumulation. The ſoil in the neighbourhood of the hillocks is quite barren, and covered in ſeveral places with

* The French word is *gouffres*, but hillock ſeems to expreſs the idea better.

an efflorescence of Glauber's salt, which is also found in the mud: it is full of cracks and openings, and shakes under the traveller's feet like a bog or quagmire: the air feels warm, though the mud, at the time of its emission, is cold to the touch; and a greater quantity of it is thrown out in warm than in cold weather. The salt springs are not far distant; and wholly occupy a valley about 300 paces in diameter; they have a round opening, and some of them throw out a small quantity of mud, but in general they are full of muddy salt water, on the surface of which the petroleum or naphtha swims, forming a scum about a foot thick *. The soil near these springs is marly, and in some places forms itself into a greyish or yellowish aluminous schistus, impregnated with petroleum. From this schistus, which, by exposure to the air, falls into thin laminæ, alum may be made.

These curious phenomena might have been more fully described: we do not remember to have met with any account of them in the writings of modern travellers. The country indeed is but little known; if, however, its present possessors can be brought into a greater degree of civilization, it may become less dangerous for naturalists to visit them, and give a more circumstantial account of the curiosities with which the country abounds.

The second part of the work contains a catalogue of the native plants, with descriptions of such as are either curious or useful. The author does not merely describe the indigenous plants, but such as may be cultivated in gardens, or in the fields; he enumerates also the trees which seem best adapted either to the climate or the soil, and gives some general hints toward improving the face of the country, and enriching its inhabitants.

In looking over the catalogue of indigenous plants †, we observe that, in general, they are such as are natives of the southern parts of Europe; some Asiatic plants occur, as also such as are peculiar to Alpine situations; most of them appear to be the same which TOURNEFORT describes as natives of the opposite shore of *Natolia*. Their variety is, doubtless, a proof of the excellence of the climate and the fertility of the soil.

The third and last part is appropriated to the enumeration of native and domestic animals of the country. Among the first are wild horses, antelopes, elks, fallow deer, wild boars, wolves, foxes, hares, with others which are common to the

* The width of these wells or springs is not mentioned.

† The Linnean synonyms which are given in this catalogue are very carelessly printed. Typographical errors are indeed observable in most parts of the book.

south

ſouth of Europe. Among the latter are dromedaries, horſes, cows, aſſes, goats, and ſheep. Of the laſt mentioned, the author particularly notices a variety peculiar to the country between *Koſlow* and *Pérécop*. Their ſkin is remarkably fine, and the wool of a grey colour; but if removed to another part of the country, they degenerate. The author therefore juſtly attributes the variety to the effect of the ſalt marſhes, and the ſaline plants on which the ſheep feed: and in confirmation of this opinion, he ſays, that theſe paſtures ameliorate the breed of ſheep in general.

Birds, fiſh, amphibious animals, and inſects, have each a ſection allotted to their deſcription. The account which the author gives of the mullet may ſerve as a ſpecimen of the manner in which he treats this part of natural hiſtory:

'The mullet is one of the beſt of ſea-fiſh; and is caught, in great quantities, on the coaſts of the Black Sea, eſpecially in the neighbourhood of Koſlow and Kaffa. Its length is from one half to three quarters of an *Archine* *; its figure is long, ſmall, and almoſt round; its head, broad and flat; the ſcales are large, prominent, and of a ſilver white, except thoſe of the back, which are deep coloured. Its fleſh is white, fat, of an agreeable taſte, and almoſt free from bones; it is good when ſalted and ſmoked; and from its ſpawn is prepared a diſh much eſteemed for its fine flavour, known in Italy by the name of *Botargo*. In the towns above mentioned, it is made in the following manner: immediately after the mullet ſpawns, the ſpawn is put whole into a ſtrong brine, and ſlightly ſimmered; when it is thought ſufficiently done, it is put into pots, and covered with melted wax, to prevent it from ſpoiling; and it will thus keep for a long while, and may be conveyed to very diſtant countries. The times for catching the mullet are in ſpring and autumn; like the herring, it migrates annually, purſuing the following courſe: at the beginning of the ſpring it enters, by the ſtraits of Conſtantinople, into the Black Sea, in large ſhoals; and keeps on the weſtern coaſt till it arrives at the mouth of the river Don: thence it ſteers directly to the peninſula of Crim Tartary, and is, in general, firſt ſeen in March, in the neighbourhood of Koſlow; three whole months are employed in coaſting the peninſula, after which time it departs, by the ſtraits of Yenicalé, into the ſea of Azow, where it ſtays

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* The French tranſlator has, through the whole work, uſed the Ruſſian meaſure, for the ſake, as he ſays, of avoiding the fractions which would have occurred had he reduced them to French meaſure. We ſubjoin a table of the Ruſſian meaſures, with their value in Engliſh feet and inches.

			Feet.	Inch.
A *Verſte*	contains 500 *Sajenes*	=	3532 -	4.5
A *Sajene*	—— 3 *Archines*	=	7 -	0.777
An *Archine*	—— 16 *Verſchocs*	=	2 -	4.259
A *Verſchoc*	—— ——	=		1.766

no longer than the months of June and July; it then goes back by the ſame way that it came, and employs about three months more before it again arrives at the Straits of Conſtantinople: hence it paſſes into the Mediterranean, where it is taken in great quantities.

'With reſpect to the manner of catching it on the coaſts of Crimea, the Tartars generally uſe the ſweep-net; and as the mullet, like the anchovy, is attracted by a light, the fiſhermen chuſe the night-time for their expeditions, when they go with torches or reſinous pine ſtakes; and the fiſh, decoyed by theſe lights, are brought into the net. The management of the net, eſpecially in drawing it, requires a peculiar dexterity, which can only be acquired by habit.'

To enumerate the many other particular animals that inhabit the country and its ſeas, would take up too much of our ſpace; we ſhall therefore conclude this article with informing our readers that the book hath afforded us much ſatisfaction in its peruſal. The naturaliſt may think it defective in ſome particulars, but he muſt conſider, as we have before remarked, that the country is little known: it is therefore to be hoped, that future travellers will bring home farther particulars, and ſtill more intereſting intelligence.

Art. XV.

Hiſtoire des Membres de l'Academie Françoiſe, &c. i. e. Hiſtory of the Members of the French Academy, who died between the Years 1700 and 1771, by the late M. D'Alembert. 6 Vols. 12mo. Paris. 1787.

THE firſt volume of this work contains the *Eloges* publiſhed by the late Secretary himſelf, in 1779 *. The five other volumes appear now for the firſt time.

The 1ſt article in the 2d vol. is not entitled an *Eloge*, but an *Apology* for *Fran. de Clermont-Tonnerre*, Biſhop of *Noyon*, and is rendered extremely pleaſant by the account of the good Prelate's ruling paſſion, Vanity, which is deſcribed in all its forms and combinations, illuſtrated by numerous traits that are extremely characteriſtic.

The ſublime ideas which he entertained of his own dignity and importance, gave birth to the following Epitaph:

Here lie, and, ſtill more ſtrange! here *humbly* lie,
Of great Noyon the whole remains;
For now this little monumental ſty
The Prelate's mortal part contains.
When Paradiſe he view'd, and none eſpied
But ſouls of meek and humble kind,
He ſoon withdrew, and, ſcornful, cried,
"There's nought but black-guards here, I find!"

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* See Review, vol. lxi. p. 556.

In

In the notes are ſome admirable reflections on the unbounded adulation that was paid to Louis XIV; but alas! their force is much diminiſhed by the Author's own flattery of the late King of Pruſſia, then living, and in correſpondence with the *Secretaire perpetuel* of the French academy.

Much amuſement and ſound criticiſm are to be found in the 2d article of this vol. the *Eloge de Segrais, the Poet.* *Segrais* began his career by paſtorals, and tranſlations of Virgil; if the aſſiſtance he gave to Mad. *la Fayette* in her two celebrated Romances of *the Princeſs of Cleves*, and *Zaide*, be excepted. In this laſt Romance, M. D'ALEMBERT ſpeaks with great ardor of the new and affecting ſituation of two lovers, who, being forced to ſeparate, and ignorant of each other's language, ſet about learning it, and carried on their correſpondence in the new dialect. But Shakeſpeare had this idea long before Zaide was written, in the ſcene between our Henry the Vth and Katherine. The compliment paid to *Segrais* as a tranſlator, in his Epitaph, is ſtrong, but ingenious flattery: Virgil meeting him in the Elyſian-Fields accoſts him in French, and tells him that "he had taught him to ſpeak that language."

The moſt intereſting part of the 3d *Eloge*, which is beſtowed on *Charpentier*, relates to the diſcuſſion of the queſtion, whether inſcriptions on public monuments ſhould be in the living language of a country, or in Latin? and to the unhappineſs of men of letters. *Vigneul Marville* has given a lamentable liſt of unfortunate members of the republic of letters, who have been either ſtarved to death, or died in extreme indigence. 'Urban VIII. (ſays he) founded an hoſpital at Rome for the retreat of poor gentlemen late in life. It were to be wiſhed that one were founded for authors of known abilities who are dying with hunger.' Here follows a long catalogue of indigent writers of eminence, and a recommendation of a book to the peruſal of his readers, intitled *De Infortunio Literatorium*, where they will find a great number of unpleaſant facts on the ſame ſubject. The liſt, ſays M. D'ALEMBERT, might be greatly augmented in our own times by the names of thoſe who have died in wretchedneſs, and been buried at the expence of their friends, or the pariſh. But in preſenting this melancholy picture to their brethren, it would be but juſt to accompany it with the animating, though not very numerous liſt, of writers whoſe works and talents have been productive not only of fame but of fortune. It would be likewiſe expedient to examine whether the chief part of the misfortunes of literary men has not been occaſioned by their own imprudence. The advantages and evils of the profeſſion of Literature form an intereſting queſtion, which well merits the diſcuſſion of all learned ſocieties.

Charles

Charles Perrault is the next academician whoſe merits have been the ſubject of M. D'ALEMBERT's diſquiſitions; and here it is but equitable to obſerve, that though theſe Eſſays are called *Eloges*, they are nothing leſs than indiſcriminate and inſipid panegyrics; as the author never loſes an opportunity of cenſuring the foibles of his predeceſſors, and the bad taſte or injuſtice of the age.

Perrault, in his youth, quarrelled with the regent of his ſchool, and began to teach himſelf: which ſecond education, ſays M. D'ALEMBERT, was beyond all compariſon the beſt of the two; and he aſſerts (in defiance of our proverb, which ſays, that "he who teaches himſelf has a fool for his maſter"), that what we learn alone, without aſſiſtance, makes a deeper impreſſion than what we are taught by others; and perhaps we only know perfectly, what we have learned in this manner. How many great men of every kind might be enumerated, who have had no other inſtructor than themſelves, and who have been the more celebrated on that account?

Perrault's apology for writing his *Eloges des Hommes illuſtres*, in ſo ſimple and unadorned a ſtyle, is admirable. 'I know I might have acquired more reputation by attempting more eloquence; but I was thinking of the fame of others. I know that funeral orations are in general rather panegyrics on the preacher than on the defunct; and though the Author's reputation may be increaſed by it, he generally leaves that of the deceaſed where he found it.'

The controverſy between *Perrault* and *Boileau* concerning the comparative merit of the ancients and moderns, is fairly examined, and illuſtrated with many admirable reflections. And the late ſecretary, in moſt of theſe *Eloges*, appears more in the light of a faithful hiſtorian and an acute critic than a panegyriſt. It has long appeared to candid Frenchmen, that the *Perraults*, as well as *Quinault*, and many other men of genius and ſcience, were hardly treated by the ſour ſatiriſt *Deſpreaux*; and poſterity is now doing them that juſtice which their contemporaries denied them.

We paſs over many *Eloges* of academicians whoſe names are little known to the generality of Engliſh readers, and which would ſoon have been forgotten in France, but for this publication; which is embelliſhed and enlivened, after the manner of Plutarch, with anecdotes, aphoriſms, and *bons mots*, applicable to the perſons and things under conſideration.

In the 3d vol. we have notes on the *Eloge* of *Nicolas Boileau Deſpreaux*, which had been publiſhed in 1779. A freedom of diſcuſſion appears in theſe notes, and in thoſe of all the laſt 5 volumes of the preſent edition, which ſeems to have rendered it neceſſary

neceſſary to publiſh them in Holland, though the 1ſt vol. was printed at Paris.

Many of our readers will, perhaps, be ſurpriſed that the ſtern, proud critic and ſatiriſt, *Boileau*, after having been truly ennobled by his writings, had the ſilly vanity to pique himſelf upon the high antiquity of his lineage. Lewis XIV. in 1695, having eſtabliſhed a commiſſion of enquiry into the validity of titles aſſumed by the pretended *nobleſſe* of his kingdom; in the ſevere ſcrutiny that was made, a ſuit was commenced againſt the family of *Boileau*, who pretended that *John Boileau*, their anceſtor, was ennobled in 1371 by Charles V. King of France. The poet, in a letter to his friend and commentator, *Broſſette*, boaſted of his having gained his cauſe with flying colours. 'I have now (ſays he) the patent in my poſſeſſion, which allows me a nobility of 400 years antiquity.' However (ſays D'ALEMBERT), ſome perſons, very well informed and worthy of credit, have aſſured me that the ſentence paſſed in favour of *Boileau*'s nobility was in conſequence of his reputation as a poet, honoured with the protection of the King; that the titles had been fabricated by a man of the name of *Haudiquer*; and that many years after the tranſaction, a receipt had been found among his papers for 20 *Louis d'ors*, paid by *Boileau* for his ſhare in the titles which *Haudiquer* had forged. The friends of the poet will doubtleſs ſay that this money was not given as a bribe to an impoſtor, but as a recompence to a genealogiſt; while others, prone to ſcandal, may ſay that he acted on the prudent and well-known axiom in law, that 'a judge well paid is always clear-ſighted.' Be this as it will, obſcure anceſtors could add nothing to the merits of *Deſpreaux*; it is *himſelf* that gives a luſtre to them; his own writings are his beſt *Lettres de Nobleſſe*.

Boileau had ſeveral brothers of very ſingular characters: James, a doctor of the Sorbonne, and canon of the holy chapel, well known by a number of works in a peculiar ſtyle, ſome of which were not remarkable for decency; but theſe he wrote in Latin, leſt the Biſhops, he ſaid, ſhould underſtand and condemn them. This Doctor loved the Jeſuits no more than his brother, the poet; he deſcribed them as men *who lengthened the Creed and ſhortened the Commandments.* As dean of the chapter of Sens, he was appointed to harangue the celebrated Prince of Condé when he paſſed through the city. This great commander had a particular pleaſure on thoſe occaſions, in diſconcerting his panegyriſts, and tried to ſtare them out of countenance; but the Doctor perceiving his intention, counterfeiting great confuſion, addreſſed him in the following manner: 'Your Highneſs will not be ſurpriſed, I truſt, at ſeeing me tremble in your preſence, at the head of a company of peaceful prieſts; I ſhould tremble ſtill more if I was at the head of 30,000 ſoldiers.'

Another

Another brother of *Deſpreaux*, *Boileau de Puimorin*, was a man of wit as well as James, but was too much addicted to pleaſure, and too idle for ſtudy. The anſwer which he made to *Chapelain*'s bitter invectives, who told him that he could not read, has ſerved for a point to one of the ſatiriſt's epigrams:

Shall a ſcribe, cold and harſh, who deſerves to be ſtead:
And who knows not his letters, at *my* faults be ſquinting?
Alas! for my ſins, I but too well can read,
Since the nonſenſe you write is ſo frequently printing!

The death of *Puimorin* is aſcribed to a very ſingular cauſe. He and ſome friends agreed that the firſt of them who ſhould die, would give the other an account of his ſituation; and one of them dying ſoon after, *Puimorin* imagining that he had appeared to him in the night, was ſeized with a deep melancholy, which ſoon put an end to his exiſtence.

Little is ſaid of a third brother of the poet, *Jerome Boileau*, Regiſter of the Parliament, except that he was a great gameſter, and when he was unfortunate, a great blaſphemer. He married a capricious woman who was a violent vixen, and whoſe character is deſcribed by *Boileau* in ſeveral parts of his Satire againſt Women. The Poet however lived in the ſame houſe with her, after the deceaſe of her huſband; but ſhe was not his wife.

Deſpreaux, when a boy, was regarded by his father as heavy and ſtupid, and was ſo hardly uſed by him, and by his elder brothers, that he often declared if he could be reſtored to infancy, on the hard conditions he had experienced, he would not accept them; and he always diſputed the common opinion, that infancy is the happieſt period of our lives. 'Can that time,' ſays the Poet, 'be regarded as pleaſant, in which we are never allowed to be free agents? It is in vain to ſay that all this reſtraint and tyranny is for our good; of what uſe is it to be told the value of our chains when we have got rid of them, if we are inſenſible to all but their weight while we carry them? It is but a poor kind of happineſs that cannot be perceived, and it is ſtill more worthleſs, if it ſeems a misfortune.' Not that *Deſpreaux* thought the other parts of his life more happy than his infancy; all appeared to him equally miſerable: youth tormented with paſſions, maturity with cares, and old age with infirmities; and he ſeemed nearly of that philoſopher's opinion, who, when he was aſked, *what was the happieſt period of a man's life*, anſwered, *that which is paſt*. 'It would be difficult,' ſaid *Deſpreaux*, 'to determine this queſtion; we are ſure, however, that it is hardly ever the preſent time.'

The *Duc de Montauſier*, himſelf a Cynic, who had long ſpoken of the ſeverity of *Boileau*'s perſonal ſatires as intolerable, and injurious to ſociety, was gained over to the Poet's party by a ſingle

a ſingle ſtroke of flattery, which verified, ſays D'ALEMBERT, the lines of *La Fontaine:*

Amuſe the Great with adulation,
Your praiſe to all their faults extend,
Whate'er their former indignation,
The bait goes down, and you're their friend.

Boileau was fond of relating what paſſed between him and his prieſt, concerning his ſatires, at the time of confeſſion. What is your occupation? ſays the prieſt. I am a poet—a vile trade, ſays the prieſt; and of what kind is your poetry?—Satire. —Still worſe. And againſt whom do you write your ſatires? —Againſt the authors of operas and romances.—Oh! for that matter, ſays the confeſſor, I ſee no great harm in what you have done; and he gave him abſolution immediately.

For the honour of *Boileau*, according to M. D'ALEMBERT, he made a proper diſtinction in his ſatires between folly and vice, never attacking bad taſte and dunces with any other arms than ridicule, while vice and profligacy were treated with indignation.

After this, we have ſome excellent reflections on the genius and originality of *Boileau*, which have been diſputed as well as thoſe of Pope. Voltaire, who frequently denied the equity of the deciſions of *Deſpreaux* in matters of criticiſm, ſays, in a letter to *Helvetius*, 'I agree with you that *Boileau* is not a ſublime poet; but he executed admirably whatever he undertook. He is clear, eaſy, happy in his expreſſion; he ſeldom riſes very high, but he never ſinks. Beſide, the ſubjects he treats are not of a kind to require great elevation.——I ſhall therefore always warmly recommend that kind of writing which he has ſo well taught, that reſpect for the language, that quick ſucceſſion of ideas, the art and facility with which he conducts his reader from one ſubject to another; and above all, his ſimplicity, which is the fruit of true genius.'

The natives of France now ſee, and can venture to cenſure, the vanity of Lewis XIV. and the groſs flattery of his panegyriſts. The reſt of Europe had long ſeen the exceſs of both; but perhaps the ſplendor of the prince, and the penſions of his poets, were objects of envy to other princes and other poets. The inexorable *Boileau*, who boaſted that his chief ſtudy and glory were to cenſure every thing elſe, became, he ſaid, a faithful hiſtorian, in ſpeaking of this prince, even before he was penſioned. But who would venture to ſwear that the firſt encomiums were not to gain, and the ſubſequent to keep, his penſion? M. D'ALEMBERT's reflections on this ſubject are thoſe of a philoſopher not much contaminated by monarchical ideas.

Adulation was carried to a more ridiculous exceſs by the flatterers of Lewis XIV. than by thoſe of any other prince of

modern times. Voltaire compares him to a man who was ſmothered with roſe-leaves. When the monarch complained to the *Abbé d'Eſtrées* of the loſs of all his teeth, one after another: 'Sire,' ſays the Abbé, 'who *has* any teeth?' And in his 60th year, when his majeſty aſked another courtier what was his age—'Oh Sir,' ſays the courtier, '*the age of every body:* I am ſixty.'

It was the opinion of Father *Hardouin*, that moſt of the claſſical productions of ancient Rome had been written by the monks of the 13th century. 'I know nothing of all that (ſays *Boileau*); but though I am not very partial to the monks, I ſhould not have been ſorry to have lived with Friar *Tibullus*, Friar *Juvenal*, Dom *Virgil*, Dom *Cicero*, and ſuch kind of folk.' *Boileau* was the firſt who formed the national taſte of France, and by his tranſlations and imitations gave his countrymen a true reliſh for the epiſtles and ſatires of Horace, which before his time uſed to be much leſs eſteemed than his odes.

Many of D'ALEMBERT's critical remarks and reflections are local, particularly in ſpeaking of the quarrels and controverſies relative to the comparative merit of his countrymen. It is curious, however, to ſee the viciſſitudes of taſte and manners in a few years; and how ſmall a number of the deciſions of the moſt reſpectable members of the republic of letters of the laſt age, have been confirmed by poſterity. *Voiture*, whom nobody reads at preſent, had an honour conferred on him at his deceaſe, by the French academy going into mourning for him, which has never been beſtowed on any ſubſequent aſſociate.

Boileau's Satire againſt Women, the moſt bitter and outrageous of all, is ſaid to have ariſen from his having early in life been jilted by a young perſon to whom he was going to be married, and who ran away with a *Moſquetaire*. If this will not conſole the fair-ſex, let us try what we can do further in accounting for his enmity. *Racine* the younger, and ſon of his particular friend, ſays that he never had a miſtreſs, nor ever thought of marrying. Here is a natural and confirmed *inſenſibility* which rendered him as unfit to judge of female charms as a deaf man to ſpeak of muſic, or a blind one of painting. The exaggerated vices and foibles of a few are made general, and in thoſe blandiſhments and virtues which captivate the reſt of mankind, he was an inveterate infidel.

For the honour of French gallantry, he was attacked from all quarters, on the firſt publication of this ſatire. His friend *Racine* conſoled him as well as he could. 'Courage!' ſays he, 'you have attacked a numerous corps, which is all tongue; but the ſtorm will blow over.' Indeed the ſtorm did ceaſe after ſome time, but the ſubſequent calm was of no great ſervice to the work; and this ſatire againſt women, ſays M. D'ALEMBERT, has

has always borne the *marks* of violence with which it was brought into the world. Indeed, if we may judge by his writings, his love of mankind was limited to a very ſmall number. But though blunt, harſh, and auſtere by nature, he ſeldom carried his ſeverity into ſociety, where his converſation was mild and gentle, and as he uſed to ſay himſelf, without *nails or claws*. Many actions of benevolence and generoſity are recorded of him, and it has been ſaid, that *he was only cruel in verſe*.

At the death of *Colbert*, the penſion which he had given to the poet *Corneille* was ſuppreſſed, though this great man was poor, old, infirm, and dying. *Boileau*, on hearing of his loſs, flew to the King, in order to try if he could get the penſion reſtored; offering to transfer his own to *Corneille*, and telling the monarch, that he ſhould be aſhamed to receive his bounty while ſuch a man was in want of it. He bought *Patru*'s library, as the Empreſs of Ruſſia did that of *Diderot*, leaving him the uſe of it, to the time of his death. When *Deſpreaux* died, he bequeathed almoſt his whole poſſeſſions to the poor. He was attended at his funeral by a great number of perſons of rank and literature. How came this man (cries a woman in the ſtreet) to have ſo many friends? They ſay he never ſpoke well of any body in his life.

Boileau and *Perrault*, after injuring the reputation of each other by epigrams and reproaches as much as they were able, till the public began to be tired with their diſputes, were reconciled by the good offices of their common friends; which ſhould have been put in practice ſooner. The reconciliation was ſincere on the part of *Perrault*; and *Boileau* addreſſed to him a writing, which he called a letter of reconciliation, but in which, through all the forced compliments with which it abounded, it was not difficult to diſcover ſtrong remains of ſpleen and ſarcaſm, which it is ſo hard for a profeſſed ſatiriſt to eradicate. This letter was ſo equivocal, and like a new attack, that a friend of *Deſpreaux* ſaid to him on reading it, "I hope we are on laſting good terms together; but if we do happen to quarrel, let us never attempt to be reconciled: for I dread ſuch reparation much more than abuſe."

Perſonal ſatire ſoon loſes its ſalt and piquancy; and the ſatires of *Boileau*, as well as the Dunciad of Pope, are leſs read now than any of their other works. Abuſe and indecency are equally unworthy of ſuch writers, and unneceſſary to their fame. Satire, ſays M. D'ALEMBERT, will be always a ready reſource to men of no genius; becauſe, whether keen or coarſe, gay or ſplenetic, groſs or ſubtle, it will be always offenſive, and conſequently read, and perhaps ſecretly abetted, by the pretended friends of thoſe to whom it is addreſſed. A writer from whom ſo little is expected, can never be in want of a ſubject.

For ſatire to friends and to foes is ſuch food,
As, provided 'tis ſpiteful, will always be good *.

An anecdote is inſerted at the end of the eloge on the *Abbé d'Abeille*, which ought to have had ſome effect on ſatirical epigrammatiſts. This Abbé, who was a kind of amateur among authors, had written ſeveral plays, which had been received with various ſucceſs. Being at Rouen, in the ſuite of the *Mareſchal de Luxembourg*, Governor of that city, he found there a poet who had written a very abuſive epigram on the failure of his laſt play. The Abbé, inſtead of ſhunning him, or returning the blow, made him a viſit, and preſented him to the Governor, with ſuch encomiums as gained him a very flattering and unexpected reception. At length the poet was ſo penetrated with the Abbé's zeal to ſerve him, that he cried out in the violence of remorſe, "Ah Sir! what an uncommon kind of vengeance you are exerciſing on me! and what a leſſon you have given me! It will completely cure me of ſatire as long as I live." The writer of the epigram, who communicated the anecdote to M. D'ALEMBERT, told him, that though he had often related the ſtory to young poets, in hopes of checking their rage for this wretched and miſchievous ſpecies of writing, yet he believed the adventure had never been of uſe to any but himſelf.

In his notes on the *Eloge de Regnier Deſmarais*, M. D'ALEMBERT relates a circumſtance that will doubtleſs ſurpriſe ſome of our readers. The learned *Menage*, author of the celebrated Etymological Dictionary *Dell' Origini della Lingua Italiana* (where he undertook to refute ſome of the natives themſelves in particular refinements of the language), durſt not venture to ſpeak Italian, though he was much in the practice of writing it. "There is a great difference," ſays he, "between knowing Italian, and knowing Italian words;" and he only ranked his knowlege in the latter claſs. He added, with equal courage and modeſty for a man of erudition, that "it was the ſame with ancient idioms; that the beſt modern ſcholars could only flatter themſelves with knowing *a few Latin and Greek words.*"

Among the notes in Vol. III. on the Eloge of the celebrated *Fenelon*, Archbiſhop of *Cambray*, is inſerted an inedited letter addreſſed, by that moſt worthy prelate, to Lewis XIV. about the year 1694, wherein he predicts all the calamities

* M. D'Alembert ſays, 'I am far from wiſhing wholly to deprive mediocrity of this reſource, or the public of the pleaſure which ſuch writings may afford them: all muſt live; and the world muſt be amuſed.' The late ſecretary of the academy was more charitable than *Comte D'Argenſon*, the ſecretary of ſtate, who when the *Abbé Deſfontaines* was taken up for writing libels, and ſaid in excuſe—'I muſt live, Sir'——'I ſee no neceſſity for it,' replied the Count.

which afterward befel that prince in his reverſe of fortune. Whether this letter, of which D'ALEMBERT had ſeen the original, was ever peruſed by the monarch, is uncertain; but it is written with the zeal, eloquence, and freedom of an ambaſſador from God, pleading before an earthly ſovereign the cauſe of his people. There is an energy and a vigour in this letter, without deviating from the reſpect due to royalty or truth, that renders it fit for the peruſal of every vain, ſplendid, and ambitious monarch in the univerſe. The miſeries which Lewis had brought on his people, by his ambition, luxury, pomp, profuſion, perſecution, and even conqueſts, are related, and cenſured with ſuch freedom and undiſſembled indignation, as kings but ſeldom meet with from ſo dutiful, virtuous, and eloquent a ſubject.

Unluckily, Lewis XIV. did not love *Fenelon*, and only regarded him as a *bel eſprit*, a name by which he affected to call him. *Madame de Maintenon*, with more penetration, perſuaded this prince, in ſpite of his prejudice, to appoint him preceptor to his grandſon, the Duke of Burgundy. In the end, both *Madame de Maintenon* and the monarch repented of this choice: *Madame de Maintenon*, becauſe when the preceptor was conſulted about the King's marriage, he diſſuaded him from it; and Lewis, becauſe he ſoon had the mortification to find, by the principles which Fenelon inſtilled into the Duke of Burgundy, that his education was an indirect ſatire on his own reign. But the ſource of this repentance was a ſtrong proof of the worthineſs of their choice.

The gentle and benignant author of Telemachus had ideas of government and civil liberty that were not likely to pleaſe ſo deſpotic a prince as Lewis: "A wiſe ſovereign (ſays he) ſhould only wiſh to be the guardian and diſpenſer of the laws, under the guidance of a ſupreme council to temper his authority." And he quoted, in ſupport of his principles, the example of two of the beſt kings which the hiſtory of France can boaſt. Lewis XII. abſolutely forbad his parliament to regiſter any edicts that appeared to them unjuſt; and Henry IV. who in 1596 convened an aſſembly of notables, opened it with the following memorable ſpeech from the throne: "I have aſſembled you here to receive your advice, and to put myſelf under your tuition! 'Tis a wiſh, perhaps, which few victorious princes, with grey beards, like myſelf, would form; but the deſire of rendering my people happy, makes the meaſure eaſy and honourable."

We meet with much entertainment in M. D'ALEMBERT's account of *La Motte*. This writer, the friend of *Fontenelle*, and the opponent of *Madame Dacier*, in the famous diſpute concerning the ancients and moderns, which occupied the learned

throughout Europe about the beginning of the preſent century, had the courage, during the life of *Deſpreaux*, to communicate to him ſome of his objections to Homer. "I remember (ſays he) in mentioning to him one day the ludicrous and indecent manner in which the bard had employed his divinities, that he diſdained to have recourſe to allegories in defending him; but confided to me a very ſingular idea, which ſeems peculiar to himſelf, though, however perſuaded he may have been of its truth, he never ventured to publiſh it: he ſuppoſed that Homer, fearing to tire with an uninterrupted tiſſue of tragical events, in the deſcription of battles, and the fatal effects of human paſſions, had enlivened his poem at the expence of the gods themſelves, by aſſigning to them the comic characters in the interludes with which he had furniſhed his fable for the amuſement of his readers between the acts."

Though this ſolution of the difficulty was far from ſatisfying *La Motte*, he did not venture to publiſh either his own Iliad, or his criticiſms on Homer, and the ancients in general, till after the death of *Boileau*; and he then had the critical Amazon, *Madame Dacier*, to encounter, who attacked him with ſo much acrimony, that the moſt zealous admirers of the ancients were aſhamed of her violence, and exclaimed,

You injure our cauſe by fanatic exceſs;
You'd have ſerv'd it much more by defending it leſs.

Perrault, *La Motte*, and *Fontenelle*, the modern chiefs, had more wit than talents for poetry. But talents and taſte are different attributes. A man of taſte may diſcover defects in a picture or a poem, without being able to uſe a pencil, or produce good verſes. Indeed, after the death of *Boileau*, the moderns ſeem to have had all the wit on their ſide in France, while the ancients, however good their cauſe, were but awkwardly defended. *Boileau* himſelf was too much enlightened not to allow that the apologiſts for antiquity were not always worthy either of the gods to whom they ſacrificed, or the chiefs under whoſe banners they fought. He laughed at the fanaticiſm of *Dacier*, a mere tranſlator and pedant. "By depreciating the ancients (ſays he) you debaſe the only coin in his coffers." He had not more reſpect for another enthuſiaſt, who, in the heat of the diſpute concerning the Iliad, had made a vow to read every day two thouſand verſes of Homer, as a reparation for the injuries which he had received from infidels, and as an *amende honorable* to appeaſe his manes.

Dacier, in receiving *M. de Boze* into the French Academy as ſucceſſor to *Fenelon*, attacked thoſe who had refuſed adoration to the ancients with great heat, in his official diſcourſe. *La Motte* anſwered him at the ſame meeting with his fable of the *Crabfiſh Philoſopher*, who adviſes his companions to try to move *forward*, like

like other animals, that their limbs might have the benefit of their eyes. But he was treated with the utmoſt contempt by the old *Crabs* for making ſo abſurd a propoſition:

The ſage was hiſſ'd from place to place,
By all who gloried in the grace
And eaſe of backward motion;
For ev'ry counter-marching blade
Thought all advancement retrograde,
Was wiſdom and devotion.
From *ancient errors* let's withdraw
All blind and ſuperſtitious awe,
And ſift whate'er is *new*;
Exceſs in both will lead aſtray,
But reaſon never loſt her way;
Let's keep her full in view.

The fables of *La Motte* have neither the wit nor the original humour which abound in thoſe of *La Fontaine*; but they are replete with good ſenſe, knowlege of mankind, and philoſophical maxims; many of which are become proverbial in France. Such as: *It is ſafer to pleaſe than to ſerve mankind.*——*L'Ennui is the child of uniformity—Hatred is watchful, friendſhip drowſy.*

Whoe'er corrects and gives no pain
Of head and heart, may well be vain.——
Contempt provokes the meaneſt elf;
No clown but feels its ſting:
For ev'ry one is fond of ſelf,
And is, in pride, a king.——

On Alexander the Great, after his conqueſts:

As yet you pow'r alone can plead;
Govern us well, you're king indeed.——
In conq'ring, all his time was ſpent,
He had none to ſpare for government.——
So have I ſeen an infant cry
Becauſe he was not ſix feet high;
But on a table plant the dunce,—
He thinks himſelf a man at once.——
At the dreſs of a ſage the Grand Turk made a pother;
Yet the one was a man, and a puppet the other.

His fables, however, were ſeverely criticiſed, even on the ſtage, by *Fuſilier*, in a comedy called *Momus turned Fabuliſt*. This piece ran 30 nights when it firſt came out, though it was little noticed on its revival in 1745, long after the death of *La Motte*. But, ſays M. D'ALEMBERT, 'the occaſion was forgotten, and public malignity had no living victim to ſacrifice.'

La Motte is ſaid to have been the beſt proſe writer of all the French poets, except *Voltaire*. The politeneſs with which he anſwered *Mad. Dacier*'s abuſive addreſs, gave occaſion to the ſaying, that he had been treated *à la Grecque*, and the lady, *à la Françoiſe*. His prefaces are regarded as maſter-pieces of elegance;

and his Eloge on Lewis XIV. which he pronounced in the French Academy after the death of that Prince, is the only one of all his funeral orations that has not been long forgotten; though all the pulpits in the kingdom reſounded with the ſame praiſes of this monarch at his death, with which he had been intoxicated when living.

La Motte had the peculiar art of reading his works in ſo captivating a manner at the French Academy, or rather reciting them (for when between 30 and 40 years old he loſt his ſight), that thoſe productions which were afterward the moſt ſeverely criticiſed, were heard with rapture. His enemies applied to him, on theſe occaſions, an epigram which had been made on *St. Amand*, who probably read his bad verſes in the ſame ſeducing manner as that with which *La Motte* had transformed mediocrity into excellence.

Thy verſes, pronounc'd by thyſelf, are enchanting;
Without thee, they're nonſenſe indeed;
As thy arts of recital ſo often are wanting,
Write ſomething which others can read.

His memory was ſo tenacious, that when a young author had read to him a new tragedy for his approbation, he told him that his piece abounded with beauties, but he was ſorry to ſay that the fineſt ſcene in it was ſtolen. The poet, extremely ſurpriſed and ſhocked at this charge, begged him to authenticate his aſſertion; when *La Motte*, after a ſhort enjoyment of the author's aſtoniſhment, cried out, "Come, come, do not be diſcouraged; your ſcene was ſo beautiful, that I could not help getting it by heart."

La Motte was ſo patient under abuſe, that *Gacon*, the moſt virulent of all his enemies, unable to extort a reply to any one of the many ſcurrilous pamphlets which he had written againſt him, told the poet's friends, that he would get nothing by his forbearance; for, ſays he, "I am going to publiſh a work intitled, *An anſwer to the ſilence of M. de la Motte.*"

Having received a ſlap on the face for treading on a man's toes in a crowd, he only ſaid, "Why do you put yourſelf in a paſſion? I am blind."—It was the determination of his friend *Fontenelle*, never to diſpute. "Every body has his way of thinking, and every body is in the right." And as he was averſe to diſputation, he was ſtill more ſo to quarrelling. "Men (ſays he) are ſilly, vain, and ſpiteful; but I am obliged to live with them, and I have long known on what conditions." *La Motte* lived in ſtrict friendſhip with *Fontenelle* till the time of his death, in 1731, at 59 years of age.

We muſt now quit, with regret, M. D'ALEMBERT's agreeable work, though we have advanced no further than the 4th volume. Indeed the eminence and various talents of the perſons

ſons celebrated, with the wit, good taſte, and ſound criticiſm of the author, who, though a great geometrician, did not deſpiſe and reject the aſſiſtance of grace and elegance, have ſeduced us into an article of an unuſual length, for which we ſhall make no apology; for as Garth ſaid of his Preface to Ovid's Metamorphoſes, "It is in every reader's power to make it as ſhort as he pleaſes."

ART. XVI.

Aeſthetiſche Geſpraeche, &c. i. e. An Enquiry into the great Poetical Prejudices, Rhyme, Metre, and Machinery. In Four Dialogues. 12mo. Breſlaw and Leipzig.

THE preface to this work points out its importance, and the author's ſatisfaction in having accompliſhed it; as he expects nothing leſs from its influence than a total revolution in poetry.

In the firſt Dialogue, he endeavours to ſhew the abſurdity of introducing Beings into Poetry whoſe exiſtence is neither believed by the reader nor the writer. It is time, he thinks, to diveſt ourſelves of the ancient prejudice of Greek *mythology*, which is now ſo worn-out, and childiſh, that even ſchool-boys ſhould be no longer plagued with it. The machinery of the Chriſtian ſyſtem, of angels, and devils, is but ſeldom applicable; nor can ghoſts be often introduced, or long remain as agents in the buſineſs of a poem. But the chief part of what he ſays on this ſubject is borrowed from chap. I. vol. 8. of *Tom Jones*; however, he is ſo candid as to allow, that "Fielding defends his opinion very ably." It is pity that Fielding did not know, when he was writing this chapter, the ſervice he was rendering to a German author, and the honour that would accrue to him for it, forty years after!

In the IId Dialogue, the author points all his artillery againſt *Rhyme*. His ammunition is chiefly furniſhed by Milton in the preface to his *Paradiſe Loſt*. One argument in favour of his doctrine, he draws from the difficulty which a good actor finds in concealing the rhymes in which French, and many German plays are ſtill written; and he fancies that our Garrick was equally embarraſſed by them.

La Motte vainly tried in France to get rid of rhyme in tragedy; but either habit, or the want of dignity in the language, makes the French regard a tragedy in proſe not only as unpleaſing, but *unnatural*. If our Teutonic author had known how diſreſpectfully Pope has treated rhyme, in a letter to one of his friends, he would have thought his triumph complete. "I ſhould be ſorry and aſhamed (ſays our admirable countryman) to go on jingling to the laſt ſtep, like a waggoner's horſe, in the

ſame road, and ſo leave my bells to the next ſilly animal that will be proud of them. A man makes but a mean figure, in the eyes of reaſon, who is meaſuring ſyllables and *coupling rhymes.*" But this was written in an ungrateful and ſplenetic fit, in 1714, before the bard had been ſo completely abſurd as to produce his beſt works.

In the IIId Dialogue, the writer having, as he thinks, diſpatched the rhyming throng, and left them ſprawling, proceeds to attack the *metrical* tribe. We have often met with rhyme without reaſon, and reaſon without rhyme, but never with nominal poetry, without *meaſure.* In a drama he thinks blank verſe as great an enemy to probability, and good declamation, as rhyme. Dr. Johnſon has ſaid, in his Lives of the Poets, that "the variety of pauſes ſo much boaſted by the lovers of blank verſe, changes the meaſure of an Engliſh poet to the periods of declamation." And on this text our author ſeems to preach. He allows, however, that rhythm may have its uſe in muſic, in phraſing the melody, and rendering it more ſymmetric.

In the IVth Dialogue, he pretends to have diſcovered that the Engliſh language is totally unfit for metrical verſe; and he builds his opinion on the following paſſage of Dr. Johnſon: "Poetry may ſubſiſt without rhyme, but will not often pleaſe; nor can rhyme be ſafely ſpared except when the ſubject is able to ſupport itſelf. Blank verſe makes ſome approach to that ſtyle which is called the Lapidary Style, but has neither the eaſe of proſe nor the melody of numbers, and therefore tires by long continuance." This teſtimony, and the ill ſucceſs of Sir Philip Sidney in endeavouring to render Engliſh verſe ſubſervient to the feet and metrical laws of the ancient Greek and Latin poetry, convince him that his new ſpecies of poetry will be particularly applicable to the Engliſh language.

Beſide the want of novelty in treating theſe ſubjects, the author's perfect ſelf-complacence in the midſt of pedantry and an affected ſtyle, place this work in that numerous claſs which, for our many-fold ſins, we are obliged to read, and in which we derive our chief pleaſure from the *final period.*

At the end of the book we are preſented with ſpecimens of the author's new-invented poetry, which is literally *proſe run mad.* We will endeavour to tranſlate a part, to ſhew our readers *how well it ſuits the Engliſh language.*

'*Ode to the High Prieſts of the German Lyre.*

'Powerful ſinging magicians! ——
Another name I do not give ye,
Ye high prieſts of German harps!
Ye, whoſe words of thunder,
Singing of battles,
Sounding jubilees,

Shake

Shake the hearts of men more———
More ———
Than the ruinous rage of furious tempeſts,
More ———
More than the rocky noiſe of tumbling cataracts!——
' Ye whoſe tuneful ſilver throat
In bridal ſongs, and vernal hymns
Diſſolves each human ear
Till liquid it becomes,
And thawed and melted
In tender ſympathy
Like the virgin's boſom
Heated by a lover's ſcalding tear———
' Ye powerful ſinging ſorcerers!
Oh ſweep new harps!
The finger of holy Nature
Conſecrated them for you.
Glorious they are, and full of ſound,
Not yet debaſed by vulgar hands,
Nor hung with ivy branches, or with rhyming bells.——'

Strange as this may ſeem to ſober readers, we will venture to ſay that it is leſs nonſenſical than the original.

ART. XVII.

Le Revoluzioni del Teatro muſicale Italiano, &c. i. e. The Revolutions of the Italian Opera, from its Origin to the preſent Time; by STEFANO ARTEAGA. *Concluded.*

IN conformity to a promiſe which we made to our readers laſt year *, we return to this work; of which we then had only room for the ſkeleton, or table of contents. Though this hiſtory of the Muſical Drama has been much read in Italy, we find, by ſeveral poſterior publications, that neither the Literati nor the Muſicians of that country are quite ſatisfied with the Author's deciſions, or his manner of treating the ſubject. In the firſt place, he is a Spaniard, and partial to the poetry of his own country; and in the next, he is not allowed to be either a practical muſician ſufficient to judge of the compoſers whom he mentions, except by tradition, or deeply read in the hiſtory of the art, or the profeſſional talents of individuals. He writes, however, with elegance and fire, particularly in ſpeaking of Lyric Poetry, which he ſeems to feel with much more enthuſiaſm than muſic. But diſdaining all diſcuſſion of the theory or practice of the art, he confines himſelf chiefly to what he calls its *Rhetoric* and *Philoſophy*.

In his preliminary diſcourſe, Sig. ARTEAGA has characterized his predeceſſors in a ſummary way. He allows but four

* See App. to Rev. vol. lxxvii. p. 547.

who

who have written expreſsly on the muſical drama: *Quadrio*, *Algarotti*, *Planelli*, and *Napoli-Signorelli*. He calls the former,

'A man of immenſe reading, but on whoſe learning, taſte, or criticiſm, no dependence can be placed. He has filled half an huge volume of his *Storia e ragione d'ogna Poeſia* with titles, dates, and names of authors, heaped promiſcuouſly one on the other, in ſuch a way as to frighten memory, and deſtroy the moſt determined patience. The celebrated *Count Algarotti*, in his *Saggio dell' Opera in Muſica*, has manifeſted taſte in his uſual flowery ſtyle, enriched with all the embelliſhments of his own language, and of that of foreign countries. His reflections on the conduct of modern dramas are generally elegant and judicious; but he has not ſufficiently mounted to the ſource and principles of the muſical drama, to deſerve the name of a complete critic. The *Cavalier Planelli*, in his *Trattato dell' Opera in Muſica*, is more profound, learned, ſyſtematic, and conſequently more uſeful; embracing the object of his work in its whole extent. Yet, notwithſtanding it is the beſt didactic book on the ſubject, it ſeems as if his reflections on lyric poetry were neither ſo juſt nor deep as the reſt of his performance, nor has he ſufficiently diſtinguiſhed opera from tragedy; and he fails ſtill more in the hiſtorical than in the critical part.

'*Il Dottor Pietro Napoli-Signorelli*, in his *Storia critica de' Teatri*, diſappoints his readers in ſpeaking ſo little of modern times, after being ſo diffuſe on the ancient. This brevity has led him into haſty and ill-founded deciſions on national merit, and inaccurate ſtatements of facts. All theſe defects, however, have not prevented the Author from producing a learned and captivating book, nor his readers from hoping that he will ſoon publiſh his *Siſtema dramatico*, which he has promiſed, and which will perhaps furniſh thoſe lights for which we vainly ſeek in his Hiſtory.'

This laſt period and character are wholly omitted in the ſecond edition; previouſly to the publication of which, a controverſy broke out, and was carried on with ſome aſperity, between the Spaniards and Italians, concerning the antiquity and comparative excellence of the dramatic productions of their ſeveral countries. *Napoli Signorelli*, who had ſpoken irreverently of the Spaniſh dramatiſts, in his *Critical Hiſtory of ancient and modern Theatres*, awakened Spaniſh patriotiſm, and gave birth to a work entitled *Saggio Apologetico*, or an Eſſay in defence of the Spaniſh Drama. This was immediately anſwered, with conſiderable abilities, by *Napoli Signorelli*, in his *Diſcorſo Storico-Critico*, of which the reaſoning and facts are enlivened with ſo much wit and ſarcaſm, that the Spaniards are leſs likely to forgive the author for being right than wrong. This ſeems to account for the ſuppreſſion of *Arteaga*'s eloge on *Signorelli*.

The firſt chapter contains a well-digeſted analyſis of the Muſical Dramas, pointing out the ſpecific difference between them and other kinds of dramatic compoſitions. The author ſays truly, that the word OPERA cannot be heard without reminding

ing us, not of a ſingle uncompounded production, but an aggregate of poetry, muſic, and decoration. He has not admitted, among the conſtituent parts abſolutely eſſential to a muſical drama, *Dancing*, which many ſpectators regard as the firſt requiſite: but *ballets* being ſeldom analogous or incorporated in the texture of a drama, he regards them in no other light than farces or *intermezzi*. In every other dramatic compoſition, Poetry is the abſolute miſtreſs and ſovereign, to whom all things elſe are ſubſervient; but in the Opera ſhe is not the queen, but the companion of muſic and decoration, partaking of their fate, whether proſperous or unfortunate. So that all ſubjects of poetry, which do not contribute to pleaſe the ear and eye, are baniſhed from the Opera. But muſic being generally regarded as the moſt eſſential part of this kind of drama, poetry muſt be ſubordinate to its powers and effects.

The union, therefore, of muſic with poetry, is the characteriſtic difference between an opera and a tragedy or comedy; nor is the union ſo abſurd as is often pretended, on account of the neceſſity of heroes and heroines rejoicing, grieving, converſing, and reaſoning, in ſong. It is but transferring the ſentiments of the poet from ſpeech to melody, a more ſweet and ſonorous language.

What the author ſays concerning the neceſſity of avoiding long diſcuſſions, moral ſentences, or ſubtil arguments, in a muſical drama, is reaſonable and convincing. The progreſs of the piece ſhould be rapid; for if the poet becomes circumſtantial, both the compoſer and performer will find it extremely difficult to excite in the audience that degree of intereſt and paſſion which amounts to rapture; there ſhould be an eaſy and quick tranſition from one ſituation to another, unincumbered with trivial circumſtances; and an artificial combination of lively and pathetic ſcenes, in which the few words that are uſed, want no other comment or illuſtration than what is in the power of muſic to furniſh. It is for declamation in tragedy to multiply words and embelliſh circumſtances, and for the muſical dramatiſt to aim at preciſion in ſentiments and rapidity of plot. Merope, in the French tragedy, makes a long and eloquent ſpeech to Polyphontes, in calling for her ſon; but Metaſtaſio makes a mother, in ſimilar circumſtances, explain herſelf in four lines:

Rendi mi il Figlio mio, &c. *

It is the painter's buſineſs to ſeize one intereſting moment for the ſubject of an hiſtorical picture; and the poet and com-

* When Mattei ſung this air on our ſtage, in the opera of *Ciro riconoſciuto*, it had an effect which it would be difficult to produce by 400 lines of declamation.

poſer

poſer ſhould be equally careful in ſelecting the preciſe point of time when an air is to be introduced in the ſcene of an opera.

The frequent change of meaſure, ſituation, and ſentiment, in lyric poetry, is eſſential and neceſſary to its genus. Muſic is the language of paſſion, and the augmentation and refinement of the cries of nature, harmonized, and diveſted of the harſher and more violent effects; adopting ſuch only as penetrate the hearts without ſhocking the ears of the audience.

Playful and placid images, however, may likewiſe have admiſſion in the lyrical complaints of lovers; ſuch as in Metaſtaſio;

Placido Zefiretto
Se trovi il caro oggetto,
Digli che ſei Soſpiro,
Ma non gli dir di chi, &c.

Gentle Zephir, if you ſpy
The charming object of my flame,
Tell her you're nothing but a ſigh,
Yet ſay not from whoſe breaſt you came.

Or in Quinaut's Iſis:

Le Zephir fut temoin, l'onde fut attentive
Quand la nymphe jura de ne changer jamais,
Mais le Zephir leger & l'onde fugitive
Ont enfin emporté les ſermens qu'elle a fait.

Gay Zephir was witneſs, attentive the ſtream,
When the fickle nymph ſwore that her love ne'er ſhould fade;
But reſtleſs alike, *change* a bleſſing they deem
And have haſten'd away with the vows which ſhe made.

The immenſe diſtance between the pity and affection of

Miſero Pargoletto;

and the horror and dread of

Chi mai dell'Erebo, &c. in Orpheus, points out the numberleſs ſhades of paſſion, and endleſs variety at which muſical expreſſion may aſpire, without quitting its own limits and native powers.

He ſays that

'Song being the voice of paſſion, whoever ſings is in ſome meaſure out of his calm and natural ſituation; as a man in a ſudden tranſport is ſaid to be out of his mind or ſenſes. So that muſical language can never be compared with common ſpeech, unleſs with ſuch as a man would uſe on extraordinary occaſions. At leaſt we may allow the lyrical language to be highly figurative, in order to expreſs and lead to thoſe effuſions of ſentiment and paſſion which uncommon ſituations require. Indeed Metaſtaſio ſeems to have been the firſt and almoſt the only lyric poet who has known the true and genuine bounds of muſical imitation and expreſſion.'

To this opinion, as lovers of muſic, we readily ſubſcribe; and further, will venture to add, that the writings of that exquiſite poet are ſo happily calculated to diſplay the varied meaſures and powers of vocal melody, that its ſymmetry and refinement, during the preſent century, are perhaps more indebted to his verſification, than to the genius and labours of all the compoſers who have made it the vehicle of their ſtrains.

We have dwelt the longer on this part of the work before us, as it ſeems better executed than the reſt, and more worthy the attention of our own lyric poets.

The IId chapter contains a hiſtory and eloge of the Italian language; but the chief and beſt part of what the Author ſays in favour of its vocal properties, is copied from *Rouſſeau's Lettre ſur la Muſique Françoiſe*, without once condeſcending to name him, though other muſical and philoſophical critics are cited, ſuch as *D'Alembert*, *Buommattei*, *Bourdelot*, *Bettinelli*, *Eximeno*, *Gravina*, and even Father *Bohours*, whoſe weight in the diſpute will not turn a ſtraw.

In Chap. III. he makes the ſame furtive uſe of Dr. Burney's property, in ſpeaking of *Guido*, *John de Muris*, and *Franco*, and of Father *Meneſtrier's*, in his account of the origin of myſteries and moralities.

Chap. IV. he gives a ſketch of the invention of ſecular muſic, and the firſt application of muſic to modern languages, but ſeems wholly unacquainted with the works of old maſters, or the periods when they flouriſhed, of which his account is very innaccurate and confuſed.

Chap. V. An account of the firſt attempts at dramatic muſic in Italy, compiled chiefly from learned men, ignorant of muſic; nor does he ſeem to know of what kind of muſic the firſt operas conſiſted.

In the VIth Chap. after ſilently tranſcribing *Rouſſeau's* Reflexions on the Fondneſs, during the laſt Century, for Ancient Mythology and the Marvellous, and the puerile Paſſion of the Italians for Machinery, when the author has the courage to ſay, *tale fu* A MIO GIUDIZIO, 'ſuch was, *in my opinion*, the origin of the wonderful in muſical dramas,' he loſes all our eſteem, and makes us unwilling to allow him the leaſt merit of originality. If we had never read before what is contained in this work, we ſhould have regarded it as one of the moſt ingenious that muſic could boaſt.

Chap. VII. gives an account of the numerous attempts at the muſical drama in Italy, and ſeveral other parts of Europe, during the laſt century.

Chap. VIII. The author returns to the *machinery* and *marvellous* of the operas that were occaſionally repreſented in the ſeveral courts of Europe, in celebration of royal marriages, and

other

other feſtive events. The deſcriptions of many of theſe ſplendid exhibitions have been taken from *Pere Meneſtrier*'s Treatiſe *ſur les Drames en Muſique*; but without naming him. Practical muſic all this while made but a ſmall progreſs. The Flemiſh ſtyle of *Fugue*, and elaborate contrivance, ſtill ſubſiſted, except on the ſtage, and there, neither genius nor ſcience appeared during the firſt fifty years of the muſical drama. Signor ARTEAGA has got the names of ſeveral muſical writers at the end of his pen, and has ſometimes read the preface and index of a muſical tract, but ſeldom more. He knows nothing of their intrinſic muſical merit. If they are eminent ſcholars, and write in a good ſtyle, it is taken for granted that their reaſoning is good. All the prejudices of *Iſaac Voſſius* and *Bapt. Doni* in favour of the ancients, and the pedantry of *Meibomius* and *Bontempi*, are regarded as oracular, while the compoſitions of *Cariſſimi* and *Stradella* ſeem to be little known to him.

In ſpeaking of the origin of the opera *Buffa*, he unluckily inſtances two dramas, which have not the leaſt title to the name of opera. The *Anſiparnaſo* of *Orazio Vecchi*, which *Muratori* and others have ſtyled the firſt comic muſical drama, was ſung throughout in *chorus*, without ſolo airs or recitative; and *la Raminga*, which was a ſatirical morality, or comedy, wholly declaimed without muſic. In this chapter he likewiſe gives a liſt of early opera ſingers, whom he merely names, without attempting to deſcribe or diſcriminate their ſeveral talents: the very defect which he has cenſured in *Quadrio*.

The title of Chap. IX. is very alluring: 'The golden age of Italian Muſic. Progreſs of Melody. Great Italian Compoſers. Celebrated Schools of Singing and Playing, with their different Characters.' Theſe are ſplendid promiſes, which we muſt allow the author to have taken ſome pains to fulfil. But the want of practical knowlege in counterpoint, ſinging, and playing on inſtruments, as well as in muſical chronology, has rendered this chapter the moſt confuſed and unſatisfactory in his book. His information has been haſtily acquired, and adopted without ſufficient examination. The hiſtorical part is indigeſted, and the reflexions are more declamatory than ſcientific. There is eloquence and energy in his ſtyle, and in ſpeaking of poetry a degree of enthuſiaſm that implies taſte and feeling. His *Eloge* on Melody is animated. He gives the preference to muſic, as an imitative art, over painting and ſculpture, 'the effects of which are only *ſkin deep*; whereas the moſt grateful imitation to the heart of man is its own ſenſibility. Melody penetrates the very ſoul, reminds it of its exiſtence, ſtimulates its activity, and paints its moſt ſubtil and ſecret modifications.' His ſimile of Pygmalion and the god who animated his ſtatue, is an ingenious encomium on melody. But what he ſays of ſculpture ſeems more applicable to lyric poetry, which,

which, till animated by the propitious divinity Muſic, is but a cold marble figure. 'It is melody that confers on it the power of breathing, palpitating, timid looks, ſeducing ſighs, ingenuous ſmiles, and all the indications of life which flattered the lover's hopes.'

'The art of ſinging, during his golden age, neither deſtructive of poetry as in the 16th century, nor aſpiring at the warbling of birds, as at preſent, conſiſted in imitating the natural accents of paſſion'——&c. Here we have a ſtring of mechanical reflections, which a man without ears or experience can make, as well as a judge and lover of muſic. Other parts of the author's book convince us that his feeling is not very acute, nor his judgment very profound. But ſuch is the beauty of the language in which he writes, that when he recommends the ſtudy of 'expreſſion, intereſt, illuſion, and delight, thoſe great ſources of theatrical magic,' he is worth reading, though he often only repeats, in more muſical and ſonorous words, what has been ſaid by others.

As Sig. ARTEAGA not only feels but underſtands poetry much better than muſic, the articles concerning the two principal melodramatiſts of Italy, *Apoſtolo Zeno* and *Metaſtaſio*, Chap. X. and XI. are treated in a manner ſuperior to the reſt of the work. We ſhall therefore conclude this article with his character of thoſe celebrated lyric poets.

He truly calls *Apoſtolo Zeno*

'An indefatigable man, an intelligent journaliſt, and a diligent collector, learned without pedantry, an unaffected antiquary, and the *Corneille* of the Italian lyric theatre. Among the many enterpriſes by which he rendered himſelf uſeful to his country, one was the improvement of its drama. He undertook to correct the licentious, or rather meretricious, manners, with which it was infected; and in the vaſt field of hiſtory with which he was acquainted, wherever he found examples of patriotiſm, a love of well-earned glory, ſtedfaſt friendſhip, conſtancy of affection, compaſſion, fortitude, prudence, courage, and other human virtues, he diſplayed and rewarded them on the ſtage. Theſe he painted diſcriminately and happily, after he was 60 years of age, though his general employments were very remote from poetry. His ſtyle is correct and compreſſed, his invention various, the conduct of his pieces ſuperior to all that were produced before him, and the whole ſupported with regularity. Sacred ſubjects were particularly well treated by him in his oratorios, and ſuch decency and decorum obſerved as were unknown to his predeceſſors, though ſacred dramas had been written from the time of *San Filippo Neri*; but till now they had been abandoned to mean and trivial writers. *Apoſtolo Zeno* clothed the ſacred ſubjects which he treated, with a dignity worthy of the Holy Scriptures, and, till the time of *Metaſtaſio*, Italian ears had not been accuſtomed to ſuch nervous and robuſt poetry. But with all his excellencies, this poet is very far from having attained perfection. He ſhould rather be called

called a man of talents than genius; and there is as much difference between his poetical compoſitions and thoſe of *Metaſtaſio*, as between the proſpect of a rich and beautiful country by moonlight, and in a bright and clear morning during the month of May. The haſte with which many of his dramas were produced, for, according to *Maffei*, ſome of them were written in a week, led him into inaccuracy and inelegance of ſtyle. Not conſidering the rapidity of incidents neceſſary on the lyric ſtage, he has crowded as much buſineſs in a ſingle ſcene, as would furniſh materials for two or three entire dramas, and this ever occaſions languor and tediouſneſs, not only in the action, but in the muſic of the piece. Nor was he gifted with an ear ſufficiently delicate; as not only his recitatives are harſh, but ſome of his airs. We meet with a few, however, now and then, that ſeem to have been caſt in the Metaſtaſian mould. His names are uncouth and unfortunate, and his ſcenes of paſſion not philoſophically painted.'

What the author ſays, at the end of this character, concerning machines and decorations in the lyric theatre, is luminous, and worthy the attention of opera managers, throughout Europe:

'During *Apoſtolo Zeno*'s time, dramatic perſpective and decoration were greatly reformed in Italy by the famous *Bibbiena* of Bologna, who, quitting mythology and fantaſtic forms, gave true repreſentations of nature: rapidity of change, intelligent diſpoſition of lights, and, above all, that great help to illuſion, of leaving ſomething to the ſpectator's imagination. The great ſecret of the fine arts is to preſent objects in ſuch a manner that fancy ſhall not finiſh with perception and the limits of the ſenſes, but ſhall always have ſomething left to be imagined, which can neither be ſeen by the eye nor heard by the ear. Thus deviating ſometimes from the right line of perſpective at the extremity of the view, excites the induſtrious and reſtleſs imagination of thoſe who are at the moſt remote parts of the theatre. This put an end to the reign of childiſh machinery, and melody began to ſhine with a ſplendor which it had never known among the Greeks. However, to render it complete, it wanted ſtill the great *Metaſtaſio*.'

The taſte, eloquence, dignity, and propriety of character, in the works of this exquiſite poet, are praiſed by this author with energy and feeling; but, ſays he,

'That which above all forms his peculiar characteriſtic, which renders him the delight of ſouls gifted with ſenſibility, and which chiefly commands the gratitude and tears of his readers, is the art of moving the affections. His eloquence is what Horace calls the *lene tormentum*, applied to the heart. And for this matchleſs quality, the author was allowed, in ſpeaking of his own lyre, to ſay:

'Quella cetra ah pur tu ſei,
Che addolce gli affetti miei,
Che d'ogni alma a ſuo talento
D'ogni cor la via s'aprì.

'Tis thine, companion of each loneſome hour,
The ſweeteſt pleaſures to impart,
Thy tones o'er ev'ry feeling ſoul have pow'r,
And find the way to ev'ry heart.

'No

'No other poet in, or out of, Italy, is comparable to him in this particular. *Racine* only, is, perhaps, able to diſpute the prize with him; and ſome will allow the French writer higher finiſhing in his ſcenes, greater truth of expreſſion, characters ſtronger marked, more theatrical, plans better arranged, ſcenes more connected, and paſſions better traced and ſupported. But without denying theſe excellencies to *Racine*, conſidering the different ſpecies of writing, it does not ſeem eaſy to determine the queſtion between them.

'Tragedy is deſigned to operate on reaſon and the heart. Hence the texture of ſcenes, variety of action and pomp of dialogue, require particular elaboration; and in all theſe *Racine* is admirable. The opera, inſeparable from muſic, ſong, dance, and magnificent decoration, has for its object not only to ſatisfy reaſon, but to delight the ear and pleaſe the imagination. Hence, to render the ſtyle more lyrical, there ſhould be greater theatrical illuſion, leſs complication in the plot, more contraction of circumſtances, and greater rapidity of change from one ſituation to another, in order to render the action more intereſting and brilliant: all which the imperial laureate has ſo happily accompliſhed, as to enable Italy to oppoſe its *Metaſtaſio* to any poet which France can put in parallel againſt him.'

Signor ARTEAGA next conſiders *Metaſtaſio*'s manner of treating the paſſion of *Love*.

'Before his time, the romantic ideas of chivalry, which exalted every female into a divinity, and the ideal paſſion of Plato, ſupplied books and poets with unnatural, impracticable, and abſtruſe notions of love, till *Arioſto*, *Aretino*, and others, erected the ſtandard of ſenſuality and voluptuouſneſs. This prevailed for ſome time, till oppoſed by *Bembo*, *Speroni*, *Caſtiglione*, &c. who tried to bring mankind back to Platoniſm, and to make the celeſtial virgin, Chaſtity, who had ſerved *Petrarca* for a model, deſcend once more on the earth. But this ſpirit penetrated no further than ſongs and dialogues. The age, wholly devoted to licence and voluptuouſneſs, was abandoned to the government of poetical fables, and the romantic paſſion of knights-errant; and the viſionary reaſoning of theſe idle writers was ſent to the regions of the moon, where the ſenſes of Orlando, the ſervices of dependants on the great, the ſpeeches of politicians, with female tears, and the hopes of courtiers, have ſo long been preſerved.

'Metaſtaſio has happily ſteered between the extremes of ſpirituality and ſenſual imagery, by purifying paſſion and combining reaſon with ſenſibility, and the attractions of virtue with thoſe of beauty. The extreme delicacy and purity of his ſentiments on all ſubjects are ſuch as encourage the moſt chaſte, ſpotleſs, venerable, and dignified perſonages openly and avowedly to read his works; in which, without the leaſt offence to modeſty, or inſult to dignity of character, all may ſee their own ſituation artfully delineated. In peruſing *Metaſtaſio*, men find a faithful copy of that original which is in their own breaſt; and women, the ſurpriſing power of that beauty which governs mankind.—No writer has poſſeſſed ſo large a portion of the eloquence of the heart as *Metaſtaſio*. His ſtrokes of paſſion are always thoſe of a great maſter: at once clear and profound, tender and ſublime. Sportive as *Anacreon*, delicate as *Tibullus*, inſinuating

as *Racine*, and great and laconic as *Alcæus*; uniting with the melody of the Greek lyre, the force of the Romans, the urbanity of the French, and the ſenſibility of the Italians—*Metaſtaſio* will be always the great luminary of his nation, and the firſt lyric dramatiſt in the univerſe. Greece would have deified him, as it did *Linus* and *Orpheus*.'

ART. XVIII.

LOUIS ERNESTE, *Duc de Brunſwic et Lunebourg, &c. Rapport authentique de la Conduite qu'on a tenue à l'egard de ce Seigneur*, &c. i. e. An authentic Account of the Proceedings relative to the Duke of Brunſwic, during the whole of his Adminiſtration of the important Offices of Field Marſhal, Tutor to, and Repreſentative of, William V. Prince of Orange and Naſſau, &c. By AUGUSTUS LOUIS SCHLÖZER, LL.D. Tranſlated from the German, by C. JEROME. 8vo. 2 Vols. Gotha*. 1788.

PARTY ſpirit, or faction, may not unaptly be termed the *opprobrium* of government; ſince the beſt-regulated ſtates have been at all times obnoxious to it. In different conſtitutions, indeed, the diſeaſe appears with a different degree of malignity. In one it may be deemed a *ſimple affection*, while in another it is the *fever of the mad*. The oppoſition in the Dutch republic, for inſtance, is founded on very contrary motives from thoſe which actuate the proteſting members of the Britiſh parliament: with theſe it is a matter of *principle*, with thoſe it is a palpable *crime*. For it is an undoubted fact, that in England, nothing is at any time endeavoured to be wreſted from the Prince: his privileges are ſacred and inviolate, while in Holland, the very men who are appointed to a ſhare in the executive government, have generally been the firſt to aim at the annihilation of the higher power—in other words, to compaſs the deſtruction of that chief magiſtrate, whom it is their incumbent duty, both morally and politically ſpeaking, to aſſiſt, defend, and protect.

Many of the political feuds which have ſo long diſtracted the republic of Holland, are reported, by the mal-content party, to have been in a great meaſure occaſioned by the perverſeneſs and obſtinacy of the Duke of Brunſwic, who (ſay they), after an unſatisfactory adminiſtration of many years, and when called on by the people to reſign his employments, in conſequence of the odium he had generally incurred, refuſed to comply; appealing to the Prince of Orange, whoſe miniſter or counſellor he had long been, for a vindication of the whole of his proceedings.

To ſet the entire matter in a proper light, and thence to prove, or to endeavour to prove, the innocence of the Duke of

* Imported by Mr. Dilly in London, price 10s. 6d.

Brunſwic,

Brunſwic, as to the accuſations brought againſt him, is the profeſſed object of the work before us.

'It contains,' ſays the Editor, 'an authentic and chronological relation of the conduct of Lewis Duke of Brunſwic, from the year 1750, the time of his firſt arrival in Holland, until 1784, the period of his final departure from it: together with a large collection of papers illuſtrative and explanatory of the whole.'

This publication opens with ſome letters, written anno 1748-9, by the Stadtholder William IV. to the Duke of Brunſwic, at that time in the ſervice of the Imperial court, inviting him to aſſume the charge of the army of the States; to which propoſition, after many ſolicitations, he acceded. Theſe are followed by a ſhort account of the 'glorious adminiſtration' of the Duke; that is to ſay, from the death of William IV. at whoſe deſire he undertook the management of affairs, until the acceſſion of the Prince his pupil.

We muſt here take occaſion to obſerve, that immediately on this event (the majority of William V.), the Duke of Brunſwic manifeſted a craft and ſubtlety in his proceedings, highly derogatory from his honour. His power, as *Regent*, had entirely ceaſed; he therefore cauſed an inſtrument to be prepared, in which, by a formal convention, the Stadtholder agrees to receive and entertain the Duke as miniſter and counſellor in all affairs of ſtate, declaring him amenable to no perſon or body of men whatever, during the Stadtholder's life; and granting him, at the ſame time, a general indemnification for the whole of his conduct in caſe of his (the Prince's) demiſe. This famous compact of the Duke's, and which indeed is nothing leſs than ſharing in authority with the Prince of Orange (a privilege which the Stadtholder, conſtitutionally ſpeaking, *could not grant*, and which the miniſter *could not receive*), gave particular umbrage to the Hollanders, and has been the foundation of a criminal charge againſt the high contracting parties. Why, ſay the people, was not the Duke of Brunſwic appointed Privy Counſellor to the Stadtholder, and in the uſual forms? To this his Highneſs makes anſwer—*Il ne convient pas qu'un Duc de Brunſwic porte le nom de conſeiller privé d'un Stadtholder de Hollande.* The haughtineſs of this reply, together with the contempt ſo openly manifeſted in it for the Stadtholder, ſhews at once the temper and diſpoſition of the man. But this aſſumption of the princely power (for it is ridiculous to think of explaining it away), if not altogether *criminal*, as the high republican party have ſtyled it, is certainly *cenſurable* in no ſmall degree. He muſt have known that the meaſure was unconſtitutional, and, with a very little foreſight, have concluded that it would ultimately involve both the Prince and himſelf in diſgrace. But the Duke was blinded by ambition, "vaulting

ambition which o'erleaps itſelf,"—for, whatever his Highneſs may have thought of the matter, he would have acquired much more reputation in the poſt of Privy Counſellor to the Prince of Orange, than he could poſſibly be entitled to as *Co-Stadtholder*, the ſtation which he, very impoliticly, ſo long enjoyed.

Thus much may ſuffice with reſpect to this very unpopular act. We are next to conſider the ſituation in which the Duke unfortunately ſtood toward the cloſe of the year 1780, when the States of Amſterdam preſented a memorial to the Prince of Orange, in which the miniſter was repreſented as the primary cauſe of all the troubles ſo long ſubſiſting in the republic, by reaſon of his pernicious counſels; and in which they formally demanded his diſmiſſion. With this demand the Prince refuſed, in poſitive terms, to comply. And here we cannot but remark, that the Duke of Brunſwic, finding the voice of the people againſt him, ſhould, however upright his intentions, and however greatly he might have the welfare of the nation at heart, have thrown up his employments without delay. To this he would perhaps have anſwered, that ſuch a proceeding muſt be conſidered as a tacit acknowlegement of guilt; or that it were cowardly to abandon his poſt, when acting honeſtly and for the public good.—The latter conſideration, however, will only hold with reſpect to the firſt magiſtrate.—It was not an ordinary *faction* which had attacked him; the magiſtrates of the principal cities had voted for his proſcription. We contend not for the juſtice or reaſonableneſs of their requiſition on the ſcore of *criminality*. They certainly exhibited malicious charges againſt him, particularly that of *an attachment to England and its intereſts, without any conſideration for, or attention to, the welfare of the Dutch**. This charge, we obſerve, was wholly unfounded. But

* The Duke of Brunſwic is ſaid to have retarded the preparations for war at the time of the rupture with our court in 1781. But however this may be, it is notorious that, whenever opportunity ſerved, he made a partial advancement of his countrymen (the Germans) to places of honour and profit, to the almoſt total excluſion of the natives, particularly in the army department. The hatred which he thereby incurred, will be ſeen by the following extract from the work of a very ingenious and well-informed writer:

"The ſpirit of diſcontent at length roſe ſo high, that once at a review of the regiment of guards, which the Duke himſelf commanded, no leſs than ſeventeen balls were fired at him by ſome of the privates, who, incenſed at the injuſtice with which they conceived that they and their fellow-ſoldiers and their fellow-citizens were treated by him, loaded their pieces with ball in order to deſtroy him; by which, though he eſcaped unhurt, ſome officers were killed, many were wounded, and among the reſt the Baron *Pic Van Zolm*, a Colonel in the army, a nobleman of Guelderland, and Chamberlain

But when he anſwers, that he would not abandon the Stadtholder to the fury of the ſtorm with which he was threatened, his anſwer is no way ſatisfactory. It ſeems to imply an extravagant idea; an idea, that no man could be found of equal abilities with himſelf to become the counſellor of William the Fifth. We muſt here be allowed to repeat, that in every point of view he appears to have been wholly wrong.—A contrary conduct might have conciliated the affections of the people to their Prince;—we ſpeak not of the *ariſtocratical*, but of the *democratical* party, by far the moſt reaſonable one. Such a conduct, we ſay, muſt have done him honour, becauſe it would have ſhewn an inclination to eſtabliſh the public peace, independently of any perſonal conſideration or advantage whatever. Nay, conſidering the matter in the very light in which the Duke himſelf has placed it, that is, acknowleging that the magiſtrates who oppoſed him were likewiſe *traitors to their country*, he ſhould ſtill have retired from his poſt, on the well-known principle of the poet †; for, we muſt again obſerve, it is not with the *Miniſter* as with the *Prince*. It is the duty of the former to yield to the remonſtrances of the people (for it may be remarked, that the people, collectively taken, are ſeldom totally wrong); and of the latter, to remain unmoved by popular fury. It is his to brave, to withſtand its utmoſt rage. It is his, in fine, to "*ride in the whirlwind and direct the ſtorm.*" That is, ſo to direct it, as that it ſhall be as little injurious as poſſible to the ſtate. The miniſter of whom we ſpeak was not, indeed, to be ranked among the *novi* of the land; neither had he been advanced to his office ſuddenly, and *per ſaltum*, as a celebrated ſtateſman of the ſeventeenth century expreſſes it;—he had been entruſted with buſineſs by the Prince's father; and hence, we preſume, he conceived the injury done to him was the greater. But we muſt remember, that the longer his adminiſtration continued, the better were the people enabled to judge of it, and, conſequently, of the propriety and even neceſſity of his removal ‡.

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berlain to the Prince of Orange." *Introd. to the Hiſt. of the Dutch Rep.* *.

Much of the clamour raiſed againſt this nobleman was on account of his being a foreigner. It was inſiſted on almoſt all hands, that he never had, and never could have, the real intereſts of the country in view.

* See Review for November 1788.

† "When vice prevails, and impious men bear ſway,
The poſt of honour is a private ſtation." ADDISON.

‡ This long-ſolicited removal at length took place. The Duke left the Hague in 1782, at the preſſing inſtances of the Stadtholder; and in 1784 he voluntarily reſigned his employments, after having reſided in Holland thirty-three years and ten months. He died in 1788.

ambition which o'erleaps itself,"—for, whatever his H[illegible] may have thought of the matter, he would have acqu[illegible]quently more reputation in the poſt of Privy Counſellor to [illegible]ay. The Orange, than he could poſſibly be entitled to as German wat the ſtation which he, very impoliticly, ſo long [illegible] life of Timo-

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ART.

ART. XIX.

Vie et le Regne de Fréderic II. *Roi de Pruſſe*, &c.; i. e. the Life and Reign of Frederic the Second, King of ded to ſerve as an *Introduction* to the Berlin Edition Majeſty's Works. 8vo. Printed at Berlin by

action do we now receive, from the y, an account of the life and reign of

s, which comes from the pen of the Abbé nan of eminence in the world of letters †, is the political and military hiſtory of the Pruſſian xhibits him in the double capacity of a ſtateſman It is to be followed by another publication, in- *ruſſe Litteraire, ou l' Etat des Lettres et des Arts, ſous* l. in which we are to ſee him in his literary character. we doubt not, will be at once both curious and intereſt- and we expect it with the higheſt impatience. With re- d to the preſent volume, there is little in it which can roperly be termed *new*; for the matters on which it touches have been repeatedly before the Public. Yet as it places the moſt important of thoſe matters in a light very different from that in which they are uſually ſeen, it will undoubtedly com- mand the attention of mankind.

The Abbé commences this his ſketch, *(Ebauche)* as he very modeſtly though not very properly terms it,—ſince the book de- ſerves a much more diſtinguiſhed title—with an abſtract of the hiſtory of the Houſe of Brandenbourg: an hiſtory which we long ſince received from the pen of the King‡ (though we did not then believe him to be the author), and which it is unne- ceſſary to dwell on here. He then proceeds to give a relation of Frederic's battles; we cannot ſay, indeed, with all the "pomp and circumſtance of glorious war," but with a degree of clear- neſs and preciſion which will no doubt be ſatisfactory to the *general*, if not to the *profeſſional* reader. His majeſty's right to ſome particular provinces in Sileſia, is fully and incontrovertibly proved: the cauſes of the ſeven years German war are inquired into, and ſtated with fairneſs; and the partition of Poland (that commonly reprobated meaſure) appears to be not only *defenſible*, but even to have been a work of *neceſſity*;—a neceſſity occaſioned

* It is imported by Meſſrs. Robſon and Clarke in London.

† See, particularly, our account of his *Revoluzioni d' Italiá*, Rev. vol. xliii. xliv.—Of his work on the Ancient Republics of Italy, Rev. vol. xlix.; and of his *Iſtoria politica e literaria della Grecia*, Rev. vol. lxvi. See alſo Rev. vol. xlv. p. 414.

‡ See Rev. vol. iv. p. 201.

M. SCHLÖZER, in the courſe of his work, has frequently likened his hero to Phocion, but not very happily. The Grecian ſtood up for the rights of the people, the German was apparently an enemy to them. Plutarch, in his life of Timoleon, obſerves,

"Two of their popular orators, Laphiſtias and Demænetas, attacked Timoleon; and Demænetas, in a full audience of the people, laid ſeveral things to his charge which he had done while he was General. To this he made a ſpirited reply; but ſhortly after retired from his command, unwilling to be concerned in the broils and tumults of Greece, or to expoſe himſelf to the public envy, that fatal rock which many great commanders run upon, from an inſatiable appetite of honour and power."

The conduct of this renowned General might have ſerved as a model for the *German Prince*. We mean not, however, that he ſhould have ſat down quietly with the ſtigma ſet on him; exactly the reverſe.—And his ſeceſſion muſt have anſwered a two-fold purpoſe: it would have ſatisfied the people, and afforded the better opportunity of vindicating himſelf from the charges preferred againſt him by his *enemies*.

But however rigidly, however ſeverely, we may be inclined to judge of the uſurped power of the Duke of Brunſwic, and conſequently to vindicate the magiſtrates in their proceedings againſt him, we yet are unable to pardon the behaviour of thoſe magiſtrates toward the deſcendant of the illuſtrious houſe of Naſſau: a Prince, whoſe privileges (while he himſelf infringes not the fundamental laws of the ſtate) ſhould be ſtrenuouſly ſupported by every lover of order and good government; and who ſhould be carefully protected againſt the fickleneſs and inſtability of the Hollanders; a fickleneſs which has ſo repeatedly ſhewn itſelf on the ſubject of the Stadholderſhip;—for though, in conſequence of the troubles of the times, and finding themſelves without a ruling power, or centre of union, they, about the middle of the preſent century, called William IV. to that high and important office; they yet, within nine or ten years immediately ſucceeding, began to expreſs their averſion from the eſtabliſhment of ſuch a power; and ever ſince the year 1779 they have regularly continued their perſecution of its preſent poſſeſſor. The difficulty and danger of ruling over ſuch a people are eaſily ſeen. But the Prince's authority is once more acknowleged throughout the provinces; and we ſincerely hope that his right to exerciſe it will not again be impeached by the *majeſté marchande* of Amſterdam (as our Editor has contemptuouſly ſtyled its magiſtracy), or, indeed, by any of the other ſtates.

ART.

ART. XIX.

Eſſai ſur la Vie et le Regne de Fréderic II. *Roi de Pruſſe*, &c.; i. e. A Sketch of the Life and Reign of Frederic the Second, King of Pruſſia. Intended to ſerve as an *Introduction* to the Berlin Edition of his Pruſſian Majeſty's Works. 8vo. Printed at Berlin by *Authority*. 1788*.

WITH much ſatisfaction do we now receive, from the hand of authority, an account of the life and reign of Frederic the Great.

The work before us, which comes from the pen of the Abbé DENINA, a gentleman of eminence in the world of letters †, is chiefly confined to the political and military hiſtory of the Pruſſian monarch, and exhibits him in the double capacity of a ſtateſman and a ſoldier. It is to be followed by another publication, intitled, *La Pruſſe Litteraire, ou l' Etat des Lettres et des Arts, ſous Frederic* II. in which we are to ſee him in his literary character. This, we doubt not, will be at once both curious and intereſting; and we expect it with the higheſt impatience. With regard to the preſent volume, there is little in it which can properly be termed *new*; for the matters on which it touches have been repeatedly before the Public. Yet as it places the moſt important of thoſe matters in a light very different from that in which they are uſually ſeen, it will undoubtedly command the attention of mankind.

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‡ See Rev. vol. iv. p. 201.

by the actual ſtate of the country, torn as it was by civil diſſenſions, and eager to change its maſters.

We have already delivered our ſentiments on the preceding particulars with frankneſs (ſee Rev. for December laſt, p. 485, *et ſeq.*), and are happy to find them every way coincident with thoſe of the preſent well-informed, and, generally ſpeaking, impartial narrator*. It is therefore needleſs to ſpeak more fully to them, except in one particular inſtance.—It is urged, by the enemies of Frederic, that his infraction of the articles of the treaty of peace as ſettled at Dreſden in 1745, is altogether unjuſtifiable: for that though the courts of Vienna and Saxony had entered into a confederacy for their mutual defence, and in oppoſition to the power of the King; yet the *caſus fœderis* being always with proviſo of an attack on the part of Pruſſia, it remained entirely with that power either to maintain or diſſolve the peace. But this ſtipulation, this conditional article, as M. DENINA has well obſerved, exhibits merely the ſhadow of juſtice; for what could be more eaſy, whenever thoſe courts were diſpoſed for war, than to drive the King to extremities, and force him, as it were, to become the aggreſſor? Nay, ſuch, in fact, was the conduct of the Empreſs-queen; for when Frederic, alarmed at the warlike preparations of the court of Vienna, and having ac-

* We obſerve with no little pleaſure, likewiſe, that this writer entertains the ſame opinion which we have taken up reſpecting the Baron Trenck; (ſee Rev. vol. lxxix. p. 255); and that, as was the caſe with us, from nothing but a peruſal of his hiſtory as penned by the Baron himſelf. His words are to the following effect: 'M. de Trenck aſſures us, in his Memoirs, that the accuſation brought againſt him of holding a traiterous correſpondence with the enemy, was altogether unjuſt. Be this, however, as it may, thoſe very memoirs ſufficiently prove the neceſſity which the king was under of arreſting the Baron, whom he carefully kept in priſon during the whole of the wars in which he was engaged.' Setting aſide the *traiterous* part of the buſineſs, in the firſt inſtance, and conſidering him as puniſhed for a miſdemeanor only, (though it muſt not be forgotten that after his eſcape from confinement at Glatz, he took up arms againſt his ſovereign, and for which, by the way, a leſs merciful ſovereign would, on ſeizing him, have taken his head)—the matter is ſimply this. The King of Pruſſia and Baron Trenck were contending for *conſequence*; (a notable contention!) neither being willing to ſubmit to the other. Such, however, is the fact. "I would not aſk pardon of the king; my reſolution increaſed his obſtinacy. But in the diſcuſſion of the cauſe, our power was very unequal." *Life of Trenck.* We cannot better illuſtrate this fact than by quoting an old ſaying, *When two men ride upon one horſe, one of them muſt ride behind.* So ſays honeſt Dogberry. Baron Trenck was for riding foremoſt: with what propriety we leave to the reader to judge.

tually

tually in his poſſeſſion copies of the papers of the ſecret negociations and conſpiracy entered into againſt him with the court of Saxony, and which he had obtained by means of bribery *:—when, we ſay, he demanded from Maria Thereſa a formal declaration of her intentions, at the ſame time offering, if ſhe would diſcontinue ſuch her preparations, to bind himſelf by the moſt ſolemn engagements, to a due obſervance, on his part, of every particular in the articles of the aforeſaid treaty, ſhe gave him an haughty and unſatisfactory anſwer, at the ſame time augmenting her army, with a diligence and rapidity rarely ſeen.

As Frederic has been cenſured by many for his ſeeming predilection for war, we will lay before our readers the ſentiment of the great Lord Bacon on the ſubject of *neceſſary wars:* a ſentiment which may properly be conſidered as a ſtate maxim, founded, as it undoubtedly is, in *truth.*

"No body can be healthful without exerciſe, neither natural body nor politic; and certainly to a kingdom or eſtate a juſt and honourable war is the true exerciſe. A civil war indeed is like the heat of a fever, but a foreign war is like the heat of exerciſe, and ſerveth to keep the body in health: for in a ſlothful peace both courages will effeminate, and manners corrupt."

That the Pruſſian monarch would be *aut Cæſar aut nihil*—in other words, that he ſtrove to be *ſupreme* in all things (though from a very different principle to that which actuated the Roman, in his career of glory)—is evident from the whole of his hiſtory. It ſhould at the ſame time be remembered, as is juſt before hinted, that there are two kinds of ambition: one which has virtue for its baſis, and another which is eſtabliſhed in vice. The firſt is an undaunted ſpirit leading to great and honourable undertakings: the ſecond is merely a reſtleſſneſs which repines at the ſucceſſes of others, and originating in nothing but a love of conqueſt and tyrannic ſway. But enough of this. We will now diſmiſs the *hero*, and attend to the *man* and the *king.*

The political, legiſlative, and commercial hiſtory of Pruſſia, is, in the preſent volume, detailed with admirable perſpicuity and neatneſs. It is here, indeed, that the character of Frederic riſes on us, to an aſtoniſhing height! Nothing that could be any way conducive to the welfare and happineſs of his people, appears to have been neglected by him. Himſelf a lawgiver; himſelf a director and referee in judiciary proceedings; ſcarcely any one had ever occaſion to murmur at his ordinances, or at his final decrees. In a word, his humanity, and love of juſtice, together with his attention to domeſtic regulation and inſtitutions of every kind, are almoſt ſufficient to make us enamoured of deſpotic power, while, as Engliſhmen, we can have

* See a paragraph or two from theſe papers, in Rev. for Dec. laſt, p. 488.

nothing

nothing to ſay in its commendation. We may, however, obſerve, as we proceed, that as it is only in a limited government that the ſubject can be truly *ſecure*, ſo it is only in an abſolute one that the ſovereign can be truly *great*. How unbounded, then, ſhould be our praiſe of him, who having the *power* and the *privilege*, and, it may be, occaſionally, the *temptation*, of doing *wrong*, is only ambitious, in proportion to the greatneſs and extenſiveneſs of that power, of exerciſing *right!*

Though it is the intention of M. DENINA to give the literary hiſtory of Frederic, and of the *Literati* with whom he aſſociated; he yet, in the preſent performance, has touched on the merits of the King as an author, and on the ſtate of learning in Germany, with no inconſiderable degree of acuteneſs and care. His majeſty's attachment to the literature of France is accounted for on juſt and rational principles; as originating in refinement and elegance of taſte, and not in whim or prejudice of any kind. The Abbé acknowleges that his royal maſter was as well acquainted with the German language as moſt of the princes of the country; but that it was impoſſible for ſuch a man as Frederic to be pleaſed with its writers, whoſe works, with the exception of only five or ſix, were, at the time of his acceſſion to the throne, conſidered as the dulleſt and moſt inſipid in the world. We now, however, begin to perceive, among the German authors, the emanations of genius; and the examples of a GESNER, a KLOPSTOCK, &c. will probably lead to ſomething which may place them above the rank of ſimple *gloſſateurs*, as our author terms them; the only line in which they have hitherto been principally known.

After the King had ſettled the peace of Dreſden, he compoſed his Hiſtory of the Houſe of Brandenbourg, &c. and at nearly the ſame period he revived the *Academie des Sciences* *, founded by Frederic I. and which had been aboliſhed by his ſon and ſucceſſor. On his attention to the advancement of literature and ſcience, M. DENINA juſtly obſerves, that, amid the moſt weighty and important concerns of ſtate, his majeſty never entirely relinquiſhed his literary purſuits.

In what manner Frederic had offended his father, who, it may be remembered, earneſtly laboured to bring him to the block, has never been thoroughly known. His intention of quitting Berlin, and for which he was unexpectedly arreſted, muſt have involved in it ſomething of a criminal nature; ſince his younger brother, Auguſtus William, was the favourite of the King, who, in conſequence of ſuch his partiality, had frequently

* *Leibnitz* was originally at the head of this inſtitution, and, afterward, *Maupertuis*. On the death of the latter, the King himſelf became its preſident.

urged

urged Frederic, as M. DENINA aſſures us, to reſign to him his pretenſions to the crown. A ſimple removal from the court or kingdom would therefore, it is highly probable, have been rather agreeable to the monarch than otherwiſe: at any rate, it could ſcarcely have exaſperated him in ſuch a manner as to induce him to inſtitute a formal proceſs againſt his ſon, and to ſhew himſelf particularly deſirous of taking his life.

It is remarked by M. DENINA, that one of the commiſſioners appointed to the trial of Frederic, and who voted for his decapitation, lived unmoleſted by him in Pruſſia for the ſpace of thirty years after his acceſſion to the throne: a circumſtance at which many have expreſſed their aſtoniſhment. But in this we perceive an extraordinary greatneſs of mind. He had, indeed, a ſort of precedent for this moderation, in the conduct of the nephew of Louis XIV. who, when aſked, on his aſſuming the regal power, why he did not reſent the behaviour of certain perſons toward him when only Prince,—replied, that *it would ill become the regent of France to take vengeance for injuries done, or endeavoured to be done, to the Duke of Orleans.* A fine example of ſelf-command, and well deſerving the attention of kings!

The king of Pruſſia's love of authority, as recorded by M. DENINA, is very remarkable. He never uſed the expreſſion, *by and with the advice of our council,* as is common with other monarchs; he even appears to have been unwilling to ſhare his power with his Creator, ſince, in every act and deed in which the ſpecification of his titles was neceſſary, the words *by the grace of God,* as employed by his predeceſſors, were uniformly omitted.

Wholly devoid of religion, and indeed in no ſort pretending to it—for hypocriſy was not the vice of Frederic—he had a truly tolerant ſpirit. He was alike the favourer of every ſect.—And in return for this toleration, ſays the Abbé, ſomewhat pleaſantly, he required nothing more than that they ſhould tolerate his incredulity. Thus much is certain, whatever may have been inſinuated to the contrary, that he never interrupted them in the exerciſe of any of their religious duties. He piqued himſelf on being the friend and protector of all.

The Abbé DENINA, like many who have ſpoken of Frederic, talks much (and in terms of diſapprobation) of his jealouſy at every appearance of excellence in others, particularly in any line in which he himſelf was deſirous of gaining renown. But they have never ſufficiently diſtinguiſhed between jealouſy and envy, and on too many occaſions have confounded them together. *Jealouſy* is merely an emulative principle—*envy,* on the contrary, is a paſſion which aims at the deſtruction of the object with which it contends. The former is common to the noble mind, the latter is peculiar to the abject ſoul. The king of Pruſſia might be *jealous,* but *envious* he could never be. It may further be remarked,

that in almoſt every action and every circumſtance of his life, we perceive the ſpirit of ancient times. Hannibal concealed poiſon in the ring which he wore on his finger, in order to deſtroy himſelf, ſhould he be taken priſoner. Frederic carried pills of corroſive ſublimate in his pocket, and with a like deſign.

Let it not be imagined, from what has gone before, that we are ſo greatly dazzled by the ſplendour of this monarch's character, as to be wholly blind and inſenſible to its defects. Specks are undoubtedly diſcoverable in it;—yet being for the moſt part ſuch as are common to human nature, we ſhall paſs them without a comment of any kind: cloſing our account of him with a quotation from an elegant writer,—the ſame with which the Abbé has cloſed his book:

"Think you that your father, the great Ulyſſes (ſaid Mentor, addreſſing himſelf to Telemachus); Ulyſſes, who is a pattern, a model for the kings of the earth; think you, I would aſk, that he is exempt from error?—from the frailties and imperfections of his kind? Entertain not the vain idea! yet, notwithſtanding the ſeveral weakneſſes, the various failings to which he is ſubject, the world hasever beſtowed on him the moſt unbounded admiration and applauſe:—A thouſand brilliant qualities cancel and obliterate them all!"

We cannot diſmiſs this article without obſerving, that the preſent volume has afforded us great pleaſure in the peruſal: yet as the Abbé DENINA has been generally engaged in the ſtudy of the *Belles Lettres*, it is highly probable that in the work entitled *La Pruſſe Letteraire*, he will appear to ſtill greater advantage. He will have occaſion to ſpeak of many *truly eminent* men.

ART. XX.

Oeuvres Poſthumes de FREDERIC II. *Roi de Pruſſe*, &c. i. e. The Poſthumous Works of Frederic II. King of Pruſſia. 15 Vols. 8vo. Berlin. 1788*.

THE works of a King form a rare phenomenon, at leaſt in modern, and even in ancient times. Since the compoſitions of *Solomon*, we have had very few royal publications; and ſo much the better; for, however agreeably we may be ſtruck with the brilliant ſingularity of *authorſhip* on the throne, yet, if it became a mode, it might bring *Kingſhip* a peg lower in dignity; and embolden Authors, perhaps Reviewers, nay even Bookſellers, to form over-fond ideas of the affinity of their vocations to Royalty. Some ſuch notion lay perhaps latent in that maxim ſo often applauded by *Voltaire*, and his brethren of the quill, that mankind would be happy, if Kings were Philoſophers, or if *Philoſophers* were *Kings*.

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* Imported by Meſſrs. Robſon and Clarke, in London.

However

However that may be, the publication before us has, in many reſpects, an undoubted right to our admiration. If it is alſo adapted to excite ſentiments of a different kind, we ſhall not diſguiſe them, in the proper time and place. It is really amazing to ſee fifteen volumes, containing not only political negociations,—military ſcience and exploits,—wiſe and acute obſervations on legiſlation and internal policy; but alſo elegant productions of Attic wit,—grave diſcuſſions in the line of *minute* philoſophy and metaphyſics,—poetical performances,—a very extenſive epiſtolary correſpondence on ſubjects of polite literature and uſeful arts,—and all this iſſuing from the pen of a Monarch, who fought ſo many battles, conquered ſo many countries, and was his own excellent Prime Miniſter, Chancellor, Lord Chief Juſtice, &c. in the government of them all.

A work from ſuch an Author, and enriched with ſuch a variety of materials, muſt not be reviewed in a hurry, and will therefore occupy more than a ſingle article in our Journal; and this the rather, as its bulk will prevent its being univerſally read, and as it contains many things which it may be uſeful for every one to know. Among theſe we may place the new, and, at leaſt, preſumptive proofs in favour of religion, ariſing from the unkingly and unphiloſophical manner in which it is treated in a correſpondence between the great FREDERIC and his philoſopher D'ALEMBERT.

The firſt Volume of theſe *Poſthumous Works* is introduced by a ſplendid Preface, in which the credibility, or rather the uncertainty, of general hiſtory, is diſcuſſed, the merit of hiſtorians and memoir-writers, ancient and modern, appreciated, and a peculiar degree of credit ſecured to the fidelity and accuracy of the hiſtory of his own time, tranſactions and campaigns which the Royal Author here lays before the Public. He ſets out by telling us, without mincing matters, that 'moſt hiſtories are compilations of *lies*, mixed with ſome truths.' He then obſerves, that of the prodigious number of facts which have been tranſmitted to us, thoſe alone can be looked on as *certain* which have been the epochas of the riſe or fall of empires; ſuch as the defeat of Darius by Alexander, of the Carthaginians, Antiochus, and Perſeus, by the Romans, and others of that kind. The civil wars of the Triumvirates are allowed, nevertheleſs, a high degree of credit, on account of the authenticity of the contemporary writers by whom theſe events have been related; and no doubt can be entertained concerning the downfall of the weſtern and eaſtern empires, ſince it is well known how many kingdoms were formed from their ruins. 'But when,' continues *our Author* (if we may ſpeak ſo familiarly) 'curioſity goes a-goſſiping into a detail of the facts of theſe remote times, we are involved in a chaos of obſcurities and contradictions, and find no clue to lead

lead us through it.—This is a reflection that bears hard on many voluminous compilations; and ſo it ſeems intended by his Majeſty, who maintains that the whole hiſtory of the Lower Empire is a motley heap of fiction and darkneſs, excepting the Memoirs of the daughter of the Emperor ALEXIUS COMNENUS, who related the events of which ſhe was an ocular witneſs.—It may be ſo;—but when wit, eloquence, panegyric, and ſatire, *agitate the maſs*, as the poet ſays, and pervade agreeably *the enormous body* *, we read with pleaſure, or admire, without reading, by hearſay; and as the events are long paſt, and the greateſt part of them intereſt us but little, we do not much mind whether they be certain or doubtful.

In more than one place in this Preface we are told that the work is deſigned for POSTERITY.

'This,' ſays the Royal Author,' ſets me free from the reſtraint of reſpecting thoſe who are now alive, and obſerving certain *menagements* which are incompatible with the bold frankneſs of truth. I ſhall repreſent Princes in their natural colours, without partiality for my allies, or reſentment againſt my enemies. I ſhall ſpeak of myſelf only where it is neceſſary, and always in the third perſon, after Cæſar's example, to avoid *egotiſm*.'

In all this the King keeps his word to the full, and often more ſtrictly than was expedient; but if he does not ſpare others, he is candid enough to turn, on ſeveral occaſions, the ſeverity of his cenſures on himſelf. He avows his faults in the cabinet and in the field: in the former they are very rare; in the latter they are the faults of a great genius.

As we are deſirous to get to the work, we paſs over in ſilence ſeveral things in this curious Preface, which would otherwiſe highly deſerve notice. It abounds with acute and wiſe reflections on the duties of Princes and their miniſters; on the principles on which wars ought to be undertaken and carried on; and on the rules which ought to be obſerved in the execution or the violation of treaties; though with reſpect to this laſt article, we think too much latitude is given for ſubterfuges and evaſions.

The firſt and ſecond volumes are entitled, *The Hiſtory of my own Time*. This Hiſtory is divided into fourteen chapters, of which we ſhall point out, ſucceſſively, the contents.

In the firſt and *introductory* chapter, we have an account of the ſtate of Pruſſia at the death of FREDERIC WILLIAM, in the year 1740.—The characters of the Princes of Europe, of their Miniſters and Generals.—A view of their forces, of their reſources, and of their influence in the affairs of Europe.—The ſtate of the arts and ſciences.—And the circumſtances and mo-

* MENS *agitat molem & magno ſe corpore miſcet*. VIRG.

tives

tives that occaſioned the firſt war between his Pruſſian Majeſty and the houſe of Auſtria.

The greateſt part of theſe objects are too recent not to be more or leſs known by the enlightened claſs of our Readers. They nevertheleſs derive a very intereſting aſpect from the manner in which they are here deſcribed. They are preſented to us with that noble ſimplicity, that eaſe and elegance of diction, which diſtinguiſh the Commentaries of Cæſar; and this chapter unites, in a very high degree, inſtruction and entertainment, by the value of the materials, their luminous arrangement, beauty of ſtyle, and the *fine touches* of pleaſantry that ſtrike us, here and there, in certain epithets, ſimilitudes, and turns of expreſſion, which make the reader ſmile, without diminiſhing the kingly tone of the narration. The *great man* (for ſuch certainly he was) writes, as he fought, with ſpirit, preciſion, and facility, we had almoſt added, with amenity.

We ſee here what the Pruſſian monarchy was, when FREDERIC II. ſucceeded to the crown; its revenues amounted to between ſeven and eight millions of dollars; its population to between two and three millions of inhabitants; its army to 76,000 men, of which 26,000 were foreigners. The ſavings of the late King amounted to near nine millions of dollars, which he left to his ſucceſſor, with his finances in a good ſtate of adminiſtration, but with ſcanty reſources in the country for their improvement, as the balance of commerce loſt annually above a million. Such was the fortune of our hero when he entered on the theatre of the world; and what he made of it, and in what ſtate he left it, when he went behind the curtain, we all know.

In deſcribing the ſituation of the ſtates and powers of Europe, at his acceſſion to the throne, he draws, with an able pencil, the portraits of the miniſters and leading men who directed their counſels. Theſe portraits are not all highly finiſhed; but the predominant lines are ſketched with energy and preciſion.—A few ſpecimens of the Royal Writer's talent for moral and political painting will not, we think, be unacceptable to our Readers.

'The Emperor CHARLES VI. had received from nature the qualities which conſtitute a good citizen, but not *one* of thoſe which form a great man. He was generous, but without diſcernment. He was capable of effort and application, but void of genius, parts, and penetration; ſo that he laboured much, and produced nothing. He was well acquainted with German law, ſpoke ſeveral languages, and particularly the Latin, with fluency and preciſion. He was a good father and a good huſband, but was bigotted and ſuperſtitious, as were all the Princes of the houſe of Auſtria. He was educated to obey, and not to command. His miniſters amuſed him with the deciſion of law-ſuits in the Aulic Council, and the punctual obſervance of all the minute formalities of the ceremonial of the houſe of Burgundy;

gundy; and while he was ſeriouſly employed in all theſe *bagatelles*, or was loſing his time in the pleaſures of the chace, they made themſelves, really, the ſole maſters of the government, and managed deſpotically all the affairs of the empire.'

Now for our late King:

'GEORGE II. Elector of Hanover, was at this time King of England. He had virtues, and capacity; but his paſſions were quick and lively in the extreme. His œconomy had the character of avarice. He was firm in his reſolutions, capable of application, incapable of patience, violent, and brave; but he governed England with a conſtant eye to the intereſts of his electorate, and was too little maſter of himſelf to rule a nation whoſe *idol* is Liberty.'

We can perceive a likeneſs in this portrait; but it is not a flattering, nor even a fair one. The defects come forth in the glaring colours of *Fuſeli*, and the virtues are feebly pronounced. GEORGE was radically an honeſt man, true and faithful to every principle of integrity and honour. If he managed parſimoniouſly his own purſe, he never ſwelled it with the plunder of his neighbours; and if (as all Kings muſt and ought to do) he rewarded the men who co-operated in the execution of his plans for the honour and advantage of the nation, he never once attempted to encroach on its *liberty* or its conſtitution. The *idol* remained unmoleſted: but Liberty, SIRE, is not an idol, ſhe is a *goddeſs*.

ELISABETH FARNESE, Princeſs of Parma, and Queen of Spain, who acted a part on the political ſcene, is repreſented with vivid colours in the following portrait:

'Spartan pride, Engliſh obſtinacy, Italian cunning, and French vivacity, were combined in forming the character of this ſingular woman. She went on audaciouſly to the accompliſhment of her projects. Nothing could diſconcert her; nothing could ſtop her. She could not breathe but on a throne, and ſhe wiſhed to rule the world.'

The characters of the *then* miniſters are not delineated with leſs judgment and ſpirit than thoſe of their maſters. Sir ROBERT WALPOLE is only ſketched. Cardinal FLEURY is highly finiſhed, and the tenor of his adminiſtration is deſcribed in a manner which diſcovers an extenſive knowlege of the French cabinet in his time. The ways and means of theſe and other Viceroys are ſagaciouſly pointed out by FREDERIC, who was an able miniſter as well as a great monarch, and kept a ſharp *look-out* on the tranſactions of the fraternity.

Some ſamples of the Royal Author's account of the ſtate and characters of the European nations will properly follow the paſſages we have ſelected relative to their ſovereigns and miniſters:

'England was (in 1740) the moſt opulent nation in Europe. Her commerce extended to all parts of the world. Her riches were exceſſive, and her reſources almoſt inexhauſtible. Yet with all theſe advantages, ſhe did not hold that rank among the powers of Europe that ſeemed to belong to her.' This is attributed to the weak ad-

miniſtration of Walpole; 'who knew nothing of foreign affairs, and was principally employed in captivating his maſter by accumulating ſavings in the civil liſt, which garniſhed the coffers of Hanover, and ſecured a majority in the Houſe of Commons. Being once preſſed by ſome ladies to a party of cards, he told them that he had given over whiſt and Europe to his brother Horace.'

The people, however, got the better of him, and the occaſion of their victory was, ſays the King, a pair of ears which the Spaniards had cut from the head of an Engliſh ſmuggler. His Majeſty is very arch and pleaſant on the ſubject of theſe ears, telling us, that the bloody robe of Cæſar, held up by Mark Anthony to the people, did not produce ſuch a violent and vindictive ſenſation at Rome, as this pair of ears, expoſed to view *in the Houſe of Commons*, excited at London. The outcries againſt the Spaniards were violent, and the miniſter, who was bent on peace, was obliged to enter into a war againſt his will. This ſtory about the ears is three times repeated in the ſpace of twenty pages;—the Hiſtorian thought, perhaps, that a good ſtory can not be too often told. So ſays the proverb.

What is ſaid of Holland requires ſome correction in one important paſſage, which runs thus:

'The Hollanders, as citizens, *abhor* the Stadtholderſhip, which they look on as a ſtep toward tyranny; and, as merchants, they have no politics but their intereſt.'

Here is a ſtrange miſtake! The very reverſe of the propoſition is true. From the moment that the ſceptre of Spaniſh deſpotiſm was broken by an incenſed nation, with that immortal hero at its head, whom all ages will revere, the Stadtholder was regarded as *the Man of the People*, and the love of the people was the true baſis of his influence. His eminent and highly popular office was interwoven, by the union of Utrecht, in the fundamental conſtitution of the republic. It was deſigned as a centre of union to the confederacy, an inſtrument of activity in certain executive branches of government, and an additional ſource of protection to the intereſts and well being of the people. In a word, it was deſigned to correct the defects and inconveniences of a form of government purely ariſtocratical, and being kept diſtinct from the eſſential powers of ſovereignty, was never ſuſpected of a tendency to deſpotiſm, until a late ambitious faction attempted to inflame the imaginations of the people with a phantom of liberty, with a view to cruſh the Stadtholder, and divide the plunder of his prerogatives among themſelves.

After giving a very intereſting account of Ruſſia, the Royal Hiſtorian obſerves, that Peter I. had only time to ſketch the outlines of its commerce.

'Under the Empreſs Anne, the merchant-fleet of the Ruſſians was nothing in compariſon with thoſe of the ſouthern ſtates. Never-

theleſs, every thing announces a remarkable increaſe of population, power, opulence, and commerce, in that empire.'

The national character aſcribed to the Ruſſians, in the lines that immediately follow, ſeems ſo little adapted to produce ſuch a brilliant change, that we are tempted to conjecture, that the prediction now mentioned was inſerted in this place after the event happened.

'The ſpirit of the nation is a mixture of diffidence and cunning. The Ruſſians are dexterous in imitating, but are quite deſtitute of an inventive genius. The nobles are factious; the guards are formidable to their Sovereigns; the people are ſtupid, ſelfiſh, lazy, drunkards, ſuperſtitious, and miſerable.'

In juſtification of the famous partition of Poland, which about ſeventeen years ago made ſuch a noiſe in Europe, we may here refer to the account, given by the Royal Hiſtorian, of the government of that republic, and of the character of its inhabitants:

'The kingdom of Poland is a perpetual anarchy. The great families are all divided by ſeparate and oppoſite intereſts. They ſacrifice the public good to their private and ſelfiſh views, and never unite but in the cruel oppreſſion of their ſubjects, whom they treat rather as beaſts of burthen than as human beings. The Poles are vain, haughty in proſperity, abject and cringing in adverſity. They will ſtick at nothing to amaſs riches, which, when acquired, they laviſh with a puerile prodigality. Frivolous, and deſtitute of ſolid judgment, they are always ready to adopt a party with precipitation, and to abandon it without reaſon or reflection; and by this inconſiſtency of conduct, they involve themſelves in the moſt diſtreſſing embarraſſments. They have laws, but they are not reſpected nor obeyed, for want of coercive juſtice. The party of the King acquires a temporary weight, when a conſiderable number of vacant employments are to be filled; but loſes ground when he has filled them.—The women are ſagacious, and full of political enthuſiaſm, and are intriguing in affairs of government, while their huſbands are getting drunk.'

The ſketch of the ſtate of letters, arts, and ſciences, is delineated with ſpirit, elegance, and, generally, with preciſion; and the reflections on the changes which the power and weight of the ſeveral ſtates of Europe had reſpectively undergone from the year 1640, are not only ſolid and judicious, but are expreſſed with ſingular beauty, energy, and ſimplicity of ſtyle. It is one of the fineſt political portraitures which we have ſeen.

The ſecond chapter commences with the *reaſons* that engaged the King to enter into a war with the Queen of Hungary after the death of the Emperor Charles VI. We ſhall leave theſe reaſons to the diſcuſſion of our Readers,—of thoſe, more eſpecially, who are learned in the law, which is *a bottomleſs pit*. The King laid *claim* to the Duchy of Bergues; but as it was not convenient for him to *aſſume* it, without the concurrence and

adjudication

adjudication of other powers, whoſe ſupport he wanted, and could not obtain, he put in a claim to Sileſia, as *Matthew Stradling* verſus *Stiles* did to the *Pyed Horſes*, and ſupported this claim by marching an army into that country, under many diſadvantages, and the threatening aſpect of a formidable oppoſition. Other reaſons, beſide territorial acquiſitions, engaged him in this perilous ſtep, which ſhew the *man*. He was animated by ſeveral motives to give, at the commencement of his reign, proofs of vigour and reſolution that would render his name and nation reſpected and reſpectable in Europe. The Pruſſians had hitherto little reputation, and their late King was not reſpected by the European powers, as he deſerved to be. Our Royal Author explains this in a manner that does ſignal juſtice to his father, and great honour to himſelf:

'The wiſe and cautious conduct of the late King was looked on as weakneſs. He had miſunderſtandings with the Hanoverians and the Dutch, which he terminated amicably. Theſe inſtances of moderation led his neighbours to conclude that he might be inſulted with impunity. They thought there was more appearance than reality in his military force; that inſtead of able officers he had fencing-maſters, and that inſtead of valiant ſoldiers he had only mercenaries, without public ſpirit. The world, which is ſuperficial and haſty in its judgments, gave credit to theſe notions, and they were generally adopted. The glory to which the late King aſpired, more *juſt* (N. B.) than that of conquerors, had for its object the happineſs of his country, the diſcipline of his army, and a wiſe œconomy and order in the adminiſtration of his finances. He avoided war, that he might not loſe ſight of theſe excellent and ſalutary plans of conduct; and thus his reign was rendered peaceable and happy. It was, however, on this account that his character was unjuſtly appreciated, and that his allies often treated him with as little reſpect as his enemies.—George II. King of England, uſed to call him *his brother the corporal*.—His allies formed plans and changed meaſures without conſulting him. His recruiting officers, who, in conſequence of the privileges veſted in Electors, raiſed men in the Imperial towns, were thrown into dungeons, and treated as the vileſt banditti: and even a miſerable Biſhop of Liege refuſed to admit his envoy to an audience.'

All theſe, and other conſiderations, perſuaded the ſon of this pacific Monarch, that moderation is a virtue which ought not, on account of the corruption of the age, to be always ſtrictly practiſed by princes and ſtateſmen; and that, more eſpecially at the beginning of a reign, it is rather expedient to diſplay a ſpirit of vigour than a ſpirit of mildneſs.——Accordingly, the *Royal Reaſoner* marched into Sileſia, and, ſoon after, the ſignal of war was given throughout Europe.

[*To be continued.*]

ART. XXI.

Diſpenſatorium Fuldenſe, &c. i. e. The *Fulda* Diſpenſatory, in three Parts, adapted to the preſent State of Practice. By FRANCIS ANTONY SCHLERETH, Phil. & Med. Doct. &c. 8vo. pp. 327. Fulda. 1787.

ALL Europe ſeems now employed in improving the practice of phyſic, by the application of the modern diſcoveries in chemiſtry to pharmacy. Moſt of the active medicines now in uſe, are taken from the mineral kingdom, and the preparations of them wholly depend on chemical proceſſes, which, within twenty years, by being better underſtood, are greatly ſimplified: it would therefore be unpardonable in medical chemiſts to continue the unſcientific, and in many inſtances erroneous, methods of preparing or compounding the moſt material and active medicines, while it is in their power to avail themſelves of the improvements, which the labours of BERGMAN, SCHEELE, BLACK, PRIESTLEY, and other diſcoverers, have ſuggeſted.

Doctor SCHLERETH, privy counſellor and chief phyſician to the Abbot of Fulda *, hath taken on himſelf the office of compiling a national diſpenſatory, a work which, in moſt European countries, has been performed by colleges or ſocieties of learned men; and we do not heſitate to declare, that the *Diſpenſatorium Fuldenſe*, though the work of an individual, contains more ſcientific chemiſtry than any collegiate *Pharmacopœia* that we have yet ſeen. We hope to prove the propriety of this general aſſertion by the following analyſis.

The Diſpenſatory is divided into three parts; the firſt contains the *Materia Medica*; the ſecond, preparations or compounds which are not liable to be ſoon ſpoiled, and which ought to be kept in the ſhops; and the third, ſuch preparations as are eaſily made, and which cannot be long kept.

The *Materia Medica* is in alphabetical order; each article conſiſts of the officinal name, the ſynonym of Linné, and the German name; to theſe are added, the qualities of the ſimple, its uſes, and, in ſome caſes, eſpecially in active medicines, its doſe, and the form of adminiſtering it. We ſhall copy a few articles as a ſpecimen:

'Aloë ſoccotrina, off. gummi-reſina. *Aloë perfoliata Linn. variat.* β. Feine Aloe.

* *Fulda*, the capital of a diſtrict of the ſame name in the circle of the Upper Rhine, lies about 40 miles ſouth of Caſſel, and 50 miles north-eaſt of Francfort. The abbot is lord of the town and country; a prince of the empire, primate of Germany, and perpetual chancellor to the Empreſs. His revenue is about 30,000l. ſterling per ann. and he can raiſe 5000 men.

'Vim

'Vim purgantem calefacientem, ſanguinem fundentem, emmenagogam & lumbricos enecantem, poſſidet, data *interne* a granis aliquot ad duodecim. *Externe* vim balſamicam, mundificantem & conſolidantem exhibet, in carnoſis præſertim partibus.'

'Herba ſpigeliæ, cum radice, off. *Spigelia Anthelmia. Linn.* Amerikaniſches Würmkraut.

'Vis anthelmintica, & in nimia doſin arcotica. Datur in pulvere ad ſcrupulum unum, in infuſo autem aquoſo ad drachmam unam, duas vel et tres, pro ratione ætatis.

'Radix Belladonnæ, off. *Atropa Belladonna. Linn.* Toll-kirſchen Wolfkirſchenwurzel.

'Vis quidem toxica, viroſa, narcotica, acris ei ineſt, prudenti tamen uſu, inſignem ſopiendi & reſolvendi vim commonſtrat, & miaſma rabioſum, non tamen ſine turbis, per ſudorem expellet. Datur in pulvere a grano uno ad duodecim.'

The liſt of the *Materia Medica* is ample; we do not however find many redundancies, nor do we obſerve any material omiſſions.

The ſecond part, which preſcribes the methods of preparing and compounding medicines, is, like the *Materia Medica*, in alphabetical order; and at the end of each article, are added the qualities and uſes of the compounds, with their doſes. To give a deſcription of every *formula* would be to copy the whole work; we can only, therefore, ſelect ſuch as we think of the greateſt importance, either on account of their novelty, neatneſs, or ſuch as ſhew the chemical abilities of Dr. SCHLERETH either to advantage or diſadvantage.

The *acetum radicale* is directed to be made of the *terra foliata tartari* and concentrated vitriolic acid. This elegant method of obtaining the acetous acid was ſuggeſted by us, on a former occaſion *, as preferable, both medically and chemically, to that of procuring it from verdigreaſe.—The diſtilled vinegar is diſcarded, and its place is ſupplied by *acetum vini concentratum*, which is ordered to be prepared, either by freezing good fragrant wine vinegar and throwing away the ice, until the remaining unfrozen liquor ſaturates three times its weight of dry fixed vegetable alkali; or by evaporating, with a ſlow fire, good vinegar, to one third part of its quantity. We formerly recommended the freezing method, and by freſh experiments, we find it capable of being made even ſtronger than that above ſpecified.

The next preparation which is worthy of notice, is the *acidum tartari cryſtalliſatum, ſ. ſal eſſentiale tartari.* It is a moſt agreeable ſalt, and of ſingular uſe in inflammatory fevers, or in other caſes where thirſt requires to be quenched. Dr SCHLE-

* See Rev. vol. lxxviii. p. 453, for June laſt.

RETH orders it to be made thus: Boil ℥ii. of cream of tartar in ten ℔ of water, for an hour; add to the liquor, while on the fire, as much (it requires about nine ounces *) prepared oyſter-ſhells † as is neceſſary for a complete ſaturation, or till the effervescence ceaſes; let the mixture ſtand for half an hour, until the tartareous ſelenite be ſettled to the bottom: pour off the lixivium, and waſh the ſelenite on a filter, till the waſhings have no taſte. The decanted lixivium and the waſhings evaporated and cryſtallized, yield about 16 ounces of *tartarus tartariſatus*. Mix 10 ounces of concentrated vitriolic acid with as much pure water, and place the veſſel containing them on a ſand heat; add to this mixture the tartareous ſelenite before obtained, and let the whole ſtand in a gentle ſand heat for 24 hours. Pour off the lixivium, and waſh the reſiduum on a filter. This reſiduum is *gyps*. The laſt lixivium and waſhings are to be evaporated *ad cuticulam*, and be ſet in a cold place for three or four days, that any remaining ſelenite may cryſtallize: filter again, evaporate to the conſiſtence of ſyrup, and ſet it in a cool place to cryſtallize. The produce will be about 10 ounces.

Such is the ſubſtance of Dr. SCHLERETH's preſcription; it is founded on true principles, and is a beautiful experiment to ſhew the doctrine of affinities. There is nevertheleſs a method of conducting the proceſs ſo as to make the produce about a third greater, and yet exhibit more curious phenomena reſpecting the affinities; and that is by ſubſtituting burnt oyſter-ſhells, i. e. decrated lime, for the prepared ſhells. Such a quantity muſt be uſed as will fully ſaturate the tartareous acid of the cream of tartar, and then the lixivium will be *cauſtic vegetable alkali* ‡, and not *tartarus tartariſatus*; for the tartareous acid has a ſtronger attraction to the lime than to the vegetable alkali; the acid will therefore unite to the lime, and quit the alkali. By experiment, we have found 10 parts of cream of tartar to require four of dry quicklime. There is an abſolute neceſſity for aſcertaining the quantity of vitriolic acid to be uſed; but as this is difficult on account of the various ſtrength of the vitriolic acid, the proper quantity uſed may be known by the following teſt. After the tartareous ſelenite is added to the vitriolic acid, take a ſmall quantity of the liquor, and put into it a few drops of concentrated extract of lead; a white precipitate will immediately appear; if this white precipitate vaniſhes on the addition of a few drops of nitrous acid, then the liquor is perfectly free from any vitriolic acid: but if, on the contrary, the precipitate does not diſappear on the addition of the nitrous acid, it is a ſign of the

* Theſe weights are divided in the ſame manner as our apothecaries weight is.

† Levigated without calcination.

‡ Who would make ſalt of tartar by the ordinary laborious way of calcination, when it may be thus eaſily procured?

preſence

preſence of the vitriolic acid, and in this caſe it will be neceſſary to add more of the tartareous ſelenite to the mixture.

The general direction for diſtilling the ſimple waters is to ſuſpend the flowers or herbs, whoſe water is to be diſtilled, in a linen bag over the water in the ſtill, inſtead of macerating them in the water. This method will certainly prevent any *empyreuma* from taking place.

The *elixir fœtidum* appears to be a moſt excellent antihyſteric and antiſpaſmodic medicine: it may indeed be uſed either internally or externally. The formula is, 'R *Caſtor. Ruſſ.* ℥ſs. *Aſſæfœtid.* ʒii. *Opii* ʒſs. *Sal volat. c. c.* ʒi. *Spt. vin. rectificat.* ℥iv. Mixta, et per quatuor dies in vaſe bene clauſo digeſta, per linteum colentur.'

The *Flores Benzoës* is called *ſal volatile Benzoës*, and is prepared by boiling the powdered *gum* in ſix times its weight of water, and placing the filtered liquor in the cold to cryſtallize: the remaining gum, if any, is to be again powdered and boiled with a freſh quantity of water (the ſame water, after cryſtallization, would ſurely be preferable), and the filtered liquor to be again ſet to cryſtallize. Theſe cryſtals are ſaid to be of a ſilver colour (*argentei coloris*), and conſequently perfectly free from the pungent oil, a circumſtance which renders them much ſuperior to the ordinary *Flores Benzoës*. We have not repeated this experiment, but we perceive that Dr. LEWIS has mentioned it in his *Mat. Med.* p. 129. *edit. of* 1761. It is certainly a much better method than the ordinary one of ſublimation: the proceſs is eaſier, and the cryſtals are more pure.

The *lapis cauſticus* is ſimply an inſpiſſation of the cauſtic lixivium of vegetable alkali. How much neater, and how much more powerful, is it than the paſte that is made by thickening the lixivium with powdered lime?

In the direction for making magneſia, the waſhing is ordered to be continued till the water from the filter is not precipitated either by a ſolution of quickſilver in the nitrous acid, or by the extract of lead. This direction may, at firſt ſight, be thought to ſavour of chemical pedantry; but, on mature conſideration, it will be found abſolutely neceſſary, becauſe the ſalt contained in the waſhings is of very difficult ſolution, and conſequently not eaſily diſcoverable by the taſte in a ſmall quantity.

The *calomel*, under the name of *mercurius dulcis*, is prepared according to SCHEELE's method, by the humid proceſs. The corroſive ſublimate is alſo made *via humida*. The formula for it is, to diſſolve a pound of purified quickſilver in a ſufficient quantity of *aq. fort.* and mix it hot with a ſaturated ſolution of a pound and a half of common ſalt. A precipitation immediately takes place, and red fumes ariſe; the precipitation however is ſoon re-diſſolved, and the liquor, when cool, depoſites

on the bottom and ſides of the veſſel, ſharp, three-ſided, priſmatical cryſtals, which are true corroſive ſublimate. Should, however, any cubical cryſtals appear, which are *ſoda nitrata*, they can only be ſeparated by ſubliming the *mercurius muriatus* in the common way.

An æther is preſcribed under the name of *Naphtha Aceti*, to be made from equal parts of radical vinegar, and rectified ſpirit of wine: the mixture muſt ſtand for a few days, until it does not ſmell either of the vinegar or of the ſpirit, and is to be then diſtilled till half of it is come over: to the liquor in the receiver is added a ſolution of vegetable alkali in water; the naphtha, ſeparated by this means, ſwims on the top of the liquor.

The proceſs for making vitriolic æther is new. Two pounds of rectified ſpirit of wine * are ordered to be mixed with half a pound of concentrated vitriolic acid; and the mixture is to ſtand, tightly corked, in a cool place, for a month, and then to be diſtilled with a very gentle ſand head, until the black foam begins to riſe in the retort. The liquor in the receiver is the *Spt. vitriol. dulc.* or *Liquor anodyn. mineral. Hoffman.* To the black reſiduum, left in the retort, a pound of rectified ſpirit is added, and a freſh receiver being applied, the diſtillation is repeated till the black foam begins to riſe: the receiver is then removed, and another pound of rectified ſpirit is added to the reſiduum in the retort, and the diſtillation repeated as before for ten times, a pound of freſh ſpirit being added each time. The æther, or *naphtha*, as it is here called, is ſeparated from the phlegm, in the reſpective retorts, by lime water, or by a cauſtic alkaline lixivium. The phlegm that remains after the ſeparation of the naphtha, may be put into a retort, and a conſiderable portion of naphtha will be further obtained from it by gentle diſtillation.

The pure mineral alkali is obtained by decompoſing Glauber's ſalt with the fixed vegetable alkali. The vitriolated tartar formed by the mixture of theſe two ſalts is cryſtallized, and the mineral alkali remains in the lixivium; but it does not appear that this lixivium, after the cryſtallization, is perfectly free from the vitriolated tartar. Dearated *terra ponderoſa* would be preferable to the vegetable alkali for this decompoſition.

We might give ſeveral other proofs of Dr. SCHLERETH's pharmaceutical knowlege, and of the neatneſs of the *formulæ* which he preſcribes, eſpecially thoſe in the third part of the work, which contains a number of excellent extemporaneous compoſitions. We muſt, however, remark, that ſome of the receipts may be thought rather to belong to books on the art of cookery and confectionary, as white wine whey, milk whey, peppermint drops, chocolate, harts-horn jelly, with a few

* By this is meant alkohol.

others;

others; but allowance muſt be made for the cuſtoms of the country: the duties of the German and Engliſh apothecaries are very different; the former are under the neceſſity of being chemiſts: it were to be wiſhed that the Engliſh apothecaries would pay more attention to this eſſential part of pharmaceutical knowlege. The operative chemiſts in this kingdom have been the principal cauſe why apothecaries neglect chemical inquiries; and indeed the neceſſity which our apothecaries are under of acquiring a knowlege of medical and ſurgical practice, leaves them not much time for ſtudies which are not *abſolutely* neceſſary.

We ſhall only add to the general opinion which we have already given of the *Diſpenſatorium Fuldenſe*, that were it reduced to a ſyſtematical form, it might ſerve as an excellent text book for a courſe of pharmaceutical chemiſtry. In its preſent form, it is extremely convenient for the operator, becauſe the alphabetical order precludes the neceſſity of an index; and, in a book that is intended only for occaſional conſultation, the form is of little conſequence, if the different articles can be referred to with eaſe and expedition.

ART. XXII.

Verhandelingen uitgegeeven door de Hollandſche Maatſchappye der Wetenſchappen te Haarlem. i. e. Memoirs published by the Philoſophical Society at Haarlem. Vol. xxv. 8vo. Haarlem. 1788.

THE firſt piece in this volume* is a moſt prolix *Diſſertation on the Hydrops Pectoris*, by J. VEIRAC, M. D. *Member of the Imperial Academy of Phyſics, and of the Philoſophical Societies of Zeeland, Utrecht*, &c.

Had this paper been put into our hands as the theſis of a candidate for a medical degree, we ſhould have beſtowed praiſe on his diligence in reading, and his attention in filling, his common-place book; but whether this be the kind of merit required in a prize diſſertation, can be determined only from knowing the particular deſign of thoſe who propoſed the ſubject. If their object be to have a complete treatiſe on this dreadful diſeaſe, compiled for the inſtruction of village apothecaries, who underſtand no language but their own, and have no opportunity of conſulting the beſt medical writers, Dr. VEIRAC has fully anſwered their intention; and an abridgment of his work, printed ſeparately in a cheaper form, may be of excellent ſervice. But if he has written for the information of thoſe who are ſuppoſed to be converſant with medical ſtudies, a great part of his labour might have been ſpared, and he need not have

* For our accounts of former volumes, ſee Review, vol. lxxvii. p. 526.

filled

filled above two hundred pages with a collection of obſervations, which may be found, though not indeed in ſo many words, in almoſt every book on the practice of phyſic. His directions for the cure of the diſeaſe, though by no means new, are judicious. He diſapproves of draſtics, and thinks the milder cathartics are not only leſs dangerous, but more efficacious in promoting the evacuation of the water: the diuretics, on which he makes the greateſt dependence, are ſquills, and millepedes: to the neutral ſalts he aſcribes no great virtue; and is of opinion that ſudorifics are not to be given, unleſs nature ſhould indicate an effort to ſhake off the diſorder in this way. He adviſes an early performance of the *Paracentheſis Thoracis*; and, from various writers, gives inſtances in which it effected a complete cure. His directions for palliating the ſufferings of the patient in the laſt ſtage of the diſeaſe, are minute, and indicate an humane perſeverance in the duties of his profeſſion, by endeavouring, even to the laſt moment of life, to alleviate the pains which medicine cannot remove.

Anſwer to a Queſtion propoſed by the Society concerning the Irregularities of the Satellites of Jupiter. By the ABBE PAUL FRISI.

The object of this ingenious aſtronomer is to reduce the analytic theories of Meſſ. BAILLY and LA GRANGE to a more ſimple and convenient form, by means of the ſynthetic calculus.

Diſſertation on the moſt convenient Method of applying M. Volta's Condenſer to the Purpoſe of inveſtigating the Electricity of the Atmoſphere. By JACOB VAN BREDA, M. D. *Member of the Philoſophical Societies of Rotterdam and Utrecht.*

After trying ſeveral ſubſtances, both ſimple and compound, for his electrical condenſer, Dr. BREDA found that nothing anſwered this purpoſe better, than a plate of *gyp*, or *plaiſters of Paris*, the ſurface of which was covered firſt with linſeed oil applied boiling hot, and afterward with a very thin coat of varniſh. The apparatus, by which this inſtrument is applied to examine the electricity of the atmoſphere, is here minutely deſcribed, and the deſcription illuſtrated with a plate. It is ſufficient to obſerve that, by means of a wire, or wet packthread, the upper plate of the condenſer muſt be connected with a pointed conductor of lightning, which ſhould be at ſome diſtance from any building, and be, at leaſt partially, inſulated; a ſmall wire muſt connect the conducting plate of the condenſer with a ſtand, on which, under a glaſs receiver, are two electrometers; the one with a graduated arch like that of Mr. Henley, but more light and ſenſible, the other conſtructed of a ſingle thread and pith-ball. From the obſervations made with this apparatus, it appears that the electricity of the air, during a thunder-ſtorm, was much oftener found to be negative than poſitive.

Memoir on the following Queſtion, "*What muſt be thought of that gradation, which many philoſophers, both ancient and modern, have ſuppoſed to take place among natural Beings; and what degree of certainty can we acquire concerning the reality of this gradation, and the order which nature obſerves in it?*" By J. A. DE LUC, *Reader to the Queen of Great Britain.*

We have been particularly careful to give a literal tranſlation of this queſtion, from the programma of the Society, becauſe the directors inform us in a note, that this memoir being deemed unſatisfactory as an anſwer to the prize queſtion, the gold medal was not adjudged to its author: that a ſilver one however was preſented to him, on account of ſome very good things contained in it; and that it is here printed in a ſmaller letter, not as an anſwer, but as a diſſertation.

By thus publiſhing this memoir, the directors have obliged the world at their own expence; for, with all due reſpect be it ſaid, they have exhibited a ſtriking inſtance of their own fallibility. If this memoir be not an anſwer, nay, if it be not a very accurate and deciſive anſwer to their queſtion, we know not what the Society can deem ſuch. The Directors now tell the world, that they required an anſwer deduced from natural hiſtory, and give us to underſtand that they reject this, becauſe it is metaphyſical. But this limitation is not expreſſed in the terms in which the queſtion is propoſed; beſide, M. DE LUC has very plainly proved that it is a metaphyſical propoſition, and cannot be accurately anſwered in any other way. This we think will fully appear from a ſhort account of the memoir, for which, we are certain, our philoſophical readers will deem themſelves obliged to us.

The queſtion, as here propoſed, ſays M. DE LUC, is addreſſed to the philoſopher. The naturaliſt claſſes natural beings as they are perceived by man, and, from him, the philoſopher muſt receive his firſt leſſons. Without facts, there can be no philoſophy. But to reduce facts under general heads, to eſtabliſh fundamental principles for the examination of particular theories, to foreſee what future improvement we may expect in ſcience, is beyond the province of the mere naturaliſt; this is the taſk of the philoſopher. The queſtion, as here ſtated, relates not to minute diſquiſitions, nor to facts, nor to ſyſtems of phyſiology; but ſolely to the ſyſtem of ſome philoſophers, who conceiving only abſtract ideas of beings, ſuppoſed it either neceſſary or fit, that they ſhould be connected with each other by an inſenſible gradation.

The queſtion is naturally divided into two parts, each of which is here ſeparately conſidered; but M. DE LUC judiciouſly inverts the order in which they ſtand, and examines, in the firſt part of his memoir, whether ſuch a gradation can really

be inferred from obſervations already made, and whether, by continuing theſe obſervations, we may expect to diſcover, with certainty, the actual exiſtence of this gradation.

The diſtribution of natural bodies into three diſtinct kingdoms is one of the firſt ideas that occurs; but this, which might be ſuppoſed ſimple and eaſy, is attended with uncertainty, from the difficulty of exactly determining the line which ſeparates each of theſe kingdoms from the other. If we are ignorant of the mechaniſm of nature in the formation of ſome of thoſe beings, which appear to be intimately related, on what ſhall we found our determination that no line of boundary can be drawn between them? If we know that, in conſequence of more accurate obſervations, the mineralogiſt and the botaniſt have been enabled to decide their reſpective claims, concerning ſeveral of thoſe beings which had contributed to this uncertainty, what reaſon can we have to deny the exiſtence of ſuch a boundary? And ſince a greater degree of knowlege has, in many inſtances, removed theſe difficulties, which hence appear to have been owing to ignorance, why ſhould we maintain, that a ſtill greater degree of knowlege, if attainable, may not enable us to define the exact limits of each of the three kingdoms of nature?

The boundary which ſeparates the animal from the vegetable kingdom, appears exceedingly uncertain. Some plants offer more ſigns of life than certain beings which are conſidered as animals. But is it not poſſible that thoſe, in which we obſerve ſuch ſigns of life, may really be *animals*, and that theſe, which appear leſs animated, may really be *plants*? This queſtion at once deſtroys the ſuppoſed continuity of the chain of beings; for a ſyſtem, which can be ſupported only by our ignorance, has properly no foundation at all.

The intermixture of characters among different ſpecies of the ſame kingdom, has alſo been urged in ſupport of the gradation in queſtion. There are men, we are told, who appear to be inferior in rational and moral character to ſome of the brute creation. And are we hence to conclude, that there is ſuch an inſenſible gradation from the man to the brute, that no exact line can be drawn between them? But, in this inſtance, it will not be pretended that the human ſpecies is compared with any ſpecies among the brutes; the utmoſt that can be inferred from it, is the reſemblance of ſome individuals to each other, and even this inference is extremely fallacious, becauſe founded merely on external appearances.

Let us ſuppoſe that ſome accident deprives a man of memory, or reduces him to a ſtate of idiotiſm. Are we acquainted with the cauſe of this change? Do we know whether that, which, in other men, is the principle of memory or of judgment, is deſtroyed in him; or whether it may not be only an alteration of

ſome

ſome external part, that diſables him from exerting theſe faculties, though they ſtill exiſt? Now if theſe faculties ſtill exiſt in him, though reduced to a ſtate of inactivity; if they exiſt even in one born an idiot, though concealed by ſome defect of organization; there can be no real reſemblance between theſe individuals of the human ſpecies, and the moſt perfect ſpecies among the brutes, becauſe none of the latter ever had thoſe faculties, which man in a healthy ſtate diſplays. Accidental circumſtances may alter the appearance of man, but cannot change his nature: and it is the real nature of beings that muſt be conſidered, in order to form any well-founded determination concerning their rank in the univerſe.

It is further urged, that a great degree of confuſion is obſervable among ſpecies generally conſidered: the mineralogiſt, the botaniſt, and the zoologiſt, find it not leſs difficult to ſubdivide their kingdoms, than to define their ſeveral boundaries. The leaſt attention to theſe ſtudies, ſhews the inſufficiency of all our ſyſtems, with reſpect to the diſtribution of the beings of each kingdom into claſſes exactly defined. But theſe ſyſtems are the effort of art, to ſupply the defects of our memory and the narrow limits of our capacities; true ſcience muſt be acquired by contemplating the objects themſelves. The philoſophical naturaliſt, who will not be ſatisfied with a mere nomenclature, will at length confine his attention to the ſpecies. Thoſe beings, in which all the apparent characters are alike, he will arrange under the ſame ſpecies; of thoſe, in which he obſerves any new characters, however faintly theſe may appear, he forms new ſpecies; nor will the number of theſe diſcourage him; becauſe he knows that, in this way alone, he can acquire juſt ideas of nature: by purſuing this method, he will avoid the want of diſtinction ſuppoſed in this argument; the cauſe of which muſt be ſought, not in the nature of the objects, but in our inattention to form a ſufficient number of diſtinct ſpecies, under which they may be arranged.

From theſe principles, M. DE LUC judiciouſly concludes that an *inſenſible gradation of beings* is not, and cannot be, demonſtrated by arguments *à poſteriori*: becauſe all obſervations, in proportion to their accuracy, have a tendency to aſcertain and define diſtinctions; but the difference of character, on which theſe diſtinctions are founded, muſt be *perceptible* in order to be diſcovered; and where no ſuch differences can be diſcerned, we have reaſon to conclude that there is, not *gradation*, but *uniformity*.

In the ſecond part of his memoir, the ingenious author examines the queſtion itſelf, and inquires, whether arguments *à priori* can be advanced to juſtify the ſuppoſition of an inſenſible gradation of beings. He obſerves, that atheiſts are unworthy

worthy of a philoſophical anſwer, becauſe their ſyſtem, if ſuch it can be called, is founded on no philoſophical principles. He therefore conſtitutes *Theiſm*, as the foundation on which his reaſoning depends. This fundamental principle at once evidently diſſolves that continuity, which an inſenſible gradation ſuppoſes; for, whatever perfection we may aſcribe to any created being, the diſtance between the creature and the Creator muſt ſtill be infinite. Hence we are neceſſitated to conſider the idea of an imperceptible gradation as relative only to created beings; but here a very obvious diſtinction ariſes between ſome which are endued with ſenſation, and others, which are inſenſible. Againſt this diviſion no objection can be urged *à poſteriori*, becauſe it is founded on obſervation; neither can it be argued *à priori*, that God could not create beings void of ſenſation, or that inſenſibility is incompatible with exiſtence. Is it then poſſible to conceive that theſe two claſſes are connected with each other, without a ſolution of continuity? Senſibility and inſenſibility are qualities directly contrary, which, therefore, neceſſarily exclude each other: the difference between two beings endued with ſenſibility, the one in the higheſt, the other in the loweſt poſſible degree, is nothing when compared with the difference between the latter and an inſenſible being. A difference in degree is always finite, but a difference in nature is infinite.

In the claſs of inſenſible beings, we diſtinguiſh the vegetable from the mineral kingdom: between theſe, there is a very obvious ſolution of continuity. A vegetable is an *organized being which propagates its kind.* Every being therefore of this claſs, is produced from one or two beings like itſelf: it is at firſt ſmall, and, from its organization, grows to a larger ſize. A mineral is *a being produced individually by ſome phyſical cauſe, very different from itſelf*, and, therefore, cannot produce its own kind. If theſe definitions of the vegetable and mineral be juſt, the difference between them is abſolute. A being either is, or is not, organized for the purpoſes of propagation. The reality of this diſtinction is not affected by our inability to apply it in all caſes: for if we could diſcover any inſenſible beings, which, without entirely belonging to either of theſe kingdoms, had the diſtinguiſhing characters of both (which the Author conſiders as impoſſible), we ſhould only diſcover a new kingdom, as diſtinct from the former, as theſe are from each other: for it cannot be maintained that ſome common properties can conſtitute this pretended continuity, where there are, at the ſame time, other properties entirely diſtinctive.

M. DE LUC proceeds to ſhew that, in each kingdom, the ſeveral ſpecies are really diſtinct from each other, and obſerves that their difference becomes evident, if we define each ſpecies by

by its diſtinguiſhing characters. If the Creator had thought fit that beings ſhould aſcend by an imperceptible gradation, this would be diſcovered among the ſpecies: a few degenerate individuals can never be deſigned to conſtitute thoſe links, by which different ſpecies are ſuppoſed to be connected. If theſe links were neceſſary, they would be permanent; but permanence is found only in the ſpecies.

Again, ſhould it be granted that, as the infinite number of parallel ſections of which a pyramid is ſuppoſed to conſiſt, increaſe in ſurface by imperceptible differences, ſo beings riſe above each other by an inſenſible gradation; ſtill our philoſopher aſks, to what does this gradation refer, and in what reſpects are beings here compared with each other? This muſt be explained, before a meaning can be aſſigned to the idea of gradation; for no connection of co-relative degrees can take place between heterogeneous qualities, and an abſtract gradation among beings is inconceivable.

But M. DE LUC further obſerves, that nothing can be more indefinite than the word BEING, as uſed by ſome philoſophers, eſpecially when they treat of the *order of beings in the univerſe*; nor is it certain, that, when they ſpeak of a gradation of beings, they are agreed concerning the idea which they mean to expreſs.

The diſtribution of beings into the two claſſes of material and ſpiritual ſubſtances, forms an inſurmountable objection to the hypotheſis of an inſenſible gradation, which cannot poſſibly take place between things ſo eſſentially different as matter and ſpirit. In his view of the material world, M. DE LUC argues againſt the law of continuity, which LEIBNITZ ſuppoſed, but which, ſo far from allowing it to be univerſal, he thinks applicable only to the diviſions of time and ſpace, and to motion, as it relates to theſe.

In anſwer to thoſe, who may think that his opinion is contrary to the harmony of the univerſe, he obſerves, that our idea of this muſt be derived, not from imaginary worlds, but from nature: if we conſult this, we ſhall find that harmony conſiſts, not in an inſenſible gradation of beings, nor in an abſolute continuity of the cauſes of their ſeveral ſucceſſive ſtates; but in the direction of every thing, ſo as to produce, without doubt, in the greateſt poſſible degree, the happineſs of ſenſitive beings, in a manner ſuitable to the proper claſs or ſpecies of each.

The reſult of all theſe obſervations and arguments is, that there exiſts ONE FIRST CAUSE of all; that the univerſe, created by him, is compoſed of *diſtinct beings*, which may be diſtributed into the two grand claſſes, of inanimate and ſenſitive, relative to each other, as the means to the end; that the harmony of the whole

whole is effected, neither by continuity, nor by inſenſible gradation, but by perceptible diſtances of place and actions, and by an abſolute difference between the ſeveral ſpecies of beings.

ART. XXIII.

Dictionaire complet Françeis & Ruſſe, &c. i. e. A complete French and Ruſſian Dictionary. By a Society of literary Gentlemen. 4to. 2 Vols. Peterſburgh printed; and imported by Sewell in London. 2l. 2s. Boards. 1786.

UNDER the auſpices of the Empreſs of Ruſſia, a literary ſociety have reſolved, for the ſake of fixing the Ruſſian language, and making it more generally known throughout Europe, to publiſh ſeveral dictionaries of this kind. That which at preſent engages our attention, and which is to be regarded as the firſt fruits of their undertaking, is a Dictionary of French with the correſponding Ruſſian words. The French words are taken from the laſt edition of the French dictionary publiſhed by the Academy of Sciences at Paris; and the equivalent Ruſſian words, with ſynonyms, are given on authority, and according to common uſage. The plan is extenſive, and includes a great variety of technical terms, both in the arts and ſciences, as well as in trade and commerce.

From the Preface, we learn, that the ſame ſociety will ſpeedily publiſh the continuation of their labours; for they have promiſed a Ruſſian and French dictionary, in two volumes, quarto; a German and Ruſſian dictionary, three volumes, quarto; and a Ruſſian and German dictionary, alſo in three volumes, quarto.

The utility of theſe great works is evident, and the manner in which the publication ſeems to be conducted, reflects honour on the country in which it is undertaken.

ART. XXIV.

Collection des meilleurs Ouvrages François, compoſées par des Femmes. Vols. xi. and xii. 8vo. Paris. 1787 and 1788.

THE ingenious and induſtrious Mademoiſelle DE KERALIO has added two more volumes to her collection of the principal productions of celebrated French-women*. They preſent us with a continuation of the Letters of Madame de Sevigné, which letters have been conſidered as models for the epiſtolary ſtyle. Wit and humour are diſcoverable in many of them; but nothing appears to be forced; nothing ſtudied, or *laboured* into gaiety and eaſe:—they are evidently the dictates of the heart; and

* See Rev. vol. lxxvii. p. 547. and vol. lxxviii. p. 630.

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in writing them to her daughter, we perceive, as Voltaire has juſtly remarked, that ſhe intended them only *for* her daughter—unlike to thoſe of Madame de Maintenon, which ſeem to have been written for the public eye. Amid a great deal of what the French call *babil*, and which we uſually denominate tittle-tattle, ſome anecdotes are found in both theſe collections, which are well worth preſerving, as they regard the ſecret hiſtory of the times. The former lady, too, as the writer already mentioned further obſerves, had the art *de conter des bagatelles avec grace*; an art which was ſufficient to ſecure to her the notice and even the *approbation* of the generality of mankind.

We learn, from an advertiſement prefixed to the preſent volumes, that Mademoiſelle DE K. has been for ſome time indiſpoſed. This illneſs, ſhe ſays, has occaſioned a delay in the publication of her work, but that, on the re-eſtabliſhment of her health, ſhe means to proſecute her labours with aſſiduity, in return for the encouragement ſhe has received from the Public. We ſincerely hope that ſhe will be enabled to act in conformity with her wiſhes. In the preſent age of frivolity and diſſipation, a character like that of Mademoiſelle DE KERALIO is truly eſtimable, and cannot be too particularly favoured by the world.

ART. XXV.

Opinione di Fra. PAOLO SARPI, *toccante il Governo della Republica Veneziana.* 8vo. 3s. 6d. Nicol. Londra. 1788.

THE preface to this publication informs us, that 'a gentleman, fond both of literature, and of promoting, to the utmoſt of his power, its beneficial tendency, happened, in his travels through Italy, to meet in a convent the following *hitherto unpubliſhed* and very curious work of the celebrated Father Paul Sarpi.' That 'he was aſſured on the ſpot, by perſons of penetration and knowlege, that it was undoubtedly an original performance of the immortal author of the *Hiſtory of the Council of Trent*;' and he apprehends that 'the ſagacious reader, in peruſing the work, will eaſily perceive the peculiar ſtyle of the great FATHER PAUL, marked every where by his "extenſive learning, without oſtentation *."

What is ſaid, as above, concerning the merit of Father Paul, is no more than a juſt tribute of praiſe, to the memory of that great man; but the editor of the preſent work has fallen into a miſtake, with reſpect to this treatiſe on the government of Venice. He doubtleſs knew not that the work *was publiſhed* many years ago. We have now on the deſk an *Engliſh tranſlation* of it, printed at London, in 1707, for J. Morphew. The tranſlation is a good one, for the time when it was made; and it is

* WOTTON, as quoted by Dr. Johnſon in his Life of Father Paul.

introduced to the English reader by an ample and judicious prefatory discourse, abounding with just observations on the character and writings of the excellent author of the original. It also contains a short historical account of the manuscript, and of the printed impression of it, which was *privately* * made, a few years before the date of this translation; of which, probably, but a few copies were thrown off, as the book continued to be so very scarce, that Amelot de la Houssai, who made a diligent search for all the books that treat of the government of Venice, and who has translated into *French* several of Father Paul's works, could never procure this discourse, which would have been to him of great importance in the prosecution of his design.

We have examined this new edition of F. Paul's treatise relative to the government of Venice; and it appears to us that the English translation of 1701, was done from a more correct copy than the present impression in Italian; which circumstance may serve to clear the editor from all suspicion of having designed to mislead the public: he certainly knew of no other copy than that which fell into his hands, in the manner above related.

* The Venetians used all means, lawful and unlawful, to suppress it: but happily this inestimable work was preserved

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Art. XXVI.

[Notitia Literaria.]

Conjectanea Philologica, sive Observationes Criticæ in Scriptores Græcos et Latinos, in Libros Antiquos Emendatiores recensuit, notis auxit, Emendationum Criticarum Indicem subjecit Gulielmus Burgess, e Collegio Magdalenensi Oxoniensi. Lugduni Batavorum. 8vo. Leyden. 1788.*

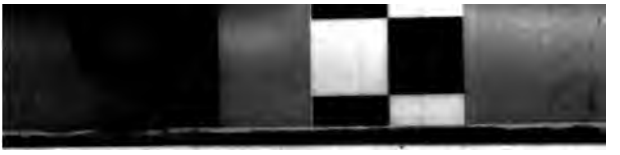
THE title of this *Conjectanea* exhibits neither the names of the author, nor of the printer, nor of the publisher. At the conclusion, however, stands the name of Mr. Burgess of Oxford, on whom the learned world have long looked with high respect, for his talents and erudition as a scholar, and with a feeling better than respect, for his candour as a critic.

We cannot but congratulate the learned of all nations, while we contemplate the advantages which this little book prepares them to expect. Every scholar in England remembers with a conscious kind of pride, that the *Miscellanea Observationes*, edited in Holland by the elder Burman and Dorville, were indebted for their origin to the *Miscellaneous Observations on Authors*, published in London by Dr. Jortin. To enumerate the excellent remarks, and valuable collations, which have been preserved in this collection, would be foreign to the present purpose: but we cannot help encouraging the flattering idea, that the *Critical Observations* may, in process of time, emulate the celebrated Journal which we have just mentioned.

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* To be had, gratis, of Mr. Elmsley in London.

Every



Every number of this work is propoſed to conſiſt of ſeveral diviſions, according to the number of the ſubjects which it contains. Every diviſion is to be paged ſeparately, ſo that *each* of the various *collections* may in future be bound diſtinctly.

We ſhall give an abridged view of the heads which Mr. BURGESS has enumerated; to each of which one diviſion is to be aſſigned:

I. *Loci Criticæ Narrativæ*, in which the difficulties and properties of words will be explained and illuſtrated.

II. *Loci Criticæ Emendatricis*, in which the faults that have crept into ancient writers will be pointed out and corrected.

III. *Loci Criticæ Philoſophicæ, ubi inquiratur in cauſas diſciplinarum, artium, linguarum, et in rationes rerum, quæ iis continentur.*

IV. *Criticæ Miſcellaneæ Diſputationes*, which cannot be referred to any *one* of the three former heads, but ſeem in ſome meaſure to comprehend the whole.

V. Collations of manuſcripts, and accounts of them.

VI. *Anecdota Græca*, Philological.

VII. ——— Poetical, hiſtorical, and chronological.

VIII. ——— Philoſophical.

IX. ——— Sacred.

We ſhall now preſent our readers with a liſt of the inedited treaſures which Mr. BURGESS has already accumulated:

'1. α. Diſputatio de iis, quæ Joſephus ſuper Herodis Templo Hieroſolym. ſcripſit.—β. De quibuſdam locis Ariſtotelis libri de Poëtica.—2. α. Tunſtalli Emendationes in Longinum.—β. Wardii Emendationes in Hermogenis Progymnaſmata.—γ. Reinholdii Emendationes in Platonis apologiam.—δ. P. Vulcanii Emendationes & notata ad Demetrium Phalereum.—ε. Conjecturæ in Æſchylum, Sophoclem, Euripidem.—ζ. Conjecturæ in Ariſtotelis libris de Poëtica & Rhetorica.—η. Conjecturæ in Demetrium Phalereum.—θ. Conjecturæ in Græca Novi Teſtamenti.—3. α. Diſputatio de cauſis incrementiſque linguæ Græcæ.—β. De Tookii inventis, quæ dicuntur, in Etymologia, & διαφορα linguarum.—γ. De ratione Ariſtotelis libri de Poëtica —4. α. Litteræ Bentleii, Bernardi, aliorumque ex MSS. Bodl.—β. Uptoni Obſervationes in Xenophontis Memorabilia.—γ. Sanctamandi Obſervationes in Xenophontis Αναβασιν.—δ. Excerpta ex Sanctamandianis in diverſos ſcriptores Græcos & Latinos.—ε. Obſervationes de quibuſdam locis Sophoclis, Euripidis, & Horatii Epiſtolæ ad Piſones.—5. α. Variæ Lectiones Æſchyli, e Cod. Med.—β. Variæ Lectiones Ariſtotelis lib. de Rhetorica e libris Bernardi.—γ. Variæ Lectiones Theophraſti Charac. e Mſ° vetuſto, rarioribus edd., & e Stobæo excerptæ a M. Maittario.—δ. Enarratio Florilegii Græci inediti Barocciani.—ε. Variæ Lectiones & Supplementa Tryphonis Περι Παθων, e Codd. Baroc. & Harl.—ζ. Variæ Lectiones [Ariſtotelis libri de Poetica, Cod. Reg. Par.]—η. Variæ Lectiones Dionyſii Hal. de Thucydide & Demoſthene, Cod. Reg. Par.—θ. Variæ Lectiones quorundam Joſephi loc. Cod. Reg. Par.—ι. Heraclidis Pontici, Cod. Nov. Coll.—κ. Epic-

teti, Cod. Nov. Coll.—λ. Novi Teſt. Gr. Cod. C. C. C.—μ. Ariſtotelis Αναλυτικων L. I. Cod. C. C. C.—ν. Var. Lat. & Supplementa Quinti Curtii, Cod. C. C. C.—6. α. Hermogenis Progymnaſmata.—β. Libellus de Metris Harleianus.—γ. Excerpta ex Herodiano, Cod. Baroc.—δ. Philemonis Lexici Technologici magna pars.—7. α. Joannis Tzetzis Περι διαφορων Ποιητων, ejuſdemque Epiſtola Epiphanio.—β. Philæ ις γραμν φιλοπονου.—γ. Imperatorum Conſtantinopolitan. Synopſis Chronologica Cod. Baroc. ex apogr. Th. Hearne.—8. α. Sententiæ Philoſophorum.—β. Prolegomena in Platonis Philoſophiam.—γ. Damaſcii Περι αρχων magna pars.—9. Opuſcula excerpta e Collectaneis Langbænii Bodl.'

The reader will eaſily perceive that great utility to all ſcholars in general, and more particularly to future editors of the Claſſics, will be derived from this work, and how much it will contribute to extend the correct and critical knowlege of the Greek language.

Mr. BURGESS next proceeds to ſolicit the aſſiſtance of the learned, and intreats their communications. He requeſts, in the firſt place, to be favoured with their *own* labours;—then with any poſthumous productions of *departed* critics, or with accurate accounts of their inedited remains: next with collations of *uncollated* MSS. But above all, Mr. B wiſhes to be ſupplied with any unpubliſhed compoſitions of ancient Greece, of which great numbers are preſerved in moſt of the public libraries on the continent as well as in England.

Mr. BURGESS has already received from Mr. LOVEDAY, *Hermogenis Progymnaſmata inedita, cum variis lect. Cod. Reg. Pariſienſ.* and Profeſſor Ward's Animadverſions.—LARCHER has ſupplied the *Variæ Lectiones in Dionyſ. Halic.*—RUHNKEN, the learned and communicative RUHNKEN, has preſented Mr. BURGESS with the *Sententiæ Philoſophorum ex Cod. Voſſiano*, and Philemon's *Lexicon Technologicum*—*Anonymi Prolegomena in Platonem.*—SANTENIUS, the editor of BURMAN's Propertius, has likewiſe been liberal in promoting the ſucceſs, and enhancing the value, of the *Criticæ Obſervationes.*

If there be any part of the plan which does not meet with our full approbation, it is the length of time, which is propoſed to be ſuffered to elapſe, before the publication of the *firſt* number. We think that Mr. BURGESS is perfectly in the right, in not *hurrying*; *feſtina lente*—but at the ſame time we are decided in our opinion, that he ought to print and publiſh the *firſt* number, as ſoon as he has materials for *two parts*, ready for the preſs; and the *ſecond*, when the *third* is prepared, and ſo on.—If the appearance of the book itſelf be delayed too long, after the publication of this *Conſpectus*, the curioſity of the learned world, which muſt *now*, as it ought, be awakened, will inevitably die away, and the *ſtruggles* of courſe neceſſary at the editing of any new periodical work, muſt be repeated,—though it is highly probable that they will loſe great part of their effect, while every effort muſt be [illegible]d with additional difficulty.

Mr.

Mr. BURGESS will, we are well convinced, pardon this hint, which we are induced to give, from our reſpect for his abilities, and our earneſt wiſhes for the ſucceſs of his laudable and uſeful undertaking.

At the concluſion of the *Conſpectus*, the editor informs his readers, that the emendations and obſervations of the late learned, and ſtill much to be lamented, Mr. Tyrwhitt, on Ariſtotle's Poetics, are in his poſſeſſion. Theſe notes, with the aid of ſome inedited collations of MSS. and other aſſiſtances, will accompany a new edition of this Greek text, which has ſo long and ſo frequently exerciſed the ingenuity, and defeated the erudition, of modern critics.—Mr. Twining's tranſlation of the Poetics is alſo ſoon, as we are informed, to appear; ſo that we are tempted to flatter ourſelves with the hope, that this admirable and admired treatiſe will at laſt be rendered clear and intelligible; and no longer be deemed inacceſſible by young men, who, in defiance of their wiſhes to enlarge their ſtock of Greek erudition, and to cultivate their taſte, have been deterred from a frequent peruſal of this work, on account of its numerous difficulties.

As we are now laying before the public a view of what they are to expect from the labours of Mr. BURGESS, we cannot forbear informing them, that another learned and ingenious Oxonian is engaged in collecting the fragments of the *Ante Nicene Fathers*, whoſe complete works are now loſt, and whoſe remains owe their preſervation to the authors by whom they have been cited.—The following is propoſed as the title of the work:

Reliquiæ Sacræ; ſive Opuſcula et Fragmenta Eccleſiaſticorum, qui tempora Synodi Nicænæ antecedebant, et quorum Scripta, vel apud Opera aliena ſervantur, vel cum varii generis Auctoribus edi ſolent.

Our theological readers will feel no common pleaſure, when we inform them, that this collection is undertaken by Mr. Routh, who not long ſince favoured the public with an edition of Two Dialogues of Plato. The lovers, however, of compoſitions in the purer ages of the Greek language, and the admirers in particular of the Platonic philoſophy, will, *abſit invidia*, envy the triumph of Theology, while they lament that the taſte and erudition, which illuſtrated the *Gorgias*, ſhould be tranſferred to the fragments of eccleſiaſtical writers, however ancient, and however reſpectable.

Mr. Routh has printed a ſhort view of his plan, from which our information has been gathered. In the courſe of it, he thus requeſts the aſſiſtance of the learned: '*Peto autem a te obnixè, Chriſtiane et erudite lector, ut quicquid in hoc genere alicubi latere noveris, id mihi impertias vel demonſtres, quoniam digna ſunt vel minima harum ætatum fragmenta, ut ex bibliothecarum clauſtris in lucem ſtudioſiſſimè proferantur.*'

CORRESPONDENCE.

A Correſpondent, who dates from Oxford, and ſigns himſelf our 'Well-wiſher, and Conſtant Reader,' inquires *when* the volumes of the Monthly Review firſt 'began with the year?'—The anſwer to this queſtion is, that our ſixth volume began with January 1752; ſince which time they have regularly commenced and ended half-yearly. *N. B.* The ſeventh volume appeared without an index, the only inſtance of an omiſſion of that kind during the long courſe of our labours.

As this Correſpondent thinks that the knowlege of the periods at which our firſt five volumes began and ended, may prove uſeful to thoſe who wiſh to collect the earlier volumes of the Review, in order to complete their ſets, we here ſubjoin an account of the dates of the volumes above mentioned; viz.

	Began in		Ended with
M. R. Vol. I.	May 1749.	——	October, ſame year.
—— II.	Nov. 1749.	——	April 1750.
—— III.	May 1750.	——	October, ſame year.
—— IV.	Nov. 1750.	——	May 1751.
—— V.	June 1751.	——	December, ſame year.

For the hint of this public notice to our Readers, we are obliged to our Correſpondent's letter; in which are a few other particulars that demand our attention. *Firſt*, He promiſes us, when he can 'recover ſome papers,' a liſt of *errata*.—For any detections of this kind we are always much obliged. *Secondly*, He mentions an account of *Brunck's edition of Sophocles*, which, he ſays, has been drawn up by a learned friend of ours. But we can inform our Correſpondent, on the beſt authority, that the *critique* to which he refers was never completed. *Thirdly*, He intimates ſome diſſatisfaction in regard to our account of Mr. Berington's Lives of Abeillard and Heloiſa; to which we can only ſay, that the article is before the Public; and to the Public we always ſubmit, as we ought, our opinions, and conduct, in the diſcharge of our critical office: at the ſame time aſſuring our Correſpondent, that, in general, we think very highly of Mr. B.'s publications, his genius, principles, taſte, and 'elegant imagination.' *Fourthly*, 'When is Profeſſor Reid's laſt work to be noticed?' *Anſ.* The Profeſſor's book will be noticed *in its turn*; but ſome other works, of good conſideration, have waited longer; and many muſt wait till the limits of our Journal are enlarged. *Laſtly*, We ſhall at all times be glad to hear from this friendly Correſpondent.

*** One of our Correſpondents mentions, incidentally, but does not *name*, 'an eminent B*********, whom he ſtyles 'as great a r——l as any in the trade:'—adding, 'into whoſe hands, by the bye, I hope you will never fall.'—This is quite unintelligible to us, and muſt remain ſo, without an explanation; which is requeſted.

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††† Curiosus, after deſiring us to 'excuſe the *impertinent* curioſity of a young man' (a requeſt which *ought not* to be granted), aſks, 'under



'under what authority we make uſe of the word *Goliah*, in p. 461 of the Review for November, that name being differently ſpelt,' &c.—Notwithſtanding the *magnitude* of the ſubject, we own that we have paid very little attention to the *name*. Sometimes, when the giant hath appeared before us in all his altitude, we have reſpectfully allowed him his *t*, but on other occaſions his *highneſs* hath been forced to ſtalk off without it;—juſt as he hath been often ſerved before by Calmet, and other learned compilers of lexicons, concordances, &c. who, like us, have capriciouſly, or heedleſsly, written it *Goliah*, or *Goliath*;—in the choice of which, for his own uſe, CURIOSUS may pleaſe himſelf, without fear of diſpleaſing the tall Philiſtine.

‡‡‡ We can now inform our 'Conſtant Reader *,' that according to ſome private intimations from abroad, we are not to expect the completion of JANI's Horace. Some accounts ſay, that he has been ſo diſguſted by a very learned but abuſive *perſtriction* of his work, in the *Bibliotheca Critica* of Amſterdam, that he has reſolved to diſcontinue it. Others have ſuggeſted, that *preferment* may poſſibly have abated his induſtry; which is not an unuſual conſequence among the learned.

* We have lately had ſeveral letters, from different Correſpondents, with this ſignature.

† We have, in vain, enquired for CORNISH's *Eſſay on the Divine Manifeſtations*, &c. which we believe to be out of print. It was publiſhed about eighteen months ago, but eſcaped our Collector's vigilance.

‖§‖ A letter from Dr. Kippis has informed us, that we have charged him unjuſtly with a falſe quotation, at p. 397 of our Review for November †, where we ſay, 'It is remarkable, that although this note is ſaid to be near the concluſion of Captain Cook's ſecond voyage, and notwithſtanding the volume and page are referred to, no ſuch note is to be found there. A note, the ſame in every reſpect, except that Captain Cook ſays *two* miſtakes, inſtead of *ſome*, occurs at p. xxii. of the Introduction to that Voyage.' Dr. Kippis obſerves, 'The edition of which I am poſſeſſed is the fourth, printed in 1784.' Since the receipt of the Doctor's letter, we have procured a ſight of that edition, and find his quotation exact in every reſpect. But having thus done juſtice to Dr. Kippis's accuracy, let us do juſtice to ourſelves, by obſerving, that in our edition, which is the firſt, and printed from Captain Cook's own MS. it ſtands preciſely as we have ſtated it. When, or by whom, the alteration was made, ſignifies little: we are ready to acknowledge that, with reſpect to place, it is an improvement; but in regard to form, we think it much otherwiſe, as it has defeated a principal deſign of the author, who had a particular reaſon for reſtricting the miſtakes to *two*. We muſt add, that the ſubject was not introduced by us from the puny motive of noticing an inaccurate quotation, as we then ſuppoſed it to be: that was merely accidental, ariſing from our not finding the note in the place referred to; and we were induced to look for it, by finding it quoted in a form which we knew it

† In the article of Cook's Life.

ought not to have borne. Our motive for taking notice of the paſſage was, to clear the memory of a much valued, and now departed friend *, from the odium of having been the author of an ill-natured and unfounded paragraph, which, as it appeared to us, was again attempted to be fixed on him, after he had publicly declared it to be falſe, and had poſitively and repeatedly affirmed to many of his friends, that he had not given occaſion for a ſingle word of it.

* We may here, with pride, proclaim our acquaintance and friendſhip with Captain COOK;—good in his private and moral character; and great, moſt eminently GREAT, in his profeſſional line, in reſpect both of abilities and conduct!

‡§‡ The ſhort Catalogue article, relative to Mr. Wr—'s *Dialogue*, was written, and ſent to the printer, ſeveral months before the receipt of his latter dated in January, in which he reminds us of his publication. Had Mr. W. known of the *great number* of articles which have waited much longer, and ſtill wait, to be mentioned in the Review, he would not have ſuppoſed his performance 'neglected,' whether approved or not. No new productions of the Britiſh preſs are *neglected*, although many fail of obtaining that commendation which cannot be indiſcriminately beſtowed on all, where the merits and demerits are almoſt infinitely varied.

†*† The letter ſigned *Whitlienſis* chanced to come to hand, notwithſtanding it was miſdirected. If the writer had paid the poſtage, we ſhould have leſs regarded the impropriety and frivolouſneſs of its contents. It is unfair for an unknown individual thus to make free with both the time and money of others.—Who can this Whitlienſis be? His letter has the *Warrington* poſt-mark.—We have, of late, been too much annoyed with impertinent and expenſive letters.—People who have nothing to do, ſhould have ſome conſideration for thoſe who have uſeful employment for every moment.

†¶† Mr. Pye's tranſlation of Ariſtotle's Poetics will be reviewed with all convenient ſpeed.

‖‡‖ The letter from Portarlington, in Ireland, dated November 12, 1788, is received, and will be duly attended to.

ERRATA in VOL. LXXIX.

P. 82. Art. 52. tit. for 'Ballad,' r. *Ballet*.
— 256, l. 5, for 'partly,' r. *purely*.
— 268, l. 32, for 'ounces,' r. *ounce*.
— — l. 38, for 'water,' r. *fixed air*.
— 362, l. 7, put a comma after *buſineſs*, and dele the three quotation commas.
— — l. 21, for 'us,' r. *me*.
— 480, l. 18, for 'that *the* fewer,' r. that *though* fewer; and put only a *comma* at '*vegetated*.'
— 481, l. 3, dele the word '*as*.'
— 482, l. 18, for 'attended with,' r. attended *to* with.
— 509, l. 14, for 'nor,' read *and*.

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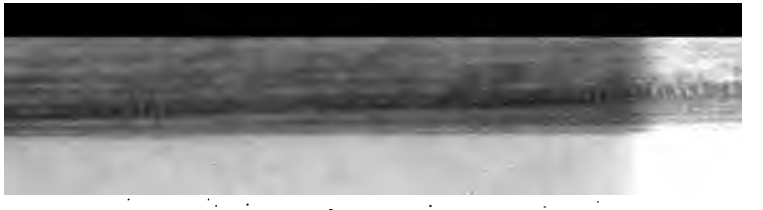
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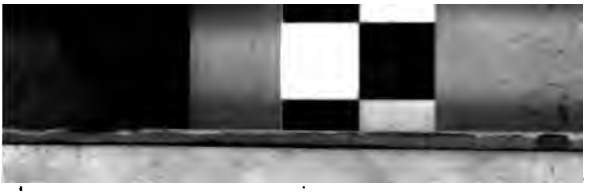
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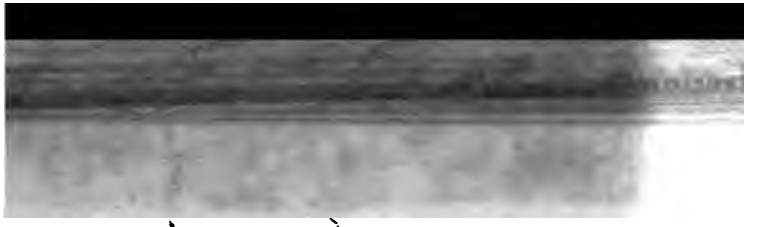
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